

**A CRITICAL STUDY OF THE  
ANTI- ḤADĪTH IDEOLOGY FROM  
A QUR'ĀNIC PERSPECTIVE**

**by**

**AMIN FATEH AMER**

**A thesis submitted to  
The University of Birmingham  
for the degree of  
DOCTOR OF PHILOSOPHY**

**Department of Theology & Religion  
School of Philosophy, Theology & Religion  
College of Arts & Law  
The University of Birmingham  
July 2010**

UNIVERSITY OF  
BIRMINGHAM

**University of Birmingham Research Archive**

**e-theses repository**

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

## ABSTRACT

The contemporary debate over the *Ḥadīth* of the prophet Muḥammad is taking a new and serious direction. After being a simple scholastic debate between those who questioned the authenticity and the authority of *Ḥadīth* and its status and the *Ḥadīth* supporters (classical Muslims or Traditional ones), it has moved towards rejecting *Ḥadīth* and considering it absolutely fabricated and faked stories.

In addition, *Ḥadīth* nowadays is also blamed for the modern division and the ongoing disputes among Muslims today. It is also being blamed for the decline of Muslims, and for the violence which is sneaking into the behaviour of some Muslims and some of their literary writings.

Accordingly, we now hear about the existence of two types of Islam: the enlightened Islam and the backward form, 'Islam of democracy' and 'Islam of fundamentalism'; Islam based on tolerance and another based on violence and jihad. They define the first type as Islam based on the teachings of the Qur'ān alone and the second one as based on *Ḥadīth* falsely related to the Prophet.

This thesis is a critical study of this debate seeking to identify the core issues involved and analytically discussing them from a Qur'ānic perspective.

The first chapter deals with the background, objectives and significance of the research, literature review, research methodology and structure of the research. The second chapter demonstrates some writings of anti-*Ḥadīth* figures particularly in the Muslim scholarship. The third, fourth and fifth chapters respond to the main points of the anti-*Ḥadīth* views and refute them by discussing three main subjects: humanity of the prophet, his role and the different forms of divine revelation. The sixth and final chapter includes concluding remarks and suggestions as to how to deal with such a serious debatable issue.



*In the name of Allah the most beneficent he most merciful*

**DEDICATION**

*To the soul of my father & my brother:*

**Sheikh Fateh Najib 'Amer**

**Mumen Fateh 'Amer**

*my respected mother:*

**Hajjah Khadijah Hasan**

*My beloved life partner:*

**Fatima Mohammad Hamadieh**

*My beloved children:*

**Nur Al-Huda, Al-Yaman, Sarah, Omar, Muhammad and Maryam**

*My beloved brothers & sisters:*

**Ayman, Mamun, Muna, Abdullah, Dua', Abdul Rahman, Muhammad and Hasan**

*My Sister in Islam:*

**Rukhsana Ahmed**

*My fellow Muslims:*

**All over the world**

## ACKNOWLEDGMENTS

This journey has been a long journey with many ups and downs. I am very glad that through the ups I had people I was able to share the happiness with and people who helped me through the downs. Without the support, love and concern of these people, this thesis would be far from over.

I would like to start by thanking my supervisor, Dr. Jabal, for his concern and support throughout this period. He was never hesitant to help me whenever I needed it and advise me in my thesis. I would also like to extend my gratitude to sister Roksana for her support and commitment in completing this goal. She was the one who encouraged me to complete my PhD and reassured me that if ever I needed anything, she would be more than ready to assist. My thanks and warm wishes also go to brother Salmaan Awan for his help in proof reading this thesis. My thanks go to brother Saleem Canon, a life-long friend, for his support.

My children are the light of my life. Their love and patience has helped me proceed even if they knew not of it. My wife's patience and undying love and her strong stance next to me through my journey leave me at loss for words. Without her, this goal would have never become a reality.

Last but not least, my thanks go to my father (may his soul rest in peace) and my mother. The support they gave me as a child and young adult helped me define my goals and pursue them. My mother's supplications and her contentment are the key reasons to any success I come upon.

## TABLE OF CONTENTS

Abstract.....	ii
Dedication.....	iii
Acknowledgments.....	iv
Table of Contents.....	v
List of Abbreviations.....	xi
Transliteration.....	xii

### CHAPTER ONE

#### INTRODUCTION

1.1	Background of the research.....	1
1.2	Aims and objectives of the research.....	7
1.3	Significance of the research.....	8
1.4	Literature review .....	10
1.5	Research methodology .....	22
1.6	Limitation of the research.....	28
1.7	Structure of the research .....	31

### CHAPTER TWO

#### THE ANTI-ḤADĪTH VIEWS IN THE CONTEMPORARY DEBATE

	Introduction.....	37
2.1	Anti-Ḥadīth Views in Western scholarship.....	40
2.1.1	Goldziher's main views on Ḥadīth.....	44
2.1.2	Schacht's main views on Ḥadīth.....	48
2.2	Anti- Ḥadīth views in Muslim Scholarship.....	50
2.2.1	The Indian Subcontinent.....	50
2.2.1.1	The main views of Sir Sayyid Ahmad Khan.....	52
2.2.1.2	The main views of Ghulam Ahmad Parwez.....	56

2.2.2	Egypt.....	65
2.2.2.1	The main views of Muḥammad Tawfīq Ṣidqī.....	65
2.2.2.2	The main views of Aḥmed Amin.....	67
2.2.2.3	The main views of Maḥmūd Abū Rayyah.....	70
2.2.3	Malaysia.....	72
2.2.3.1	The main views of Kassim Aḥmed.....	72
2.2.4	The United States of America.....	79
2.2.4.1	The main views of Rashad Khalifa.....	79
2.2.4.2	The main views of Aḥmed Subhy Mansour.....	84
2.3	The impact of the contemporary <i>Ḥadīth</i> Debate.....	88
2.4	Conclusion.....	92

### CHAPTER THREE

#### THE HUMANITY OF THE PROPHET

	Introduction.....	96
3.1	The Humanity of the Prophets in the Qur'ān.....	99
3.1.1	The Logical Corollaries of the Humanity of the Prophets.....	100
3.1.2	Reasons for the Qur'ān's Emphasis on the Humanity of the Prophets.....	103
3.1.3	The Humanity of the Prophets in the <i>Ḥadīth</i> Literature.....	115
3.1.4	Do the Prophetic <i>Aḥādīth</i> Contradict the Humanity of the Prophet?.....	119
3.1.4.1	Using the Prophetic <i>Aḥādīth</i> as Proof.....	120
3.1.4.2	The Prophetic Legislation.....	121
3.1.4.3	The Prophetic Miracles.....	122
3.1.4.4	Knowledge of the Unseen.....	124
3.1.4.5	The <i>Khaṣā'is</i> (Special Qualities) of the Prophet.....	126
3.1.5	The Qur'ānic Roots of the <i>Aḥādīth</i> Which are Said to Contradict the Humanity of the Prophet.....	126
3.1.5.1	The Use of Prophetic <i>Aḥādīth</i> as Proof.....	127
3.1.5.2	The Prophetic Legislation.....	129

3.1.5.3	Physical Miracles.....	132
3.1.5.4	Knowledge of the Unseen.....	138
3.1.5.5	The Khaṣā'is̄ (Special Qualities) of the Prophet.....	143
3.1.5	Conclusion of this section.....	145
3.2	Infallibility (ʿIṣmah) of the Prophet.....	147
	Introduction.....	147
3.2.1	The meaning of ʿIṣmah.....	148
3.2.2	The Evidences of ʿIṣmah.....	150
3.2.2.1	The Qur'ānic Evidences.....	150
3.2.2.2	The Rational Evidences.....	153
3.2.3	The Nature of ʿIṣmah.....	155
3.2.4	Categories of ʿIṣmah.....	164
3.2.4.1	Infallibility in Doctrine (I'tiqād).....	164
3.2.4.2	Infallibility in Proclamation of the Message (al-Tablīgh).....	165
3.2.4.3	Infallibility in Judgments and Verdicts (al-Aḥkām wa al-Futyā).....	166
3.2.4.4	Infallibility in Actions (al-Af'āl).....	167
3.2.5	The Conclusion Concerning ʿIṣmah.....	171

## CHAPTER FOUR

### THE ROLE OF PROPHET IN THE NOBLE QUR'ĀN

	Introduction.....	178
4.1	The institution of Prophethood and Messengerhood.....	181
4.1.1	The meaning of prophethood.....	182
4.1.1.1	The lexical meaning of <i>Nabī</i> .....	182
4.1.1.2	The Legal definition of <i>Nabī</i> .....	184
4.1.1.3	The characteristics necessary for a <i>Nabī</i> .....	191
4.1.2	The Title of <i>Rasūl</i> .....	198
4.1.2.1	The Lexical Meaning of <i>Rasūl</i> .....	198
4.1.2.2	The Legal (Shar'ī) Definition of <i>Rasūl</i> .....	200
4.2	The Main Duties of the Prophet.....	212
	Introduction.....	212

4.2.1	The First Duty: The Command for <i>Qirā'ah</i> , <i>Tilāwah</i> and <i>Tartīl</i> of <i>the Qur'ān</i> .....	214
4.2.2	The Second Duty: Clarification.....	218
4.2.2.1	Clarification of the Qur'ān.....	218
4.2.2.2	Clarifying Matters the People of the Scripture Have Concealed.	223
4.2.3	The Third Duty: The Third Duty: Adhering to the Revelation and Following It ( <i>al-tamassuk wa al-ittibā`</i> ).....	224
4.2.4	The Fourth Duty: Conveying the Message( <i>Tablīgh al-</i> <i>Risālah</i> ).....	227
4.2.5	The Fifth Duty: Teaching Those Who Accept the Message.....	231
4.2.5.1	Teaching Them “the Book and the Wisdom” .....	231
4.2.5.2	Teaching His Nation that Which They Did Not Know.....	245
4.2.6	The Sixth Duty: Purifying His Nation ( <i>Takzīyah al-Ummah</i> ).....	246
4.2.7	The seventh Duty: <i>Ijtihād</i> .....	247
4.3	The Main Obligations Towards the Prophet (The Main Rights of the Prophet).....	248
	Introduction.....	248
4.3.1	First: The Obligation of Believing in Him.....	249
4.3.2	Second: the Obligation of Loving Him.....	250
4.3.2.1	The Obligation to Please Him.....	253
4.3.2.2	The Obligation of Aiding Him.....	253
4.3.2.3	The Obligation of Sincerity ( <i>al-nuṣṣḥ</i> ) to Him.....	254
4.3.2.4	The Obligation of Supporting and Respecting Him .....	255
4.3.2.5	The Obligation of Invoking Prayers ( <i>Ṣalāh</i> ) Upon Him its.....	256
4.3.3	The Obligation of Obeying Him ( <i>al-Ṭā`ah</i> ).....	257
4.3.3.1	The Obligation of Accepting What He Gives and Refraining from What He Prohibits.....	263
4.3.3.2	The Obligation of Following Him ( <i>al-Ittibā`</i> ).....	264
4.3.3.3	The Obligation of Emulating Him.....	265
4.3.3.3	The Obligation of Referring to Him.....	267
4.3.3.4	The Obligation to Submit to His Judgment.....	268
4.3.3.5	The Obligation of Responding to Him.....	270
4.3.4	Section Conclusion.....	270

## CHAPTER FIVE

DIVINE REVELATION (*AL-WAḤĪ AL-ILĀHĪ*)

5.1	The Nature of Divine Revelation.....	275
	Introduction.....	275
5.1.1	The Divine Revelation and Its Types.....	277
5.1.2	The Meaning of <i>Waḥī</i> .....	278
5.1.3	The Evidences of Those Who Deny the Existence of Revelation besides the Qur’ān.....	286
5.1.4	Evidences the Prophet Received Revelation Other than the Qur’ān.....	291
5.1.5	Conclusion.....	302
5.1.6	The Categories of the Divine Revelation Given to the Prophet.....	303
5.1.7	The Recited Revelation.....	308
5.2	The Non-recited Revelation.....	315
5.2.1	Statements of the Prophet.....	320
5.2.1.1	The first type: <i>Ḥadīth Qudsī</i> .....	320
5.2.1.2	The second type: <i>Ḥadīth Nabawī</i> .....	324
5.3	The Qur’ān’s Relationship With <i>Ḥadīth</i> .....	347
	Introduction.....	347
5.3.1	The Relationship of <i>Ḥadīth</i> with the Qur’ān.....	352
5.3.1.1	Agreement with the Qur’ān in every respect.....	354
5.3.1.2	<i>Ḥadīth</i> provides an explanation of the Qur’ān’s intent.....	355
5.3.1.3	<i>Ḥadīth</i> Mentions Information Additional to What is in the Qur’ān.....	364
5.3.1.4	<i>Ḥadīth</i> Conflicting With the Qur’ān.....	379
5.3.2	The Rank of <i>Ḥadīth</i> Vis-à-vis the Qur’ān.....	386

**CHAPTER SIX****CONCLUSION, RECOMMENDATIONS AND FURTHER STUDIES**

6.1	Introduction.....	389
6.2	Conclusion.....	392
6.3	Recommendations.....	398
	Appendices .....	407
	Appendix I.....	408
	Appendix II .....	410
	Glossary.....	413
	Bibliography.....	421

**List of Abbreviations**

<b>A.H</b>	<b>Anno Hegirae</b>
<b>C.E</b>	<b>Christian Era or Common Era</b>
<b>cf.</b>	<b>confer, “compare”</b>
<b>Ibid.</b>	<b>Ibidem, “In the same place”</b>
<b>lit.</b>	<b>literal, -ly</b>
<b>M.A.</b>	<b>Master</b>
<b>no.</b>	<b>Number</b>
<b>nos.</b>	<b>Numbers</b>
<b>p.</b>	<b>Page number</b>
<b>Ph.D</b>	<b>Doctor of Philosophy, “Philosophiae Doctor”</b>
<b>pl.</b>	<b>Plural</b>
<b>pp.</b>	<b>Pages number</b>
<b>tr.</b>	<b>Translated by or translation</b>
<b>v.</b>	<b>Verse</b>

## TRANSLITERATION

Arabic Name	Transliteration	Arabic Name	Transliteration
<i>alif</i> ا أَلِفٌ	<i>a</i>	<i>tā'</i> ط طَاءٌ	<i>t</i>
<i>bā'</i> ب بَاءٌ	<i>b</i>	<i>zā'</i> ظ ظَاءٌ	<i>z</i>
<i>tā'</i> ت تَاءٌ	<i>t</i>	<i>'ain</i> ع عَيْنٌ	<i>'</i>
<i>thā'</i> ث ثَاءٌ	<i>th</i>	<i>ghain</i> غ غَيْنٌ	<i>gh</i>
<i>jīm</i> ج جِيمٌ	<i>j</i>	<i>fā'</i> ف فَاءٌ	<i>f</i>
<i>ḥā'</i> ح حَاءٌ	<i>ḥ</i>	<i>qāf</i> ق قَافٌ	<i>q</i>
<i>khā'</i> خ خَاءٌ	<i>kh</i>	<i>kāf</i> ك كَافٌ	<i>k</i>
<i>dāl</i> د دَالٌ	<i>d</i>	<i>lām</i> ل لَامٌ	<i>l</i>
<i>dhāl</i> ذ ذَالٌ	<i>dh</i>	<i>mīm</i> م مِيمٌ	<i>m</i>
<i>rā'</i> ر رَاءٌ	<i>r</i>	<i>nūn</i> ن نُونٌ	<i>n</i>
<i>zāy</i> ز زَايٌ	<i>z</i>	<i>hā'</i> ه هَاءٌ	<i>h</i>
<i>sīn</i> س سِينٌ	<i>s</i>	<i>wāw</i> و وَاوٌ	<i>w, u</i>
<i>shīn</i> ش شِينٌ	<i>sh</i>	<i>hamzah</i> هَمْزَةٌ	(not written when it is initial)
<i>ṣād</i> ص صَادٌ	<i>ṣ</i>	<i>yā'</i> ي يَاءٌ	<i>y, i</i>
<i>ḍād</i> ض ضَادٌ	<i>ḍ</i>	<i>tā'</i> تَاءٌ مُرَبُّوَةٌ	
		<i>marbūṭah</i> ①	<i>t, h</i>

① When the letter *hā'* ( ه ) denotes the feminine ending of nouns and adjectives it is written with two dots above ( ة ) and pronounced *t*. This is known as ( تَاءٌ مُرَبُّوَةٌ ) *Tā' Marbūṭah* (tied *t*) for, when linked with a following genitive, it must *always* be pronounced *t*. *Tā' Marbūṭah* and its following vowel (case ending) are not pronounced at the end of a sentence or complete clause. In modern spoken Arabic it only has the *t* value when it is immediately followed by a noun or pronoun in the genitive.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the research

Our immigration to the United States of America, along with the family, to work as a Religious Director in one of the many Islamic centres founded by Muslims was a good opportunity. This situation increased my experience and knowledge, as I had to participate fully in the community's activities and deal with its religious, social, cultural, and political needs.

We used to and still do emphasize the importance of having Muslims (natives and immigrants) positively involved in all political, social, and religious aspects of the American society, as we believe that it is impossible for Muslims to remain isolated within their own society.

We have participated in several activities that support and promote this approach and have been involved in many different activities and meetings with the Muslim community to discuss Islamic tenets, matters and issues which sometimes involve different opinions, but without affecting cordiality.

In the course of such engagements, we ended up discussing several authentic prophetic *aḥādīth*. As a result of misunderstanding, some people had misgivings that lead them to believe that these *aḥādīth* could not possibly come from the same source as the Qur'ān.<sup>1</sup>

In our view, the problem with these *aḥādīth* lies not in their authenticity – or the lack thereof – but in poor understanding, especially of those that are most

---

<sup>1</sup> See for instance the views of Rashad Khalifa in chapter 2 p79.

controversial. Thus one should not rush to weaken any *ḥadīth* or reject it, but search for a valid interpretation that accords with the Qur'ān.

The American society with its fundamental freedoms of interaction with others has created an open-minded environment which has become exemplary for other cultures. This has facilitated open dialogue amongst the followers of every religion, belief or school of thought in that society.

The Muslim community does not differ from other communities, since the migrant Muslims from their countries and homelands brought with them their different beliefs, opinions, schools of thought, tendencies and principles they believe in and which they hold inviolable.

During the course of discussions, the impression arose that a sizable minority of well educated and affluent Muslims hold a negative impression of *Ḥadīth* and its authority.

Many discussions with educated Muslims active in the community concerning the authority of *Ḥadīth* took place. They would ask about complicated issues they were dealing with due to my experience and specialism in *Ḥadīth* studies. These questions revolved around doubts presented to them about authentic *aḥādīth* and their reliability.

Some contemporary books in the sciences of *Ḥadīth* which discuss these matters have been surveyed. It has often been assumed that these sorts of discussions come from non-Muslim scholars such as the orientalist. Until we came to USA, we did not

realize that there are Muslims who believe in Islam, the Qur'ān and the Prophet Muhammad<sup>2</sup> but do not grant any sort of authority of his *Ḥadīth* or his *Sunnah*.

The issue was greater than one of simple denial since those who deny *Ḥadīth* go to the extent of accusing the majority of the scholars – the jurists, narrators of *Ḥadīth* and even sometimes the companions of the Prophet - of fabricating *aḥādīth* and attributing them to the Prophet. The jurists were accused of falsely attributing statements and actions to the Prophet so that their audiences would have no choice but to accept their opinions.

The notions of those who reject *Ḥadīth* are often accepted by people who raise their voices claiming the conflicting *Aḥādīth* are reasons for many Muslims being zealots, and for producing continual controversy among the believers. One could barely find a case where the *Ḥadīth* has a view without finding another *Ḥadīth* that contradicts that view and clashes with it thus creating 'a war among those *Aḥādīth*'.<sup>3</sup>

There are those who have responded to those calling for the rejection of *Ḥadīth* and have begun parroting their claim that these *aḥādīth* – which often contradict themselves – have served to foster extremism in the Muslims ranks and to produce continual controversy amongst the believers. You can hardly find any issue in which an opinion is put forth in the body of *Ḥadīth* except that one can find *aḥādīth* that contradict that view.

It was quite distressing to realize that there is considerable acceptance of such ideas amongst the members of the Muslim community. This trend was particularly

---

<sup>2</sup> It is highly recommended whenever the name of any Prophets is mentioned to say May *Allāh's* Blessings and Peace Be Upon Him (*ṢALLALLĀHU `ALAYHI WA SALLAM*). However in this thesis, it is assumed that whoever reads the prophet's name would say this silently to himself or herself. Likewise blessings on prophets.

<sup>3</sup> See p. 91 in chapter 2 as an example

strong among individuals who lacked adequate religious knowledge. These worries were heightened considerably by the fact that not all Muslims have access to the sort of Islamic education that could alleviate these different doubts about *Ḥadīth*.

In addition to this, many new Muslims who have just entered Islam may be exposed to literature influenced by the anti-*Ḥadīth* groups creating many doubts that are not solved or answered.

Further, there is a language barrier that does not help those who accept the views of those who deny *Ḥadīth*. They lack adequate knowledge of the Arabic language to savour the Qur'ān and understand its meanings. They only have at their disposal translations of the Qur'ān in their mother tongue (or in some cases other than their mother tongue), be it English, Urdu or other major languages. The translation cannot replace the original Qur'ān. At best, it is but an explanation of the Qur'ān.

At the same time, those who deny *Ḥadīth* have widely circulated modern translations and explanations of the Qur'ān that fit their own beliefs about *Ḥadīth* and deny its role completely. In their commentary on the Qur'ān, they incorporate their own explanations, interpretations and thoughts. If one were to read one of their translations or explanations, one would be led to believe that the meanings it contains are from the tenets of the Qur'ān without realizing that these are actually the explanations of the meaning of the Qur'ān coloured by the understanding of the translator or the interpreter.

The internet also has a major role to play. Its popularity and easy access make it an easy way to fertilize these thoughts in peoples' minds.

We had the opportunity to engage in long discussions with those who adopted the Anti-*Ḥadīth* views in numerous meetings. We were alarmed by the manner in

which some people rely on their studies of some aspects of the Qur'ān to support their thoughts and ideas. Oftentimes, their studies will be predicated on very selective quoting of certain Qur'ānic verses to support their predetermined conclusion that a *Ḥadīth* is not authoritative.

Additionally, many of these people, in their attempts to learn about *Ḥadīth*, read some books of non Muslim western scholars denying the authenticity of *Ḥadīth* and raising doubts about its authority.

The arguments of these scholars against *Ḥadīth* are based on historical research and selective mention of reports that support their claims. As for those Muslims who have rejected its authority, their claims are based on Qur'ānic texts. They have attempted to make it seem as if the main purpose of the Qur'ān is to reject the *Ḥadīth* and strip it of any authority.

In addition, they support their views by presenting *aḥādīth* that seem to conflict with the Qur'ān and with reason while stripping these *aḥādīth* of the context in which they were stated. Further they ignore the efforts of the scholars to explain those abstruse *aḥādīth* that are in need of someone to place them in the proper light.

These sorts of views that reject the authority of *Ḥadīth* are a challenge to Islām and its Sacred Law because to reject *Ḥadīth* is to reject most of the injunctions of Islām. These injunctions have been outlined in the Qur'ān and then detailed in the Prophet's statements and actions. The scholars and jurists have derived from *aḥādīth* hundreds of laws of Islām as can be seen in the works of the jurists and other scholars.

It is our view that this is one of the main reasons for promoting these ideas, especially in the West. This presents an easy and simplified Islām for people, an Islām devoid of the obligations or teachings detailed in numerous *aḥādīth*.

What they have presented is still “Islām” because they still believe in Allāh<sup>4</sup>, His angels, His Messenger, His Qur’ān and the Last Day. This is an easy and simple Islām because one can explain the Qur’ān in the way that suits one’s agenda.

However this is not the type of Islām preached by Prophet Muḥammad. If a person were to claim that prayer (*ṣalāh*) is simply to have a spiritual relationship between the person and Allāh, without any need for the rituals of ablution, purity, standing (*qiyam*), bowing (*ruku'*) and prostration (*sujud*), which were detailed in several *aḥādīth*, who can say he is wrong? After all, the verses of the Qur’ān do not really rule out this interpretation.

This work is a critical assessment of these ideas on the *basis of the Qur’ān* just as the anti-*Ḥadīth* group relies primarily on the Qur’ān in promoting its views. The methodology is based on the understanding that the concept of Prophethood and of divinely commissioned messengers is an essentially Qur’ānic concept. Consequently, it has been explained by the Qur’ān in the utmost detail.

Consequently, the thesis argues that *Ḥadīth* is a Qur’ānic issue. It is the Qur’ān that lays out the authority of *Ḥadīth*. It is the Qur’ān that has made *Ḥadīth* a source of legislation in innumerable verses.

This research is based on exhaustive study of many books covering the major disciplines of the *Sharī’ah* such as Qur’ānic exegesis (*Tafsīr*), sciences of the Qur’ān, sciences of *Ḥadīth*, *Ḥadīth* commentary, theology and legal theory (*uṣūl al-fiqh*).

Since most members of the Muslim community do not have the prerequisite academic qualifications to research these issues in the source books, particularly

---

<sup>4</sup> It is highly recommended whenever the name of almighty God is mentioned to say The Most High (*TALĀ’A*). However in this thesis, it is assumed that whoever reads Allāh’s name would say this silently to himself or herself.

those works that are not in their mother tongue, we have endeavoured to translate the passages of those words into the English Language. This is in order to let the readers see how the past scholars understood the role of the Qur'ān in establishing and affirming the status and authority of *Ḥadīth*.

## 1.2 Aims and objectives of the research

Although the issue of the rejection of *Ḥadīth* by relying entirely on Qur'ānic Verses initially came to our attention in the context of the United States of America, we decided not to limit ourselves to the United States in our review and study of anti-*Hadith* figures. In the attempt to learn about the source of such views, we chose to highlight the views of some modern *Ḥadīth* in other parts of the world such as India, Egypt and Malaysia.

Our aim is to show that there is a congruence between their views and that contemporary rejection of *Ḥadīth* on the basis of Qur'ānic arguments has its roots with thinkers from within the Muslim community. We have not attempted a tailor made response to each one of them. Rather, this work serves as a general response to their collective views.

The aim of this research is to study the legitimacy of *Ḥadīth* in light of the Qur'ān. Some contemporaries have taken the Qur'ān as their reference point for denying the authority of *Ḥadīth*. Qur'ānic verses will be presented which discuss the office of prophethood, the duties placed on a prophet, and his rights. The purpose behind this is to clarify the status given to *Ḥadīth* by the Qur'ān

Moreover, the research aims to illustrate that the Qur'ān is the eternal book of Allāh free of error, and the *Ḥadīth* explains those passages of the Qur'ān in need of

explanation. It is this researcher's contention that you will not find anything in the Ḥadīth except that it has origin in the Qur'ān.

In addition, the thesis aims to illustrate that concern for Ḥadīth did not come after the Prophet's death as some have suggested. It began during his own lifetime. The Companions' concern for Ḥadīth was no less than their concern for the Qur'ān, because the importance of the explanation comes from the value of the original speech that it is explaining.

Finally, one could argue that the real people of Qur'ān (*Ahl al-Qur'ān*) are those who act upon its directions and guidance to obey the Prophet in what he ordered, to emulate his example and to avoid what he forbade.

### **1.3 Significance of the research**

The significance of the research lies in its attempt to study the primary issues on which those who reject Ḥadīth have based their most important conclusions about not relying on Ḥadīth, while investigating the precise meanings of the Qur'ān's words in the books of *Tafsīr*, language, and *Uṣūl al-Fiqh*.

One distinction of this research is in its presentation. It does not present the contentions of the anti-Ḥadīth group one by one with accompanying piecemeal rebuttals. Instead, it endeavours to give a thorough response to all of their contentions in the form of a cohesive, methodical study.

Besides, this research seeks to demonstrate that the authority of Ḥadīth is agreed upon amongst the scholars of the Muslim *Ummah* from the Companions and the Followers of the Companions (*Tābi'ūn*) and the traditionists (*muḥaddithūn*), jurists and theologians from various and numerous schools of thought throughout the course of its history.

This research relates the conclusions reached by these notable jurists, traditionists, exegetes and other scholars about the authority of *Ḥadīth*. The researcher did not depend upon the statements of unknown scholars. He has referred to the statements of writers known amongst their peers for erudition and piety.

Furthermore, most of these writers possessed the distinction of piety and had fully memorized the Qur'ān by heart. They knew it well and were authorities on its language. Consequently, they well understood its meanings by virtue of contemplation of its verses and reciting its verses day and night. These are the true people of the Qur'ān and the most worthy of being called Qur'ānites (*Qur'ānīyyūn*).

Another distinguishing feature of this research is that it relates the important statements of these major scholars who preserved the religion and fundamentals of the *Ummah* by translating those statements into the English language, perhaps the most widespread language in the current age.

This research extensively compiles important evidences from the available reliable sources, not limiting itself to the works of any one group of exegetes, traditionists, jurists, legal theorists and theologians.

In addition, this research attempts to show that, when seen in their correct context, the texts cited by those who reject *Ḥadīth* actually agree with the authority of *Ḥadīth*. This is even though many of the texts they cited may be inauthentic and consequently unreliable. However, the researcher did not take this as reason to merely reject them. He allowed for the possibility that they may be authentic, because not every weak report is a fabrication. Instead, this work seeks to examine these *aḥādīth* in their appropriate context rather than rejecting or twisting them with farfetched interpretations.

#### 1.4 Literature review

The researcher reviewed all works that he came across in English and Arabic establishing the Authority of the *Sunnah* and refuting the doubts raised concerning that:

One of the most important English books that the researcher has seen about the Authority of the *Sunnah* was “*The Authority of Sunnah*” by Muhammad Taqi Usmani,<sup>5</sup> a book small in size but great in benefit. The author of this book addressed the topic in three chapters:

In the first chapter, “*Sunnah* the second source of Islamic law”, he discussed the definition of *Sunnah*, the status of the Prophet, the obedience to the Messenger, and the two kinds of revelation.

In the second chapter titled “the scope of prophetic authority”, he discussed the Prophet's authority to make laws and to interpret the Qur’ān, the time limit of the prophetic authority, and the Prophet’s authority in worldly affairs. He also answered an important question, “Does the Qur’ān need explanation?”

In the third chapter he discussed the authenticity of the *Sunnah*, and some other related important issues: the preservation of *Sunnah*, the three kinds of *Aḥādīth*, the different ways of *Aḥādīth* preservation and he discussed writing of *Ḥadīth* as well.

From the researcher’s point of view, this book is one of the best books authored on this topic, however, the author did not concern himself greatly with referencing. In the course of his discussion, he did not mention the sources he relied

---

<sup>5</sup> Muhammad Taqi Usmani was born in 1943 in Deoband, India. He obtained his degree in Islamic education from Darul Uloom Karachi. He also obtained a Master’s degree in Arabic literature from Punjab University, and a law degree (LLB) from Karachi University. Currently he is the Vice President and Shaikul-Hadith at Jamia Darul Uloom, Karachi. [[www.muftitaqiusmani.com/ProfilePage.aspx](http://www.muftitaqiusmani.com/ProfilePage.aspx)].

upon in reaching his conclusions. Additionally, there were some issues which he did not address in considerable detail, such as the office of prophethood and messengerhood, prophetic infallibility and how the Qur'ān explained these issues.

Likewise, the author did not make reference to the opinions or writings of those who deny the authority of the *Sunnah*. He limited himself to discussing evidences on its authority from the Qur'ān and Prophetic *Ḥadīth*.

Another important work is Muhammad M. Azami's<sup>6</sup> book, *Studies in Early Ḥadīth Literature*, an academic research submitted to Cambridge University in 1966 as a doctoral thesis. The author divided it into two sections:

In the first section, the author studied writings and authors of books from the era of the Messenger to around the middle of the second century after *Hijrah*.<sup>7</sup> Some of the most important conclusions he reaches are that the writing of *Ḥadīth* began in the time of the Prophet himself and that the Companions themselves authored works on a number of topics and that thousands of books were in circulation amongst the traditionists.

He also investigated the manner in which *Ḥadīth* was taught. Some of his most important conclusions in this regard are that writing was in common use in

---

<sup>6</sup> Muhammad Mustafa Al-Azami, was born in Mau, India in the early 1930s and received his education at Dar al-Ulum Deoband, India (1952), al-Azhar University, Cairo (M.A., 1955), and University of Cambridge (Ph.D., 1966). He is Professor Emeritus at King Sa'ud University (Riyadh) where he also chaired the department of Islamic Studies; he holds a Saudi citizenship. Al-Azami served as curator of the National Public Library, Qatar; Associate Professor at Umm al-Qura University (Makkah); Visiting Scholar at University of Michigan (Ann Arbor); Visiting Fellow at St. Cross College (University of Oxford); King Faisal Visiting Professor for Islamic Studies at Princeton; and Visiting Scholar at University of Colorado (Boulder). He is also an Honorary Professor at University of Wales (Lampeter). He has many publications in Hadith Literature and Methodology.

[<http://www.sunniforum.com/forum/archive/index.php/t-23585.html>]

<sup>7</sup> Hijri dates will be referred to by the notation AH, *Anno Hegirae*.

the teaching of *Ḥadīth* and that the method of dictation (*imlā'*) was widespread from a very early stage.

In the second section, the author verified and published three *Ḥadīth* manuscripts dating back to the early second century AH, proving thereby that written documentation of *Ḥadīth* began at a very early stage. These manuscripts are the manuscript of Suhayl b. Abī Ṣāliḥ: from his father: from Abū Hurayrah; a manuscript containing *aḥādīth* of `Ubayd Allāh b. `Umar: from Nāfi`; and a manuscript containing *aḥādīth* of Abū al-Yamān al-Ḥakam b. Nāfi': from Shu`ayb: from al-Zuhrī.

In our view, this one of the most important works offering evidence of the early verification of *Ḥadīth* by means of hundreds of texts compiled by the author for the benefit of his readers.

*The Authority and Importance of the Sunnah* by Jamal al-Din Zarabozo<sup>8</sup> focuses on the issue mentioned in the title of his book in seven chapters. In the first chapter, he discusses the meanings of the word *Sunnah* and the word *Ḥadīth*. He then mentions the proofs establishing the authority of *Sunnah* from the Qur'ān and *Sunnah*. In the third chapter, he talks about the roles of the Messenger. The authority of the *Sunnah* vis-à-vis the Qur'ān is the subject of the fourth chapter. In chapter five he explained how the *Sunnah* was preserved by Allāh. Afterwards, he discusses the ruling concerning one who rejects the *Sunnah*. The last chapter is titled "the way of *Sunnah* is the way of Islam".

---

<sup>8</sup> Jamal al-Din M. Zarabozo, was born in 1960 in France to Spanish Catholic parents. He converted to Islam in 1976. He has a bachelor's degree in economics from the University of California at Berkeley, and a master's in economics from the University of California at Davis. [[http://www.load-islam.com/multimedia.php?topic=lecture&type=A&artist\\_id=89&lcat\\_id=1](http://www.load-islam.com/multimedia.php?topic=lecture&type=A&artist_id=89&lcat_id=1)]

It is our view that the author has written his work in an exhortative style to address the community of believers who already acknowledge the authority of *Ḥadīth* as the author cites some *aḥādīth* as proof of the authority of *Ḥadīth*. However, how can one prove the authority of *Ḥadīth* to those who reject it via *Ḥadīth* itself? It would have been better if he had provided more Qur'ānic verses to prove the authority of *Ḥadīth*, as both sides acknowledge the authority of the Qur'ān.

Furthermore, there are certain important topics that the author does not address in detail although they are worthy of that, such as infallibility of the Prophet, the dictates of the message and prophethood, the difference between the two, plus how and why the Qur'ān needed a prophetic clarification amongst other important topics. Additionally, Zarabozo has relied on relatively few reference works given the importance of the subject.

In the conclusion of his research, in the chapter "The way of *Sunnah* is the way of Islam", the author proposes that Muslims should be People of *Ḥadīth* and *Sunnah* (*Ahl al-Ḥadīth wa al-Sunnah*), meaning by that the narrow meaning of the term. That is the Muslim should belong to the party of *Ahl al-Ḥadīth* for it is, as he states, the path to true Islam. This is an implied criticism of the juristic schools of thought (*madhāhib*) which follow the opinions of the leading Imāms of jurisprudence, while the preferred way is to follow the *aḥādīth* of the Prophet.

So the author tries to flee from the *madhāhib* only to fall into the *madhhab* of he who has no *madhhab*. The followers of the schools of thoughts were content to follow the way of these Imāms in understanding Qur'ān and *Ḥadīth* and deriving rulings from them because they saw that they were qualified for the task, while the author calls on the Muslim masses to deduce rulings directly from Qur'ān and *Ḥadīth*

without recourse to any intermediary. However, we believe this approach is incorrect as not all people have the qualifications for this.

The fourth book surveys the debate around the authority of *Ḥadīth* in contemporary Islamic studies. Daniel Brown's<sup>9</sup> *Rethinking tradition in Modern Islamic thought* focuses on the debates regarding prophetic authority in modern Islamic thought. The work's first chapter traces the classical concepts of *Sunnah* and its relationship to the Qur'ān and *Ḥadīth*, including the understanding of *Sunnah* according to literalist and other Muslim theologies. The second chapter on "modern challenges to tradition" reviews the role of the *Sunnah* according to 18th-century reformers as well as the later challenges to the classical paradigm offered by Muslim modernists such as Sir Sayyid Ahmad Khan (1817- 1898) and Muhammad Abduh (1849- 1905). Brown treats fundamental issues such as the concept of revelation, the nature of Prophetic authority, and the authenticity of *Ḥadīth* in separate chapters. Finally, the position of *Sunnah* according to Islamic revivalists in both the Arab world and South Asia is considered. Brown writes clearly and concisely, pointing out the historical background and structure of contemporary controversies surrounding the position and authority of the *Sunnah*.<sup>10</sup>

Aisha Y. Musa's<sup>11</sup> *Ḥadīth as scripture* was submitted originally as a doctoral dissertation in Harvard University. Her book covers the earliest and most recent

---

<sup>9</sup> Daniel Brown has lived in Egypt and in Pakistan where he was born and spent his first eighteen years. In 1993 he received his Ph.D. in Islamic Studies from the University of Chicago. He has been a visiting scholar at the International Islamic University in Islamabad, the Institute of Islamic Culture in Lahore, and Cairo University and has taught Islamic Studies at Mount Holyoke, Amherst and Smith Colleges. Since 1997 he has been Pastor of Stony Brook Community Church in South Hadley, Massachusetts. [<http://new-wineskins.org/journal/about/people/danielbrown>]

<sup>10</sup> Hermansen, review *Rethinking Tradition* International Journal of Middle East Studies, Vol. 31, No. 3 (Aug., 1999), pp. 445-446

<sup>11</sup> Aisha Y. Musa received her PhD in Arabic and Islamic Studies from the Department of Near Eastern Languages & Civilizations at Harvard University. She is currently an assistant professor of Islamic

discussions on the authority of the *Ḥadīth*. In order for the author to explore the earliest existing discussion on the authority of *Ḥadīth*, she has translated what she believed to be the earliest text on the subject: *Kitāb Jimā' al-'Ilm* “The Book of the Amalgamation of Knowledge” by Imam al-Shāfi`ī. Musa was trying to explore whether the idea of the Qur’ān-alone is based on arguments found within the Qur’ān itself? Musa showed that throughout the centuries, the same Qur’ān verses were used as arguments for accepting the Qur’ān alone as divine and as the only source for Islām. She searched for traces of evidence of similar discussions between the ‘Qur’ān alone’ and ‘Ḥadīth accepting’ schools and groups in the first centuries of Islām. She reached to the conclusion that the ‘Qur’ān alone’ movement is an authentic historical and orthodox Islāmic movement based on core Qur’ānic texts. It is not a western movement, nor even an western Orientalist-inspired movement. She discussed the contemporary ‘Qur’ān alone’ movements, their founders and their arguments. She has concluded that the founders are not persons coming from the West, but from traditional Muslim backgrounds, and were all brought up in Islam. All of them were highly knowledgeable in the Qur’ān and *Ḥadīth*, as for example, Ahmad Subhi Mansour<sup>12</sup> was a professor in history at the famous al-Azhar University of Cairo. She also believed these reformers did not use Orientalist research as proof for their beliefs, but came to their ‘Qur’ān alone’ ideas based on Qur’ānic verses. Only after reviewing these verses did they research the history of *Ḥadīth* to further strengthen their belief that only the Qur’ān can be used to understand what Islam is.

---

Studies in the Religious Studies Department at Florida International University, in Miami.  
 [http://www.blackwell-compass.com/subject/religion/article\_biog?article\_id=reco\_articles\_bpl189]

<sup>12</sup> For more detail concerning him and his views, see Chapter 2.

We agree with the author that the ‘Qur’ān-alone’ figures did not take their ideas from Western scholars but it is our view that they benefited considerably from their discussions, particularly in their views regarding the *Ḥadīth* authority and authenticity.

We also agree with her that the modern ‘Qur’ān alone’ ideology has benefited from the discussion that took place in the past but it is our view that the modern figures went even further in rejecting the *Ḥadīth* authority by using Qur’ānic verses to support their ideology and to judge the followers of *Ḥadīth* as having deviated from the straight path.

One of the most important books on the authority of *Ḥadīth* is *Ḥujjiyyah al-Sunnah (Authority of the Sunnah)*, by ‘Abd al-Ghanī Muḥammad ‘Abd al-Khāliq<sup>13</sup>.

This was originally a doctoral dissertation in *Uṣūl al-Fiqh* (legal theory) submitted in the year 1940 CE. The author has placed two introductions to the book: the first concerning the meaning of *Sunnah*, and the second concerning the infallibility of the Prophets. He then discusses the importance of the view that the *Sunnah* is authoritative and he provides the evidences for this view. He continues listing the doubts that have been raised concerning its authority and responds to them. He concludes with a discussion of some issues which relate to the authority of the *Sunnah*.

This book, which is about 600 pages in length, debates the issues related to the authority of the *Sunnah* in a thorough manner. However, the style of the author is that of an expert legal theorist (*uṣūlī*) making it very difficult for anyone but

---

<sup>13</sup> ‘Abd al-Ghanī Muḥammad ‘Abd al-Khāliq was born in Cairo in 1908. He died in 1983. He earned his bachelor’s degree in *Shari‘ah* and his PhD in *Uṣūl al-Fiqh* from al-Azhar University. He taught in al-Azhar University until his death. He has many publications; cf. *Ḥujjiyyat al-Sunnah* pp. 22-24.

specialists or those with long experience with the books of *Uṣūl al-Fiqh* to benefit from his book. This work is valuable to our thesis since it provides us with detailed and critical assessments of some of the core issues we are to deal with.

Muṣṭafā al-Sibā'ī's<sup>14</sup> *as-Sunnah Wa Makānatuhā Fī at-Tashrī' al-Islāmī* (*The Sunnah and Its Place in Islāmic Law*) was also originally submitted as a doctoral dissertation in the year 1949 CE. The author discusses the meanings and definition of the *Sunnah* and the attitude of the Companions towards it. He discusses the origin of fabrication in *Ḥadīth*, the efforts of the scholars in verifying and authenticating *Ḥadīth* and the fruits of those efforts. He then moves on to discuss the doubts and disputes raised concerning the *Sunnah*. He explores the status of the *Sunnah* amongst the *Shī'ah*, the *Khawārij*, the *Mu'tazilah*, the scholastic theologians (*mutakallimūn*) and those who reject its authority, past and present. He also examines its status amongst those who reject the authority of singularly-narrated reports (*Khabar al-Āḥād*), the Orientalists, and some traditionists (*muḥaddithīn*). Further, he studies the status of the *Sunnah* in Islāmic Law and its status with respect to the Qur'ān. He also clarifies in what manner the Qur'ān encompasses the *Sunnah*. Then, he investigates the issue of abrogating the *Sunnah* with the Qur'ān and vice versa. He finishes his book with biographies of some of the major *Imāms* of *Fiqh* and *Ḥadīth*: the Four *Imāms* and the authors of the Six Books.

---

<sup>14</sup> Mustafa ibn Ḥusnī Abū Ḥasan Al-Siba'i (1915 – 1967) was born in the city of Ḥoms, Syria. He was a diligent Islāmic scholar. He was educated in Ḥoms and in al-Azhar. He earned his PhD in Islamic Law and its history from al-Azhar University in 1949. Afterwards, he lived in Damascus and became a professor in Law School in 1950. He was a supervisor for The Muslim Brotherhood. In 1955, he became the Dean of the Sharī'ah University in Damascus. He founded a magazine called '*The Civilization of Islam*'. He was paralyzed in 1957. Nevertheless, he published 21 books before his death in Damascus. Cf. al-Ziriklī, *al-A'lām* (7/232).

*Al-Qur'ānīyyūn Wa Shubahātuhum Ḥawl al-Sunnah* (*The Qur'ānites and Their Misconceptions Concerning the Sunnah*), by Khādim Ḥusayn Ilāhī Bakhsh,<sup>15</sup> originally a Master's thesis entitled *Firqah Ahl al-Qur'ān bi Pākistān Wa Mawqif al-Islām Minhā* (*The Ahl al-Qur'ān Sect in Pakistan and Islām's Position Towards It*) submitted in the year 1970 CE., focuses on the origins and history of the Qur'ānites and their most important leaders and factions. He also discusses the stance of the state, the scholars, and the masses towards them. He goes on to discuss the historical roots of Qur'ānite ideology. He begins with an introduction concerning the meaning of the *Sunnah* and the stance of the *Shī'ah*, the *Khawārij*, and the *Mu'tazilah* towards it. He discusses rejection of the *Sunnah* in the Indian Subcontinent with the views of Sir Sayyid Aḥmad Khān and Chirāgh `Alī as examples, and then, he examines the views of those Arab writers who reject the *Sunnah*. The work compares between the Indian and Arab rejecters of the *Sunnah*, followed by a survey of the most important views of the Qur'ānites concerning the *Sunnah*, Qur'ānic exegesis (*Tafsīr*), Creed, and Law, with a response to each point.

This book does not lay the foundations for the topics of Prophethood, the qualities of the Prophets, and what is necessitated by their Prophethood, even though it makes some reference to them while discussing the most important views of the Qur'ānites, as it also does not address the topics related to the authority of the *Sunnah* although it also makes some reference to them. It also does not study the relationship of the Qur'ān with the *Sunnah* as it limits itself to surveying the views of

---

<sup>15</sup> Khādim Ḥusayn Ilāhī Bakhsh is a contemporary researcher born in 1953 in Pakistan. He obtained his Master's degree and doctorate in Islamic Theology. In his thesis, he discussed the different contemporary studies and sectors that have deviated away from Islam in the South East region of Asia. [ See: <http://www.soutulhaq.com/index.php?p=seera>]

the Qur'ānites of the Indian Subcontinent and comparing them with their likes from amongst the Arabs. This is where its strength lies and this is where we benefitted from it most.

Muḥammad b. Muḥammad Abū Shahbah's<sup>16</sup> *Difā' `An al-Sunnah Wa Radd Shubah al-Mustashriqīn Wa al-Kuttāb Wa al-Mu`āṣirīn* (A Defence of the Sunnah and Refutation of the Doubts of the Orientalists, Writers, and Contemporaries) is another good contribution to the subject. He began writing his book in the year 1946 CE in the form of articles in refutation of *Aḍwā' Alā as-Sunnah al-Muḥammadīyyah* by Maḥmūd Abū Rayyah who tried to cast doubt on the *Sunnah* and *Ḥadīth* and to make them appear contradictory and distorted.

Abū Shahbah begins with an introduction about the status of the *Sunnah* in the religion, its authority, and the great care given to recording it and critiquing its chains of narration (*asānīd*) and its texts (*mutūn*). He then proceeds to a general critique of Abū Rayyah's book which he follows by with a thorough critique of his ideas.

This book is an academic refutation focusing on the work of Abū Rayyah. Two other books have also been written in refutation of him: one by Sh. `Abd al-Raḥmān al-Mu`allimī,<sup>17</sup> and the other by Sh. Muḥammad `Abd al-Razzāq.<sup>18</sup>

---

<sup>16</sup> Muḥammad ibn Muḥammad Suwaylim Abū Shahbah (1914 – 1983) was born and passed away in Egypt. He completed his PhD in al-Azhar University in the *Uṣūl al-Dīn* College, in the concentration of *Tafsīr* and *Ḥadīth*. He has many publications in the field of al-Qur'ān and its sciences, the Sunnah and its sciences, and in Fiqh and legislation. He also has publications in response to Atheists, Orientalists, and missionaries. See: [<http://www.ahlalheeth.com/vb/showthread.php?t=165632>]

<sup>17</sup> The title of his book is *al-Anwār al-Kāshifah Limā fī Kitāb Aḍwā' `Alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujazafa*.

<sup>18</sup> The title of his book is *Zulumāt Abī Rayyah fī Kitāb Aḍwā' `Alā al-Sunnah*. The researcher was not able to find a copy of this book.

*Mawqif al-Madrasah al-`Aqlīyyah Min as-Sunnah an-Nabawīyyah (The Stance of the Rationalist School Towards the Prophetic Sunnah)*, by Al-Amīn al-Ṣādiq al-Amīn,<sup>19</sup> is a Master's dissertation submitted in 1994 CE. Its author begins with an introduction about the definition of the *Sunnah* and its authority. He then discusses the position of what he calls the "classical rationalist school" (*al-Madrasah al-`Aqlīyyah al-Qadīmah*), referring to the *Mu`tazilah*, towards the *Sunnah* to which he provides a full response. He then moves on to discuss the stance of the Orientalists concerning the *Sunnah* to which he also responds. He follows this with a discussion of the "Neo-Rationalist School" (*al-Madrasah al-`Aqlīyyah al-Ḥadīthah*). Amongst them, he includes Maḥmūd Abū Rayyah, Muḥammad `Umārah, and Muḥammad al-Ghazālī. He refutes their position which he considers an extension of the *Mu`tazilite* school which judges the texts based upon "reason."

*As-Sunnah an-Nabawīyyah Fī Kitābāt A`dā' al-Islām (The Prophetic Sunnah in the Writings of the Enemies of Islām)*, by `Imād as-Sayyid ash-Sharbīnī,<sup>20</sup> also a Master's thesis submitted in 1999 CE in Egypt, begins with an introduction concerning the definition of the *Sunnah* and its related terminologies. Its attention then turns to the ancient enemies of the *Sunnah*, examining the ideas of *Khawārij*, the *Shī`ah* and the *Mu`tazilah*. He then moves on to discuss its enemies from the Orientalists and its new enemies from amongst the secularists, the Bahā'īs and the Qādiyānīs. He goes

---

<sup>19</sup> Amīn al-Ṣādiq al-Amīn is a contemporary researcher from Sudan. He completed his higher studies in the University of Umm al-Qurā in the College of *Uṣūl al-Dīn*, in the concentration of *Kīṭāb* and *Sunnah*. His PhD thesis was titled *al-Thabāt `Alā Dīn Allāh Wa Atharuh Fī Ḥayāt al-Muslim Fī Ḍaw' al-Kīṭāb wal-Sunnah*, and it is in print. See:

[<http://www.hadielislam.com/arabic/index.php?pg=rasael%2Fresala&id=743>]

<sup>20</sup> `Imād al-Sayyid Ismā`īl al-Sharbīnī is a contemporary Egyptian researcher. He currently teaches *Hadīth* in the College of *Uṣūl al-Dīn* in al-Azhar University. He is specialized in writing in rebuttal of the objections raised against the *Sunnah*, the infallibility of the Prophet, and the integrity of his Companions. See: [<http://www.eltwhed.com/vb/showthread.php?t=3620>]

on to discuss the most important doubts that they raise concerning the authority of the *Sunnah* and responds to them. From there, he proceeds to discuss the evidences for the authority of the *Sunnah*. He also discusses the relationship of the Qur'ān with the *Sunnah*, the authority of *Khabar al-Āḥād*, and the integrity and reliability of the Companions. He concludes with examples of some of the *aḥādīth* rejected by the enemies of the *Sunnah*, and he responds to them in full.

*The Shubuhāt Ḥawl as-Sunnah Wa Daḥḍuhā* (Doubts Concerning the *Sunnah* and Their Refutation), of Khalīl Ibrāhīm Mullā Khāṭir,<sup>21</sup> begins by clarifying the opposition to the *Sunnah* in the past and present. Then, he discusses the methods used by the new school of thought in order to discredit the *Sunnah*. He goes on to mention the doubts that are raised concerning the *Sunnah* and responds to them. He addresses the contentions that the Messenger was human, that he did not obey himself, that he is only to be obeyed during his life but not after his death, that the *Sunnah* is not part of Revelation and that the *Sunnah* is not an authoritative proof.

None of these books have presented the Anti-Ḥadīth writings in the United States of America as such, even though one of these books has debated the views of one of the groups with a presence in America. That group is the Qur'ānites, and they have been addressed by the book of Khādim Bakhsh.

---

<sup>2121</sup> Khalīl ibn Ibrāhīm ibn Mullā Khāṭir ibn Muḥammad al-Khadir was born in Dayr al- Zūr in the Republic of Syria, in 1938. His first education was learning the Qur'ān, and then he got his elementary, secondary and high school education in schools in his city. Afterwards, he joined the Shar'ah faculty in the University of Damascus. Then he joined the College of *Uṣūl al-Dīn* in al-Azhar University and obtained a Master's and Phd in Hadīth and its sciences. See: [<http://www.alithnainya.com/folders/downloadFile.asp?file=/files/files/321>]

### 1.5 Research methodology

Since the aim of this thesis is to prove the authority of *Ḥadīth* from a Qur'ānic perspective, we have acted as a defence attorney on behalf of the classical scholars, defending those of their views that were attacked by the anti-*Ḥadīth* faction. An attempt has been made to defend the views of the classified scholars by presenting them clearly along with the reasoning behind them. In order to do this the classical Arabic sources that have addressed the relevant issues in detail have been used extensively.

We have purposely quoted Qur'ānic verses throughout this thesis to demonstrate that this study of the authority of *Ḥadīth* is based primarily on the Qur'ān, so it can be known that the authority of *Ḥadīth* is proven by the Qur'ān and based upon it.

The methodology we have followed in translating the cited Qur'ānic verses, is to present their exact meanings to the best of our abilities. Since some meaning is inevitably lost in translation, it was necessary at times to translate the verses in a fashion that highlights the meaning due to which the verse was cited in accordance with the opinion of the exegetes whose commentary we relied on. As a consequence, it was impossible to rely upon a particular translation of the Qur'ān, although the translations of Pickthall, Muhammad Muhsin Khan, Yusuf Ali, and *Saheeh International* were consulted extensively. This is because the true Qur'ān in the Arabic original is rich in meaning. In many cases, none of these translations may effectively convey the meaning that was being highlighted. Consequently, we have consulted these translations, but have not relied on any in particular.

In order to determine the meanings of the verses, we have exhaustively searched the famous, classical books of exegesis whose authors are known for their good character and piety and for their vast knowledge of the sciences of the Qur'ān, the Arabic language, the sciences of *Ḥadīth*, history and the prophetic biography (*Sīrah*).

This does not mean that we are opposed to having modern commentaries that address people in a modern style and in a manner that they can relate to. Our purpose is to make clear that the exegete of the Qur'ān must have a thorough command of the field to do so and his status should be affirmed by some scholarly authority.

Anyone has the right to interpret the Qur'ān and explain it as he understands. In fact, many of the deniers of *Ḥadīth* have done so. At the same time, we have the right to raise these legitimate questions: In which language have they studied the Qur'ān? What is the extent of their command of Arabic? Which university or authority has certified them?

It is well known that the Qur'ān's most distinctive feature – and one of which it boasts – is its language. The Qur'ān was revealed in the Arabic language. Therefore, anyone who desires to understand the Qur'ān must do so by way of it for there is no other way to understand it. No one can have comprehensive knowledge of the Qur'ān while being ignorant of the vastness of the Arabic language, the various meanings of its words (*wujūh*), its richness, and its versatility.

Therefore, we have referred primarily to certain select works of exegesis. The first is *Tafsīr al-Ṭabarī*,<sup>22</sup> also known as "*Jāmi` al-Bayān fī Ta'wīl al Qur'ān*". Al-Ṭabarī is renowned as the leader of the exegetes (*shaykh al-mufassirīn*). He had memorized the Qur'ān and he had considerable command of its meanings and its jurisprudence. He was also a scholar of *Ḥadīth*, its routes, the authentic and inauthentic narrations, and the science of abrogation (*`ilm al-nāsikh wa al-mansūkh*). He was also well-versed in the sayings and opinions of the Companions and the Followers and the points on which they agreed or disagreed. He was also an Imām in Islamic history. He authored many works which are a testimony to his great knowledge and plenty of his virtues.

The second one was *Tafsīr al-Rāzī*,<sup>23</sup> also known as *Mafātīh al-Ghayb* or *Kitab Al-Tafsīr al-Kabīr*. Al-Rāzī was a unique scholar and a leading rhetorical theologian (*mutakallim*). He excelled in a number of sciences; he was an imām in *Tafsīr*, logic, Arabic language, legal theory (*uṣūl al-fiqh*) and jurisprudence (*fiqh*). His *Tafsīr* contains a lot of valuable studies, especially in refuting the contentions of opposing groups. We have benefited extensively from *Tafsīr al-Rāzī*, especially in the topic of Infallibility of the Prophets.

---

<sup>22</sup> Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī Abū Ja'far (839- 923) was a historian and exegete. He was born in Ṭabaristān. He lived in Baghdād and passed away there. He was offered the position of judge but refused it. His book *The Annals of the Messengers and Kings (Akhbar al-RUṣūl wal-Mulūk)* is known as *The History of Tabarī (Tārīkh al-Ṭabarī)*. Ibn Athīr said about him, "Abū Ja'far is more trustworthy in conveying history and his interpretation implies profound knowledge and investigation. He was diligent in the laws of religion and was not a follower of anyone in jurisprudent; rather, he had many followers who adhered his doctrine and views." Al-Zirikī, *al-A'lām* (6/69).

<sup>23</sup> Muḥammad ibn `Umar ibn al-Ḥassan ibn al-Ḥussayn al-Taymī al-Bakrī Fakhr al-Dīn al-Rāzī (1150-1210) was an exegete. He excelled his peers in the rational and textual sciences and the sciences of the ancients. He was of Qurashī roots. Although originally from Tabaristan, he was born in al-Rayy and to it he is ascribed as he is often called Ibn Khaṭīb al-Rayy. He has poetry in Arabic and in Persian. He was known to be an effective preacher; cf. al-Zirikī, *al-A'lām* (6/313).

*Tafsīr al-Qurṭubī*,<sup>24</sup> also known as *al-Jāmi' li Aḥkām al-Qur'ān*, is considered one of the most important *Tafsīr* books, as declared by the scholars. Al- Qurṭubī does not focus on mentioning stories in his *Tafsīr*. Instead, his focus is on the ordinances of the Qur'ān (*Aḥkām al-Qur'ān*), deriving evidences, studying the abrogated verses and studying the various recitations and grammar of the Qur'ān.

Ibn Ḥayyān al-Andalusī's<sup>25</sup> *al-Baḥr al-Muḥīṭ* is another major *tafsīr* which focuses on the Arabic language and grammar as its author is an Imām in language.

Al-Ālūsī's<sup>26</sup> *Rūḥ al-Ma'ānī* is regarded as a synopsis of the *tafsīr* works that preceded it as al-Ālūsī is a later scholar, having died in 1267 AH. He quotes from all the major exegetes.

In the sciences of the Qur'ān, we have referred to the most famous two books in this field: *al-Burhān Fī 'Ulūm al-Qur'ān* by al-Zarkashī<sup>27</sup> and *al-Itqān Fī 'Ulūm al-Qur'ān*, by al-Suyūṭī.<sup>28</sup>

---

<sup>24</sup> Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farah al-Anṣārī al- Khazrajī al- Andalusī Abū `Abd Allah al-Qurṭubī (...-1273) was a renowned exegete. He hailed from Cordova, but he moved east to Egypt and settled there until his death. al-Ziriklī, *al-A'lām*. (5/313).

<sup>25</sup> Muḥammad ibn Yūsuf ibn `Alī ibn Yūsuf ibn Ḥayyān al-Gharnāṭī Abū Ḥayyān the grammarian (1256- 1344) was a renowned scholar of the Arabic language, Qur'ānic exegesis, *Ḥadīth*, biographies and languages. He was born in Granada but moved to Malaga. He moved many times, before settling in Egypt, where he passed away. Al-Ziriklī, *al-A'lām* (7/152).

<sup>26</sup> Maḥmūd ibn `Abd Allah al- Ḥusaynī al-Ālūsī Shihāb al-Dīn (1802- 1854) was an exegete, a traditionist, an author, and a man of letters from Baghdād. He was born and died in Baghdād. He followed the creed of the *Salaf* and was a *mujtahid*. He held the position of *Muftī* in his country and was then relieved of duties, so he dedicated his life to knowledge until he died. His family's name is traced back to the island of Ālūs, which is in the midst of the Euphrates river. His grandfather migrated to it when Hulagu entered Baghdād; cf. al-Ziriklī, *al-A'lām* (7/176).

<sup>27</sup> Muḥammad bin Bahādur ibn `Abd Allah al-Zarkashī (745-794 AH; 1344 -1392) was a scholar in Shāfi'ī *Fiqh* and *Usūl*. Although originally from Turkey, he was born and passed away in Egypt. He wrote many works concerning varied disciplines; cf. al-Ziriklī, *al-A'lām*.(6/60).

<sup>28</sup> `Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad ibn Sābiq al-Dīn al- Khaḍarī al-Jalāl al-Suyūṭī (849- 911 AH; 1445- 1505) was an imam, historian and a man of letters. He has around 600 works, of them *al-Kitāb al-Kabīr* and *al-Risālah al-Ṣaghīrā*. He was an orphan, brought up in Cairo. When he turned forty years old, he isolated himself from people. He lived alone near the Nile River, and there he wrote most of his books. Many of the kings and rich people would visit and offer him gifts that he would refuse. He continued in this manner way until his death; cf. al-Ziriklī, *al-A'lām*.(301/3).

As for *Ḥadīth*, we have striven to rely on the authentic reports whose authenticity has been verified by the scholars. Therefore, we have relied on the two main compilations of authentic *Ḥadīth*. The first is *Ṣaḥīḥ al-Bukhārī*,<sup>29</sup> regarded by scholars as the most authentic of books due to the exceptional methodology he has employed in selecting *Aḥādīth*, as a result of which it has met with the acceptance of all the scholars.

As for the second book comes just after al-Bukhārī's in authenticity, it is *Ṣaḥīḥ Muslim*.<sup>30</sup> We have also referred to other *Ḥadīth* collections as well, but citations are either from *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim* or one of them.

We have attempted to keep the referencing for *aḥādīth* as brief as possible. Therefore, when we found that a *ḥadīth* has been referenced by a major traditionist, we would either mention his name along with the *ḥadīth*'s number in the edition that we relied on or we would mention the volume and page number.

In order to discover the meanings of the *aḥādīth* of *Ṣaḥīḥ al-Bukhārī*, we have relied on its most comprehensive commentary, *Fatḥ al-Bārī*, by ibn Ḥajar.<sup>31</sup> Similarly,

---

<sup>29</sup> Muḥammad ibn Ismā`il ibn Ibrāhīm ibn al-Mughīrah al-Būkhārī Abū `Abd Allah (194-256 AH; 810-870), the erudite scholar of *Ḥadīth*, was born in Būkhārā and was raised an orphan. He undertook lengthy travels in order to learn *Ḥadīth*, visiting Khurāsān, 'Irāq, Egypt and Damascus in search of knowledge. He learned from around one thousand different scholars. He compiled an estimated six hundred thousand *ḥadīths*. He only chose for his *Ṣaḥīḥ* the materials he was most confident of. He was the first one in Islam to write a work devoted to compilation of only authentic *aḥādīth*. He lived in Bukhārā until he was put to trial by certain individuals resentful of him, forcing him to leave. He moved to Khartank and passed away there. His book is the most trusted in its field; cf. al-Ziriklī, *al-A`lām*. (6/34).

<sup>30</sup> Muslim ibn al-Hajjāj ibn Muslim al-Qushayrī al-Nīsābūrī Abū al-Ḥasan (204-261 AH/820 -875) the great traditionist. He was born in Nishapur. He traveled to the Arabian Peninsula, Egypt, Damascus and Iraq. He passed away in Nishapur. His *Ṣaḥīḥ* is comprised of 12,000 *aḥādīth*, cf. al-Ziriklī, *al-A`lām*. (7/221).

<sup>31</sup> Aḥmad ibn `Alī ibn Muḥammad al-Kanānī al-`Aslqalānī Abū al-Fadil Shihāb al-Dīn ibn Ḥajar (773-852 AH/1372- 1229) the great scholar, traditionist, and historian. He is originally from Ashkelon, in Palestine. He was born and passed away in Cairo. He had a passion for literature and poetry but later turned to *Ḥadīth*. He traveled to Yemen and other countries to hear from the scholars of his time. He became a renowned scholar in his time, and people would travel in order to learn from him. Al-

for *Ṣaḥīḥ Muslim*, we have relied on its best commentary, *al-Minhāj Bi Sharḥ Ṣaḥīḥ Muslim b. al-Ḥajjāj*, by al-Nawawī.<sup>32</sup> These two works are amongst the most notable works on *Ḥadīth* commentary.

For the *Ḥadīth* sciences, we have relied on the works of Ibn Ḥajar and al-Suyūṭī. This is because they are amongst the latest authors to write authoritative works in the field of *Ḥadīth* terminology (*Muṣṭalaḥ al-Ḥadīth*) and they drew extensively from the works of all those who preceded them.

In the field of legal theory (*uṣūl al-fiqh*), we have attempted to benefit from its most important works: *al-Mustaṣfā* by al-Ghazālī,<sup>33</sup> *Uṣūl al-Sarkhasī*,<sup>34</sup> *Uṣūl al-Bazdawī*<sup>35</sup> and its commentary, *Kashf al-Asrār* by `Abd al-`Azīz al-Bukhārī.<sup>36</sup>

We have also benefitted considerably from the writings of Ibn Ḥazm<sup>37</sup> on legal theory and heresiology, the writings of Ibn Taymīyyah,<sup>38</sup> the writings of Ibn al-Qayyim<sup>39</sup> and the writings of Al-Shāṭibī<sup>40</sup> and other well known, reliable scholars.

Sakhāwī said about him “His works became famous during his lifetime. Kings would gift them to one another, and they were transcribed by great scholars.” He was and had excellent knowledge of poetry. His knowledge of history was vast. He held the position of judge in Egypt many times, but eventually retired from it. His written works are many and valuable; cf. al-Ziriklī, *al-A`lām*. (1/178).

<sup>32</sup> Yaḥyā ibn Sharīf ibn Murrī ibn al-Ḥasan ibn al-Ḥazāmī al-Ḥūrānī al-Nawwawī Abū Zakariyya’ Muḥyī al-Dīn (631-676 AH/1233-1277) was a great jurist and traditionist. He was born and passed away in Nawā, a village in Syria, and to it his name is attributed; cf. al-Ziriklī, *al-A`lām*. (8/149).

<sup>33</sup> Muḥammad bin Muḥammad al-Ghazālī al-Tūsī Abū Ḥāmid (450-505 AH/1058- 1111) was a Sufi and philosopher. He has around 200 works. He was born and passed away in Ṭabarān. He resided in Nishapur, Baghdad, the Arabian Peninsula, Damascus and Egypt. Before his death, he returned to his birthplace. *Ghazālī* is an attribution to *ghazālah*, or work in textiles; cf. al-Ziriklī, *al-A`lām*. (7/22).

<sup>34</sup> Muḥammad ibn Aḥmad ibn Sahl Abū Bakr Shams al-`Immah al-Sarkhasī (...-483 AH/...-1090) was a diligent Hanafī judge from Sarkhas. Of his most renown books is his book *al-Basūṭ fī al-Fiqh wa al-Tashrī*, which consists of thirty volumes. He wrote it when he was a prisoner in Fergana. The reason for his imprisonment was an advice that he gave to Kacan. When he was released he lived in Fergana until the time of his death. al-Ziriklī, *al-A`lām*. (5/315).

<sup>35</sup> `Alī bin Muḥammad ibn al-Ḥussayn ibn `Abd al-Karīm Abū al-Ḥasan Fakhr al-Dīn al-Bazdawī (1010-1089) the jurist and legal theorist was one of the great Hanafī scholars. He lived in Samarqand. His name is an attribution to Bazdah; cf. al-Ziriklī, *al-A`lām*. (4/328).

<sup>36</sup> `Abd al-`Azīz ibn Aḥmad ibn Muḥammad `Ala al-Dīn al-Būkhārī (...-730 AH/ ...- 1330) was a Hanafī jurist and legal theorist from Bukhārā; cf. al-Ziriklī, *al-A`lām*. (4/13).

In this way, we did not restrict ourselves to a specific school of thought, but we benefited from the various Islamic schools and their methodologies in this study, such as the Ḥanafīs, Malikīs, Shāfi`īs and Ḥanbalīs in jurisprudence, and the major creedal schools. This served to show that the major juristic schools respected by the Muslim masses are all agreed in acknowledging the authority of *Ḥadīth* and the need for its implementation.

### 1.6 Limitation of the research

We have limited our research to the debate between those who affirm the authority and reliability of *Ḥadīth* and those that have doubted, questioned, or denied the prophetic *Ḥadīth*. For that reason, we have not discussed the opinions of those who accept *Ḥadīth* as a second source of legislation but they do not accept the

<sup>37</sup> `Alī ibn Aḥmad ibn Sa`īd ibn Ḥazm al-Zāhirī Abū Muḥammad (384-456 AH/994 – 1064) was a scholar of al-Andalus in his time and one of the great scholars of Islām. A large number of people in al-Andalus used to ascribe to his *madhhab* and they were known as *al-Ḥazmīyyah*. He was born in Cordova. He and his father were chief ministers and held the responsibility of managing the kingdom. He left this position for the sake of Allāh. He, instead, turned to the search for knowledge and writing. He was a leading jurist and traditionist and able to deduce rulings from the Qur`ān and Sunnah. He traveled to a desert one night and passed away there; cf. al-Ziriklī, *al-A`lām*. (4/254).

<sup>38</sup> Aḥmad ibn `Abd al-Ḥalīm ibn `Abd al-Salām ibn `Abd Allah ibn Abī Qāsim al-Khadir al-Namīrī al-Ḥarrānī al-Dimashqī al-Ḥanbalī Abū al-`Abbās Taqī al-Dīn ibn Taymīyyah al-īmām Shaykh al-Islām (661-728 AH/1263 – 1328) was born in Ḥarrān. His father moved with him to Damascus and there he became a great scholar and attained fame. He died while in prison in Damascus, and the whole of Damascus came out to witness his funeral. He excelled in all fields of knowledge and in Qur`ānic exegesis; cf. al-Ziriklī, *al-A`lām* (1/144).

<sup>39</sup> Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa`d al-Zur`ī al-Dimashqī Abū `Abd Allah Shams al-Dīn (691-751 AH/1292 – 1350) is one of the pillars of Islamic revival and one of the most renowned scholars. He was born and passed away in Damascus. He was the student of ibn Taymīyyah and an ardent champion of his teachings. It was he that spread ibn Taymīyyah's knowledge and adapted his books. He was imprisoned with him in the fortress of Damascus. He was humiliated and beatned on account of his support for him, and he was paraded around on a donkey after having been beaten. He was released after the death of ibn Taymīyyah. He was well-mannered and loved by everyone. He had a passion for books, amassing a great collection and transcribing a great deal in his own excellent handwriting. He also wrote many works. Cf. al-Ziriklī, *al-A`lām*. (6/56).

<sup>40</sup> Ibrāhīm ibn Mūsā ibn Muḥammad al-Lakhmī al-Gharnāṭī al-Shāṭibī (...-790 AH/... - 1388) was a great scholar and leading legal theorists. He hailed from Grenada and was a leading authority in the Mālikī *madhhab*; cf. al-Ziriklī, *al-A`lām* (1/75).

authenticity of certain authentic *aḥādīth* such as some reports narrated by Al-Bukhārī and Muslim for instance, due to some doubts about their authenticity.

We have focused on the opinions of those from the anti-*Ḥadīth* group whose books have been published or distributed widely. We sufficed with a survey of their views without giving a point-by-point rebuttal. Instead, we decided to respond to them with a comprehensive study of the status, the authenticity and the authority of *Ḥadīth* according to the mainstream of Muslim academia.

Additionally, we have limited our research on the status of *Ḥadīth* to the viewpoints of “Sunnī” groups, because the anti-*Ḥadīth* writings are directed against the Sunnī *Ḥadīth* literature, especially the canonical Six Books,<sup>41</sup> their authors, other traditionists, and against the Sunnī jurists, especially al-Shāfi‘ī, who has been accused of being the first to ascribe authority to *Ḥadīth*.

It is very interesting that, although the *Shī‘ah* believe not only in the infallibility of the Prophet but also of their twelve Imams, the anti-*Ḥadīth* group focused their criticisms against Sunnī Muslim groups. However, we found that many of them did benefit extensively from *Shī‘ah* literature in their attacks of the leading narrators amongst the Companions such as Abu Hurayrah<sup>42</sup>, `Ā’ishah and others.

In refuting the anti-*Ḥadīth* ideology, citations given in this research have been limited to materials written in the Arabic language for several reasons:

- 1) It has been our observation that those who question the authenticity and the authority of *Ḥadīth* often times quoted from general works not related to the field of discussion or quoted narrations possessing no chain of narrators. For

---

<sup>41</sup> *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Jāmi‘ al-Tirmidhī, Sunan Abī Dāwūd, Sunan Al-Nasā‘ī, Sunan ibn Mājah.*

<sup>42</sup> Out of respect, when the name of a Companion is mentioned, we often say a short prayer for him: May Allah be pleased with him/ her/ them. However, in this thesis it is assumed that whoever reads the Companion’s name will say this silently to him or herself.

example they might quote from books of literature (*adab*) or cite *aḥādīth* from books of *Tafsīr* or *Fiqh*. We have tried to refer to the authoritative works in each field.

- 2) The great knowledge of the authors that have been quoted. This research has referred to the leading authorities in each field, be it *Ḥadīth*, *Fiqh*, etc.
- 3) The erudition of these scholars in Arabic, the language of the Qur'ān, and their strong relationship with the Qur'ān.
- 4) This research seeks to bring to attention to the fundamental principles that the *Salaf* and those that followed them relied upon in determining their position on *Ḥadīth*. These principles are based upon and emanate from the Qur'ān. There is no issue addressed in this research except what scholars have discussed, firstly in the light of Qur'ān, and secondly, according to the guidance of the Prophet.
- 5) All English books devoted to defending the status of *Ḥadīth* have relied mostly on the same reference works. Consequently, it is better to refer to them directly.
- 6) Translating and making these many citations available in the English language – the most widespread language in the world – will assist other researchers significantly in their own studies.

Since it was not our intent to give point-by-point rebuttals of the contentions made against many individual authentic *aḥādīth*, we have responded to the contentions raised against some of these *aḥādīth* to serve as illustrative examples without trying to be comprehensive.

## 1.7 Structure of the research

In order to highlight the magnitude of the issue we are discussing, we devoted the second chapter of this research to surveying the main writings that have denied the authority of *Ḥadīth*.

For that reason, we have titled the second chapter "**The anti-Ḥadīth views in the contemporary studies**". In the first section of the chapter, we have reviewed two examples from studies of contemporary Western scholarship that have paved the way for denying the authority of *Ḥadīth*. It is our view that many of the contemporary Muslim writers who have denied the authority of *Ḥadīth* have benefited – either directly or indirectly – from the Western authors who have dealt with this topic, because there is considerable agreement amongst them in their ideas. In some cases, there is almost complete agreement.

For instance, Joseph Schacht (1902-1969) has written a long research in which he reaches the conclusion that the first person to assign authority to *Ḥadīth* and designate a source of legislation was al-Shāfi`ī. Many of the contemporary Muslim anti-*Ḥadīth* writers<sup>43</sup> have adopted this same view as if it is a universally accepted truth.

Therefore, the first section of the second chapter is devoted to presenting the main western studies that question the authenticity of *Ḥadīth*, in particular the works of Goldziher and Schacht.

---

<sup>43</sup> See for instance kassim Ahmad in his book *Ḥadīth a re-evaluation* p.13

The second section reviews the main anti-*Ḥadīth* concepts in Muslim scholarship writings concentrating on the Indian subcontinent, Egypt, Malaysia and finally - where we have first heard about this issue - in the United States of America.

We have highlighted the main concepts of Ghulam Ahmad Parwez and Kassim Ahmad in particular as their ideas and writings are widespread. Parwez's writings have spread via his organization, Ṭulu'-i-Islām, whose members have established branches of the mother organization in every nation they have migrated to.<sup>44</sup>

Ahmad's books have also received a lot of attention from the detractors of *Ḥadīth*, particularly from the students and followers of Rashad Khalifa.<sup>45</sup> In the introduction to his book, Ahmad credits Khalifa for assisting him in arriving at the conclusions that he does concerning *Ḥadīth*.

Then we have presented the main anti-*Ḥadīth* writings in the United States, namely, the writings of Rashad Khalifa and Ahmad Subhi Mansour.

The third section brings attention to the impact that the ongoing debate over *Ḥadīth* has had around the World. This section refers to a document that was produced a few years ago categorizing the Muslim society into different groups and advising the American government on how to deal with these different groups, which groups deserve support and which groups do not.

This study makes clear reference to the ongoing debate about *Ḥadīth*. It argues that many *aḥādīth* contradict each other or come from unreliable resources, making them impossible to rely upon.

---

<sup>44</sup> According to their website, they have several branches in Canada, Denmark, India, Kuwait, Norway, Pakistan, South Africa, UK and USA. See: [http://www.tolueislam.com/bazms\\_worldwide.htm](http://www.tolueislam.com/bazms_worldwide.htm)

<sup>45</sup> They call themselves "the submitters" in English corresponding to "Muslims" in Arabic.

It is not difficult to notice the commonalities between Muslim and Western anti-*Ḥadīth* writers. However, the difference between the two groups in dealing with this issue is a methodical one. The first group have sought to emphasize that their position on *Ḥadīth* is derived from the teachings of the Qur'ān itself which rejects any authority other than the Book of Allāh. The second group critiques *Ḥadīth* on other grounds. They build their arguments on comparison of differing narrations and study of the origin and development of the *Ḥadīth* corpus.

This is the reason why many followers of the first group like to refer themselves as “the people of Qur'ān” (*Ahl al-Qur'ān*), or “Qur'ānites” (*Qur'ānīyyūn*), to highlight that their Islam is distinct in that they follow the teachings of the Qur'ān alone, and to distinguish themselves from “the people of *Ḥadīth*” (*Ahl al-Ḥadīth*).

From studying their writings, this research has concluded that there are three primary issues that led them to the conclusions that they reached.

Firstly, they do not realize the true nature of the offices of prophethood and messengerhood. They believe that these two offices serve no other purpose but to pass on the divine message to mankind. Otherwise, the Messenger Prophet was just another ordinary human being. Nothing distinguished him from other human beings except that he was charged with conveying the Qur'ān - and nothing else - and he carried out this charge.

The second issue is based on the first. If the Prophet brought nothing besides the Qur'ān, this means that he received no other revelation. This means that the Prophet did not have any need for any revelation along with the Qur'ān to explain its meanings to him. The Qur'ān is clear enough for any person to comprehend without need for a Prophet or Messenger to help in that.

Thirdly, the Prophet's statements and actions are not revelation and therefore not binding. His Companions transmitted them because of the strong love and affection they had for the person of the Prophet. However, the reports passed down from him have been subject to distortion, fabrication and falsification rendering them untrustworthy. They are mere historical reports to be accepted or rejected based on study of the text (*matn*) without any regard for the chain of transmission (*isnād*).

Therefore, the chapters following the chapter about anti-Ḥadīth views discuss the main concepts that underlie and prove the authority of Ḥadīth from a quranic perspective.

Thus, the third chapter was titled “**The humanity of the prophet**”. This chapter is composed of two sections serves as an introduction to the discussion about the role of the prophet based on the fact that he is a human. The first section discusses the Qur’ān’s emphasis on that humanity and the reasons given by the Qur’ān for sending a prophet to human beings from amongst their own kind. This section explores if there is a contradiction between the prophet being human and the fact that some of his statements and actions being binding to follow. This is because his actions and statements are of two types. The first is related to his delivery and clarification of the Message; these statements and actions issue from him in his capacity as a Prophet and Messenger. The second type is those that are not related to his duty of conveying the Message; they issued from him either in his capacity as a human being or they belong to the special qualities (*khaṣā’is*) that Allāh granted him.

We felt that it is also beneficial to highlight some prophetic *aḥādīth* that discuss his humanity and the context in which they do so. We finished by

commenting on some issues related to *Ḥadīth* that the anti-*Ḥadīth* writers felt were contradictory to the humanity of the prophets.

One of the most important and most debated characteristics related to the humanity and consequently to the authority of *Ḥadīth* is the “Infallibility” (*‘iṣmah*) of the prophets. For this reason, the second section is dedicated to explaining the meaning of infallibility and reviewing the most important evidences offered from the Qur’ān by both those who affirm it and those who reject it. We have explained in what sense the prophets are infallible. This researcher’s conclusion has considered whether there is a contradiction between the humanity of the prophets and their infallibility. This infallibility it would seem is only in respect to conveying the message, and the non-prophet may share with the prophet in this regard, however this is a necessary quality for the prophet and needs to be investigated.

The fourth Chapter “**The rule of the prophet**” serves as an introduction to comprehend the status of the Prophet’s *Ḥadīth*, as this is only possible after understanding the status, duties and nature of a Prophet as presented and explained by the Qur’ān.

This chapter is composed of three sections. The first section investigates “*the institution of Prophethood and Messengerhood*”, and it is devoted to the characteristics of the prophet as presented in the Qur’ān. This section investigates the descriptions and titles given to the Prophet to arrive at a clear picture of his role in the *ummah* to which he was sent. Is this role limited to conveying the message or does it go beyond that? The researcher has studied the verses that shed light on this matter.

The second section, “*The Sacred Duties of the Prophet*”, is devoted to researching the duties that the Prophet has been charged with as presented in the

Qur'ān. It investigates the other duties which have a bearing on the value and status of his *Ḥadīth* and his *Sunnah*.

The third section, “*The Rights of the Prophet*”, investigates the verses that highlight the rights of the Prophet on the believers and the appropriate manner of dealing with him such as the obligation of believing in him, having love for him, obeying him, following him, emulating his example and referring back to him.

Chapter Five: “**Divine revelation (al-Wahī al-Ilāhī)**” moves on to discuss the other major issue related to the authority of *Ḥadīth*, which is the issue of divine revelation. In this chapter, the researcher has studied the verses of the Qur'ān, particularly those related to the different sorts of revelation to consider whether: divine revelation is not limited to one sort in the form of the Qur'ān or whether revelation came in a number of forms as identified in Section One under the topic “*The Nature of Divine Revelation*”. Since revelation is both recited and non-recited, the second section is devoted to explaining the nature of “*The Non-Recited Revelation*”. The third section is devoted to “*The Qur'ān's Relationship With its Bayān (Ḥadīth)*”.

The sixth and final chapter presents the conclusions and suggestions resulting from this research.

## CHAPTER TWO

### THE ANTI-ḤADĪTH VIEWS IN THE CONTEMPORARY DEBATE

#### Introduction

Whenever contemporary Muslim and Western scholars, modernists, reformers and intellectuals study one of the following issues, it unavoidably leads to a debate over *Ḥadīth*:

#### 1) The reality of Prophethood and the nature of Divine revelation.

The attitude that marks some modernist approaches is that the Qur'ān is not the Divine Word of God. It was not revealed to him in the form that we read it. It was revealed to Muḥammad's psyche and he then expressed it in his own words according to his limited human capabilities.<sup>1</sup>

#### 2) Qur'ānic exegesis

Traditionally the field of *Tafsīr* or Qur'ānic exegesis has been dependent in great part upon *Ḥadīth*. As a result, modernists have debated the authority of the Prophet to explain the Qur'ān and the extent to which these teachings must be adhered to.

The reformist camp feels that there is a great gap between the Qur'ān and the ritual life of Muslims today. They feel that the Qur'ān has been reduced to a mere legal code. The gap is even greater amongst the new generations of youth whose amazement with Western advancements has lead many of them to embrace all things "Western". In the 20<sup>th</sup> century, as many Muslims studied in Western universities and learned European languages, they became influenced by them while the Qur'an and Islamic scholarship

---

<sup>1</sup> Rippin, *Muslims: their religious beliefs and practices*, P. 230

became foreign to them. This led Muslim scholars with a somewhat “modern” outlook to try and win over this now foreign yet deeply influential generation.<sup>2</sup>

Consequently, we find many modern writers who interpret the Qur’ān insist on doing so without referring to *Ḥadīth*. In their view, *Ḥadīth* reflects the interpretation of the Qur’ān given by the Prophet at his time. They claim that, since the Qur’ān has been revealed for all mankind, it must be reinterpreted to be kept relevant to the time period in which we live. For this reason, a break must be made from tradition in devising a modern interpretation suitable to our times.

This new “modern” methodology of interpreting the Qur’ān is usually distinguished by three interrelated principles:<sup>3</sup>

1) The Qur’ān must be interpreted in light of scientific reason and methodology. Typically, this is referred to as interpreting “the Qur’ān by the Qur’ān” while rejecting all material coming from *Ḥadīth* or earlier commentaries.

2) Through the previous principle, “an attempt is made to divest the Qur’ān of all legendary trails, primitive ideas, fantastic stories, magic, fables and superstitions”;<sup>4</sup> the primary means for achieving this is figurative interpretation.

3) Any doctrine must be supported or backed up with the Qur’ān.

### **3) The biography of Muḥammad**

The third area where *Ḥadīth* came under scrutiny was in relation to his biography, or the *Sīrah*. Modernists conclude that many details reported by the traditionists in *Ḥadīth* books are simply unacceptable.

---

<sup>2</sup> Saeed, *interpreting the Quran*, p.17.

<sup>3</sup> Rippin, *Muslims*, pp. 229-230

<sup>4</sup> *Ibid.*, p. 230.

A number of themes are repeatedly found in modernist biographies of Muḥammad. They are worthy of note and relate to *Ḥadīth*; for instance:

- A) The notion of revelation as “supernatural occurrence” is re-examined in light of reason
- B) Re-examination of the notion of the Prophet’s infallibility.
- C) Was the Prophet’s night journey a physical journey or a spiritual experience? *Ḥadīth* presents him as riding a winged steed to Jerusalem from where he ascended to Heaven.
- D) Can the miracles reported in *Ḥadīth* hold up to scientific explanation?
- E) Re-examination of the Prophet’s conduct as husband and statesman, particularly the issue of *Jihād*, in light of modern notions.<sup>5</sup>

#### 4) The origins and sources of the Islāmic Law (*Sharī’ah*).

Many writers, especially Western scholars, have made great endeavours to discover the sources of Islāmic law. The Muslim jurists claim that it originates in Qur’ān and *Ḥadīth*. Is this really the case?

Every scholar who has written or studied one of these four subjects must inevitably discuss the authenticity of *Ḥadīth*.

Scholars of *Ḥadīth* recognize the existence of controversies about *Ḥadīth*. However, in both Muslim and non-Muslim studies of *Ḥadīth*, the focus has been on *Ḥadīth* criticism or on determining the authenticity of *Ḥadīth*, not on its legal authority.<sup>6</sup>

---

<sup>5</sup> Rippin, *Muslims*, pp. 200-201

<sup>6</sup> Musa, *Hadith as scripture*, p.8.

Muslim interest in the issue of authenticity dates back to the classical period while it has occupied the attention of Western scholars since the middle of the 20<sup>th</sup> century.<sup>7</sup>

In our view, both issues are related as the authority of *Ḥadīth* is dependent upon its authenticity.

The Anti-*Ḥadīth* faction mainly raises the issues of the actual manner of revelation, the extent of Prophetic authority, and how reliable traditional literature actually is.<sup>8</sup> The contemporary *Ḥadīth* debate in the United States of America is an extension of the same debate found in some, albeit just a few, countries of the Muslim world.

It is not our claim that this dissertation will bring this dispute to an end. Differing is an inevitable outcome of human nature and differences in perception and thinking.

Our objective is to present a comprehensive study of the subject and a critical analysis of the most significant issues raised by those who reject *Ḥadīth* to legitimise their position.

However, first, it is necessary to present examples of the main views advocated by the Anti-*Ḥadīth* groups. The purpose of this is to acquaint the reader with the gravity of the issue at hand.

### **2.1 Anti-*Ḥadīth* Views in Western scholarship**

It is not possible to discuss *Ḥadīth* rejection without highlighting the modern Western studies on this subject. It is this researcher's view that the Western scholars'

---

<sup>7</sup> Hallaq, *The Authenticity of Prophetic Ḥadīth*, *Studia Islamica* No. 89; p. 75.

<sup>8</sup> Brown, *Rethinking Tradition in modern Islamic thought*, p.42

work questioning the authority of Ḥadīth has provided the foundation on which the Anti-Ḥadīth movement of recent decades has been based. In fact, one could say without hesitation that Western Ḥadīth studies have considerably influenced the emergence of Ḥadīth rejection in contemporary Muslim writings.<sup>9</sup>

The first challenges to the classical conception of Prophetic authority came from early European scholars. However, many of their basic assumptions are now being questioned by both Muslims and Orientalists.<sup>10</sup>

The conclusion of these Western scholars is that much of what has been allegedly taught as history is nothing more than exegesis.<sup>11</sup>

Perhaps the first person to suggest that a large amount of Ḥadīth literature is actually spurious was Gustav Weil as far back as 1848.<sup>12</sup> He reached this conclusion upon noticing that al-Bukhārī only deemed 4,000 *aḥādīth*<sup>13</sup> to be authentic out of the original 600,000 he had collected. He felt that Western standards of scholarship further obliged him to reject at least half of these 4,000.<sup>14</sup>

Two scholars working in India, Alois Sprenger and Sir William Muir, are also amongst the early sceptics.<sup>15</sup> Both suspected that most *aḥādīth* accepted by traditional Muslim scholarship as authentic were in fact forged.<sup>16</sup>

---

<sup>9</sup> For example, Brown asserts that Sayyid Aḥmad Khān was influenced by Muir; cf. *Rethinking Tradition*, p. 36. Ruthven asserts that Schacht's methodology was accepted by many Muslim anti-Ḥadīth writers; cf. *Islam in the World*, p. 132.

<sup>10</sup> *Ibid.*, p. 84.

<sup>11</sup> Brown, *A new introduction to Islam*, p. 90.

<sup>12</sup> Hallaq, *The Authenticity of Prophetic Ḥadīth*, p. 75.

<sup>13</sup> The plural of *ḥadīth* in Arabic is *aḥādīth* and has been used throughout this work. Some scholars used the word *ḥadīths* which I have kept in case of quotations.

<sup>14</sup> Berg, *The Development of Exegesis in Early Islam*, p. 9

<sup>15</sup> Here is a clear indication that these studies had its impacts on some Islamic studies in India.

<sup>16</sup> Brown, *A new introduction to Islam*, p. 90.

Sprenger was sceptical about accepting *Ḥadīth* as a reliable historic source.<sup>17</sup> Although Muir was also critical of the authenticity of *Ḥadīth*, as mentioned in his *Life of Mahomet*, he and Reinhart Pieter Anne Dozy were optimistic that genuine traditions could somehow be sifted out of the faked ones. Consequently, they both felt no reluctance in writing biographies about Muḥammad using the traditions they deemed acceptable.<sup>18</sup>

According to some western scholars, the understanding of the historical development of Islāmic law is severely hindered by the fact that the four sources of Islāmic law were only conceived at a relatively late period.<sup>19</sup>

Ignaz Goldziher's writings on the authenticity of *Ḥadīth* in particular have largely influenced the debate in the West about this subject.<sup>20</sup> He lay the foundation of modern Western analysis of *Ḥadīth* in his *Muhammedanische Studien* (translated into English in 1973 as *Muslim Studies*) v. II (1889—90).<sup>21</sup>

All *Ḥadīth* study after him has been dependent upon his work.<sup>22</sup> He inaugurated the critical study of *Ḥadīth* authenticity. He postulated that legal *aḥādīth* must be assumed false unless proven otherwise. This resulted from his concern for the influence of the early development of Muslim dogma and doctrine.<sup>23</sup> He opined that the juridical work of the early Muslim jurists was a precursor to the development of *Ḥadīth* literature, rather than the jurisprudence developing on the basis of *Ḥadīth*. However, Motzki asserts that this contradicts Goldziher's own hypothesis that some of the *Ḥadīth*

---

<sup>17</sup> Berg, *The Development of Exegesis in Early Islam*, p.9.

<sup>18</sup> Brown, *A new introduction to Islam*, p. 90.

<sup>19</sup> Ritter, *The Origins of Muhammadan Law* by Joseph Schacht, *Oriens*, Vol. 4, No. 2; p. 308.

<sup>20</sup> Berg, *The Development of Exegesis*, p.9

<sup>21</sup> Burton, *An Introduction to the Ḥadīth*, p. IX

<sup>22</sup> Hardy, *The Muslim of British India*, p.175.

<sup>23</sup> Hallaq, *The Authenticity of Prophetic Ḥadīth* p. 75.

literature is genuine.<sup>24</sup> Furthermore, Goldziher sought to explain away the mention of early *Ḥadīth* collections in the Umayyad period. He argued that the early works were not genuine books in the literary sense, but private collections of statements for permanent use, albeit incorporating *Ḥadīth* material.<sup>25</sup> As for early works from the ‘Abbāsid period such as the *Sunan* of ibn Jurayj, Goldziher argues that these should be seen as early juristic works more than *Ḥadīth* collections.<sup>26</sup>

According to Brown, it was only when Joseph Schacht’s book *Origins of Muḥammadan Jurisprudence* (1950) was published that Goldziher’s book was finally revised or supplemented in any noteworthy way.<sup>27</sup>

The class of *Ḥadīth* that Schacht had concentrated on was the traditions employed in discussions and debates among the jurists. His studies reinforced Goldziher’s scepticism as to whether the historical link between the *Ḥadīth* and the person, or time, of the Prophet is indeed authentic.<sup>28</sup> Some feel that Schacht took Goldziher’s critical approach to *Ḥadīth* further and refined it.<sup>29</sup>

Schacht questioned both the nature and ‘origins’ of *Ḥadīth*.<sup>30</sup> His discussion focused on the role that *Ḥadīth* played in the origin and development of early Muslim jurisprudence. According to him, many *aḥādīth* found in the classical collections were fabricated not long before their inclusion because no reference has been made to them in the early juristic debates.<sup>31</sup>

---

<sup>24</sup> Motzki, *The Origins of Islamic Jurisprudence*, p. 14.

<sup>25</sup> *Ibid.*, p. 15.

<sup>26</sup> *Ibid.*, p. 16. Motzki explains that this theory is now untenable as the existing ‘porition’ of ibn Jurayj’s *Sunan* and other such works clearly belie it.

<sup>27</sup> Brown, *Rethinking*, p. 84.

<sup>28</sup> Burton, *An Introduction to the Hadith*, p. xi.

<sup>29</sup> Hallaq, *The Authenticity of Prophetic Ḥadīth*, *Studia Islamica* p. 76.

<sup>30</sup> Burton, *An Introduction to the Hadith*, p.ix.

<sup>31</sup> Ruthven, *Islam in the World*, p.132.

### 2.1.1 Goldziher's main views on *Ḥadīth*

Goldziher was the first to assert that *Ḥadīth* is for the most part an unreliable source for knowing the actions and sayings of the Prophet. They are mere fabrications to ensure the necessary authority for doctrines devised and circulated by later generations of scholars.<sup>32</sup> In other words, *Ḥadīth* does not reflect the life of the Prophet, but rather the beliefs, conflicts and controversies of the first generations of Muslims,<sup>33</sup> as he states:

"The *Ḥadīth* will not serve as a document of the infancy of Islam, but rather as a reflection of the tendencies which appeared in the community during the more mature stages of its development."<sup>34</sup>

Goldziher's suspicions about the authenticity of *Ḥadīths* sprang from several observations:

- 1) The material found in later collections makes no references to earlier written collections and uses terms in the *isnāds* which imply oral transmission, not written sources.
- 2) The numerous contradictory traditions and the apparent proliferation of *aḥādīth* in later collections were not attested to in earlier ones.
- 3) The fact that younger Companions of Muḥammad seem to have known more about him (that is, they transmitted more *aḥādīth*) than the older Companions who presumably knew the Prophet for a greater length of time.<sup>35</sup>

Hence, according to Goldziher, *Ḥadīth* underwent a long process of development where different statements and conclusions were treated later on as *Ḥadīth*. This is why

---

<sup>32</sup> Retter, *The Origins of Muhammadan Law*, Oriens, Vol. 4, No. 2; p. 309.

<sup>33</sup> Brown, *A new introduction*, p. 90.

<sup>34</sup> Goldziher, *Muslim Studies* (2.19).

<sup>35</sup> Berg, *The Development of Exegesis*, p.9.

he gave the second volume of his book *Muhammedanische Studien* the title of “*The Development of the Ḥadīth*”.

According to him, the lexical meaning of *Ḥadīth* includes the communications among those who have embraced the religious life, and also historical information, whether secular or religious and whether of times long past or of more recent events.<sup>36</sup>

This allows Goldziher to reach the conclusion that *Ḥadīth* is not restricted to the prophet's sayings, made either on his own initiative or in response to a question,<sup>37</sup> but it may include historical stories as well. He assumes invention of and interpolation into *Ḥadīth* began very early, for both political and polemical reasons. This led to the proliferation of mutually exclusive *aḥādīth*;<sup>38</sup>

He states:

"The Prophet's pious followers have reverently repeated the enlightening sayings of the master and have endeavoured to preserve for the edification and instruction of the community everything that he said ... When the rapid succession of conquests led them to distant countries, they handed on these *Ḥadīths* of the Prophet to those who had not heard them with their own ears, and after his death they added many salutary sayings which were thought to be in accord with his sentiments and could therefore, in their view, legitimately be ascribed to him, or of whose soundness they were in general convinced ... They (prophet followers) formed the basic material of the *Ḥadīth*, which vastly increased during subsequent generations" ...<sup>39</sup>

He adds:

"It is not surprising that, among the hotly debated controversial issues of Islam, whether political or doctrinal, there is not one in which the champions of the various views are unable to cite a number of traditions, all equipped with imposing isnads."<sup>40</sup>

---

<sup>36</sup> Goldziher, *Muslim Studies* (2.17).

<sup>37</sup> *Ibid.*, p.18

<sup>38</sup> Berg, *the development of Exegesis*, pp.9-10.

<sup>39</sup> Goldziher, *Muslim Studies* (2. 18).

<sup>40</sup> *Ibid.*, (2. 44).

Consequently, the great majority of the Prophetic *Ḥadīth* are not from the Prophet's time, but rather a reflection of much later periods.<sup>41</sup>

Goldziher also differentiates between the two terminologies *Ḥadīth* and *Sunnah* which he believed are not the same:

"Ḥadīth means ... an oral communication derived from the Prophet, whereas Sunna, in the usage prevailing in the old Muslim community refers to a religious or legal point, without regard to whether or not there exists an oral tradition for it".<sup>42</sup>

Therefore *Ḥadīth* is "the theoretical discipline" while *Sunnah* is "a compendium of practical rules, the practices of the Prophet and his earliest followers."<sup>43</sup> The only common characteristic between the two is that they both originate in tradition.<sup>44</sup>

For Goldziher, "The Islamic concept of sunna is a revised statement of ancient Arab views".<sup>45</sup> "In cases where no fixed law existed, the pious looked for evidence of the way in which the Prophet judged such circumstances. If any such evidence could be produced it became possible to establish the Sunna in respect to the case in doubt".<sup>46</sup>

Muslims were following *Sunnah*, the practice of their Arab ancestors, out of respect for the customs of their fathers and grandfathers.

Muslim jurists would invent a *Ḥadīth* to encourage their followers to adopt a certain practice. "Only by such documentation could a legal opinion or institution acquire the force of law in the eyes of pious Muslims".<sup>47</sup>

---

<sup>41</sup> Hallaq, *The Authenticity*, p. 75.

<sup>42</sup> Goldziher, *Muslim Studies*, (2. 24).

<sup>43</sup> *Ibid.*, (2.24)

<sup>44</sup> *Ibid.* (2.24-25)

<sup>45</sup> *Ibid.* (2.26)

<sup>46</sup> *Ibid.*, (2. 29).

<sup>47</sup> *Ibid.*

This was the natural consequence of the divisions between innumerable groups whose differing political, theological and legal programmes led to the abuse of *Ḥadīth*. *Ḥadīth* was the best means to win over followers from “a community whose members held a deep reverence for the heroes of its recent past.”<sup>48</sup>

The *Sunnah* as fabricated by Muslim scholars gradually became “the judge of the Koran, and not vice versa....and the overriding power given to the sunna has been continuously increasing with the passage of time”.<sup>49</sup>

The authority of the *Sunnah* has derived its strength from the jurists’ conclusion that everything that the Prophet ordained in religious matters is a divine command from Allāh. It was revealed to him just like the Qur’ān or was delivered to him by Gabriel at Allāh’s command. By the middle of the second century, Muḥammad ibn al-Ḥasan al-Shaybānī, a pupil of Abū Ḥanīfah, had addressed the issue of abrogation of the Qur’ān by the *Sunnah*.<sup>50</sup>

We believe that such views of Goldziher are based on his view of prophecy and revelation as in the following passage:

"The Arab Prophet’s message was an eclectic composite of religious ideas and regulations. The ideas were suggested to him by contacts, which had stirred him deeply, with Jewish, Christian, and other elements, and they seemed to him suited to awaken an earnest religious mood among his fellow Arabs. The regulations too were derived from foreign sources; he recognized them as needed to institute life according to the will of God. The thoughts that so passionately roused him in his heart of hearts he conceived to be a divine revelation of which he was to be the instrument. External impressions and experiences confirmed this sincere conviction".<sup>51</sup>

---

<sup>48</sup> Burton, *An Introduction to the Hadith*, p. x.

<sup>49</sup> Goldziher, *Muslim Studies*, (2. 31).

<sup>50</sup> *Ibid.*, (2.32).

<sup>51</sup> Goldziher, *Introduction to Islamic Theology and Law*, p 5.

### 2.1.2 Schacht's main views on Ḥadīth

Schacht's study of the legal Ḥadīth led him to concur with Goldziher's earlier conclusion that few if any *aḥādīth* can be traced back to the Prophet. However, he felt that careful study could produce an estimate of when a given *ḥadīth* must have come into circulation.<sup>52</sup>

Schacht felt his work confirmed Goldziher's results and went beyond them in the following respects:

- 1) "A great many traditions... were put into circulation only after al-Shāfi`ī's time."<sup>53</sup>
- 2) "The first considerable body of legal traditions from the Prophet originated towards the middle of the second century."<sup>54</sup>
- 3) Materials from the Companions underwent a similar process and should be seen in a similar light.<sup>55</sup>
- 4) The study of chains of narration (*asānīd*) enabled him to date *aḥādīth*. The *asānīd* show that the legal *aḥādīth* only date back to around the year 100 AH. The Islāmic legal thought of this time was influenced by late Umayyad administrative and popular practice, which is still reflected in a number of *aḥādīth*.<sup>56</sup>

According to Burton, "the significant achievement of Schacht's work was to make it clear that link had not even been claimed in any consistent and systematic way by the

---

<sup>52</sup> Brown, *Rethinking Tradition*, p. 84.

<sup>53</sup> Schacht, *Origins of Muhammadan Jurisprudence*, p. 4.

<sup>54</sup> *Ibid.*

<sup>55</sup> *Ibid.*, p. 5

<sup>56</sup> *Ibid.*, p. 5.

Muslims until it was made the cornerstone of the polemic of the late second-century A.H.”<sup>57</sup>

We would like to cite here the most important conclusions that Schacht reached in his important and influential studies:

- “Shāfi`ī was the first lawyer to define *Sunnah* as the model behaviour of the Prophet.”<sup>58</sup>
- Although his predecessors were already citing traditions from the Prophet, they used them “on the same level as they use traditions from the Companions and Successors.”<sup>59</sup>
- Shāfi`ī asserted that nothing overrides the authority of the Prophet, even if it be attested only by an isolated tradition (*khabar al-wāḥid*), and that every *ḥadīth* well-authenticated from the Prophet takes precedence over the opinions of his Companions, their successors and later authorities.<sup>60</sup>
- “The traditions from the Prophet are greatly outnumbered by those from Companions and Successors.”<sup>61</sup>
- The early scholars of Madīnah gave “preference to traditions from Companions over traditions from the Prophet.”<sup>62</sup>
- “We must conclude that the reference to traditions from Companions is the older procedure, and the theory of the overruling authority of traditions from

---

<sup>57</sup> Burton, *An Introduction*, p. ix-x.

<sup>58</sup> Schacht, *Origins*, p.2.

<sup>59</sup> *Ibid.*, p. 3.

<sup>60</sup> *Ibid.*, p. 11.

<sup>61</sup> *Ibid.*, p. 22.

<sup>62</sup> *Ibid.*, p. 24.

the Prophet an innovation, which was imperfectly adopted by the Iraqians and consistently applied only by Shāfi'ī."<sup>63</sup>

As we mentioned before, our purpose is only to give a glimpse of the view of Western scholarship on *Ḥadīth*. Other works have been written which discussed these opinions in detail and rebut them.<sup>64</sup>

## 2.2 Anti-Ḥadīth Views in Muslim Scholarship

### 2.2.1 The Indian Subcontinent:

The Muslim presence in India dates back to the Arab invasion of Sind in 711 CE. Various Muslim armies in the following centuries came through the North-West. There were also Muslim traders operating in other parts of India. The Mughal Empire was founded by Babar (1483-1530), a Turk from Central Asia descended from Timur on his father's side and from Ghengis Khan on his mother's side. At the death of his grandson, Akbar (1542-1606), the Mughal Empire controlled about two thirds of present day India and Pakistan.<sup>65</sup>

Some have suggested that the contemporary discussions regarding the status of the *Ḥadīth* in India can perhaps be traced back to the eighteenth century when Shāh Walī Allāh encouraged a critical attitude towards *Ḥadīth*. Others have suggested that the direct contact of Europeans with India and the pressure to adopt European ways must have influenced this debate.<sup>66</sup>

---

<sup>63</sup> *Ibid.*, p. 30.

<sup>64</sup> See for instance, *On Schacht's Origins of Muhammadan jurisprudence* by M. M. Al-Azamī, *Islamic methodology in history* by F. Rahman and *Refutation of Schacht's anti-hadith views* by A. Masood.

<sup>65</sup> McDonough, *The authority of the past*. p. 4.

<sup>66</sup> Rippin, *Muslims*, p. 219.

It is noteworthy that the first major challenge to *Ḥadīth* in modern time came from India and in particular from Sir Sayyid Ahmad Khan, who eventually came to reject almost all *Ḥadīth* as unreliable.<sup>67</sup> He did not altogether reject the authority of *Ḥadīth*, but he called for new methods of evaluating it, and insisted that it must be regarded as secondary to the Qur'an.<sup>68</sup>

Other Anti-*Ḥadīth* figures include Chiragh Ali (a companion of Sir Sayyid); Ahl-i-Qur'ān leaders, 'Abduilah Chakralwi, Ahmadu'ddin Amritsari, Mawlana Aslam Jairapuri, Ghulam Ahmad Parwez and a number of his disciples in the Bazm-i Tulu'-i Qur'ān (Celebration of the dawn of the Qur'ān), such as Dr. 'Abdu'l-Wudud.<sup>69</sup>

Since we are here only giving examples, we have chosen to survey the opinions of two of these figures concerning *Ḥadīth*.

The first of them, Sir Sayyid, is the one who opened the door to the current debate over *Ḥadīth* in India. The second, Ghulam Ahmad Parwez, has written extensively on this issue, and his ideas have been spread by his followers in many areas throughout the world.

---

<sup>67</sup> Brown, *Rethinking tradition*, pp.32-33.

<sup>68</sup> *Ibid* p.33.

<sup>69</sup> Nasr, *Mawdudi and the Making of Islamic Revivalism*, p. 109.

### 2.2.1.1 The main views of Sir Sayyid Ahmad Khan (1817-1898)<sup>70</sup>

From Sir Sayyid's biography, we come to know that he was from a religious family, and he took pride in his religious identity and his people. He witnessed the colonization of his country by Great Britain. He devoted himself to reform his people and work for their best interest as well as serving his religion and defending his belief. He felt that education was the best means to accomplish that purpose. At the same time, he was impressed by the political, industrial, scientific and military progress of the West at his time. He hoped to find the best way to benefit from the values found in his religion and in the civilization represented in the West.

He felt that "Western influences in the world required a new vision of Islam, for Islam as it was actually practised and believed in by *most* of its followers would be seriously threatened by modern advances in thought and science."<sup>71</sup>

For Khan, a combination of modern education mixed with the great values found in Islām was be the right treatment for the illness and weak condition of his people, in order for them to progress and join the great nations of the modern world.

---

<sup>70</sup> Sayyid Ahmad Khan (North India, 1817-1898) was the most prominent early leader of the modernization movement among Indian Muslims, noted especially for his advocacy of social and educational reforms. He came from a noble family and was brought up in his grandfather's house, as his father died young. He did not receive a traditional *madrasa* (seminary) education, but did study the Qur'an in Arabic and Persian classics. As an employee in the British colonial judiciary, he was greatly affected by the failed struggle for independence of 1857. Ahmad Khan became active in analyzing both the causes of the revolt and the reason for what many perceived as the backwardness of Muslims in scientific and social fields. He concluded that the Muslims' needs could be addressed by a program of education that would incorporate both modern subjects and a respect of Islamic values. Therefore, in 1875, he established the Mohammadan Anglo-Oriental College at Aligarh in North India, offering English-medium higher education. His journal *Thadhib al-Akhlaq (Refinement of Morals)* was a showcase of modernist thought, featuring his articles and those of like-minded supporters. Prevalent themes in his writings include "demythologized" Qur'anic interpretation, presenting the sacred texts as in harmony with science and reason, criticism of hadith, and calls for renewed *ijtihad* (religious interpretation). Charles, *Modernist Islam 1840-1940*, p. 273.

<sup>71</sup> Ripin, *Muslims*, p.230

Khan resolved to achieve this goal by means of a commentary on the verses of the Qur'ān. He therefore embarked on writing a modern “*Tafsīr al-Qur'ān*” in six volumes from 1879. He felt that *tafsīr* should depend on the principles of reason and nature.<sup>72</sup> Consequently, his *tafsīr* was free of *Ḥadīth*.<sup>73</sup> Instead, he focused on making use of philological and rational principles to interpret the Qur'ān.<sup>74</sup> His *tafsīr* is perhaps the first representation of Modernist *tafsīr*.<sup>75</sup>

Khan's attitude was that it was difficult to reconcile between a modern interpretation of Qur'ān and the *Ḥadīth* at the same time. A *tafsīr* based heavily on *Ḥadīth* would restrict the meaning of the Qur'ān to a particular historical epoch and thus compromise its eternal quality and relevance.<sup>76</sup> There was a need for Muslims to reassess their heritage and way of thinking in light of modern developments and knowledge.<sup>77</sup>

This was necessary in order for Islām to remain relevant to Muslims with Western education because of the gap between the traditional Islāmic thought and Western thought.<sup>78</sup>

Khan felt the great miracle of the Qur'ān was its universality. It continued to retain relevance for every generation over the passing in spite of the developments in knowledge.<sup>79</sup> However, Khan believed that although the true religion is unchanging,

---

<sup>72</sup> Saeed, *Interpreting the Quran*, p.19.

<sup>73</sup> Brown, *Rethinking*, p.44.

<sup>74</sup> Saeed, *Interpreting the Quran*, p.19.

<sup>75</sup> Rippin, *Muslims*, p. 230.

<sup>76</sup> Brown, *Rethinking*, p.44.

<sup>77</sup> Saeed, *Interpreting the Quran*, p 11.

<sup>78</sup> *Ibid.*

<sup>79</sup> Brown, *rethinking Tradition*, p. 44

worldly affairs are not. Consequently, there was a need for a distinction between the two.<sup>80</sup>

His solution to this “problem” was that *aḥādīth* dealing with spiritual subject matter were relevant to modern Muslims while those dealing with secular matters were not.<sup>81</sup>

According to Brown, Khan's critical attitude toward *Ḥadīth* developed gradually. Khan's “early religious writings display a devotion to sunna and an opposition to *taqlīd* characteristic of the reformist *ṣūfī* tradition within which he grew up”.<sup>82</sup> In his first religious writing, a biography of Muḥammad entitled *Jalā’ al-Qulūb*, he advocates that “the essence of Islam is love for the Prophet and love for the Prophet will be reflected in following his sunna”.<sup>83</sup>

Western methodologies for studying history greatly influenced this work, for which he utilized manuscript resources in London. He felt that such methodologies could be applied to Islāmic and Indian history, and – according to Rippin – this led to the possibility of re-examining the basis of that history.<sup>84</sup>

Rippin states:

"His approach was also supported by his theological attitude, which saw the need to reopen the discussions concerning very fundamental ideas of Islām: all of this was marked by a severe anti-traditionalism and a strident nineteenth-century modernism. The past interpretations of Islam had become too embroiled in minor details and had lost the essence of the faith. In fact, Muslims had built themselves a structure of law based not upon an infallible source but upon the ideas and attitudes of Muslims from the first centuries of Islam: this was embodied in the *Ḥadīth* material".

---

<sup>80</sup> Rippin, *Muslims*, p. 221.

<sup>81</sup> Brown, *Rethinking*, p. 33

<sup>82</sup> *Ibid.*, p.33.

<sup>83</sup> *Ibid.*, p. 44.

<sup>84</sup> Rippin, *Muslims*, p. 220.

Khan wanted to re-examine the authority of *Ḥadīth* as a basis for re-evaluating the *Sharī`ah* as a whole. In this manner, Muslims of his time could develop new norms for Islāmic society just as the early Muslims had done.

Although the authority of *Ḥadīth* had been proven in the past, Khan felt that the issue needed to be reopened so as to provide a basis for re-evaluating the *Sharī`ah* as a whole: individual reasoning, *Ijtihād*, must be used. Towards this end, he concluded “The only valid *ḥadīth* reports were those which are in agreement with the statements of the Qur`ān, those which explain Quranic injunctions, and those which deal with basic issues not alluded to in scripture”.<sup>85</sup>

Khan did not outright reject the authority of *Ḥadīth*, but he did open the door to questioning its authority. As it would turn out, he was followed by another group who did outright reject *Ḥadīth*. They called themselves “*Ahl-e-Qur`ān*” or “people of the Qur`ān”.

Brown writes:

"The first signs of this tendency were in the Punjab in the early twentieth century with the emergence of the self-designated Ahl-i-Qur`an. The movement began as a dissident faction of the Ahl-i-Ḥadīth. Just as the Ahl-i-Ḥadīth viewed *taqlīd* as the source of corruption and division in Islam, so the Ahl-i-Qur`an came to view adherence to *ḥadīth* as the cause of Islam's misfortunes. Just as the Ahl-i-Ḥadīth claimed that the authentic legacy of the Prophet could be regained only by returning to *ḥadīth*, so the Ahl-i-Qur`an argued that pure and unadulterated Islam is to be found only in the Qur`an. The Qur`an alone, they argued, supplies a reliable basis for religious belief and action".<sup>86</sup>

---

<sup>85</sup> *Ibid*, p. 221

<sup>86</sup> Brown, *Rethinking Tradition*, p.38.

### 2.2.1.2 The main views of Ghulam Ahmad Parwez<sup>87</sup> (1903- 1986)<sup>88</sup>

Parwez was perhaps the most active figure of the Anti- Ḥadīth group. He had written several books aiming to reform Muslim society based on a purely Qur'ānic platform. He believed that reason is fundamental to human nature and needs revelation to complete it. In his view, the Qur'an alone can function in taking people from their complacent, destructive ways toward becoming full persons. Therefore his goal was “to restructure society into its pure Quranic foundations.”<sup>89</sup> He also strove for a better understanding of the Qur'ān “in the light of modern thought”.<sup>90</sup>

At the same time he thought that Ḥadīth should not be treated as revelation. He concluded that the “*Shari'ah*” was nothing more than a product of wrongfully regarding the *Sunnah* as a source of divine revelation.<sup>91</sup>

For Parwez, the political situation prevailing at the time of Muḥammad was the ideal, everything being before God, with absolute authority vested in the leader. At the same time however, he felt that the whole of Muslim history after the time of Muḥammad and his immediate successors represented a corruption of the true Islām

---

<sup>87</sup> is also written Parwez.

<sup>88</sup> He was born in 1903 in East Punjab, India and died in 1985. He was raised in a religious home and was deeply influenced, according to his own account of his life story, by Muhammad Iqbal who pointed out for him the idea of a pure Islām without the centuries of foreign influence. He worked as a civil servant in India, which is often seen as a career that set the pattern for him to see the need for definite planning and instruction for the future of Islam. His first book, a political tract against the Soviet Union, was published in 1926 or 1927 and it appeared anonymously because his government job allowed no political involvement. He also wrote articles for Abu Ala Mawdudi's Tarjuman al-Qur'an and other magazines. In 1938, he started publishing the magazine *Ṭulu'-i- Islām* (“The Dawn of Islam”), which has remained the main vehicle for his ideas since then and is now published in Karachi. He moved to Pakistan in 1948 and worked there as a government official until his retirement. He was a fervent opponent of Pakistan's religious classes whom he saw as the protectors of elite interests, not of true Islām and true rationality. His audience appears to have been mainly well-educated young people, those who have presumably been deeply influenced by the West but are also searching for meaning within their own heritage. (Rippin, *Muslims*, p. 222)

<sup>89</sup> Rippin, *Muslims*, p. 222.

<sup>90</sup> Baljon, *Pakistani Views of Ḥadith* pp. 219-220.

<sup>91</sup> Rippin, *Muslims*, p. 222.

due to foreign influences that crept into the *Sharī`ah*.<sup>92</sup> To halt the decline of Islāmic civilization, it was necessary to return it to its Qur`ānic roots.<sup>93</sup>

By foreign influences, Parwez meant the doctrine that the *Sunnah* is *wahī*. He surmised that this was an imitation of the Jewish belief in an oral revelation called *Mishna*.<sup>94</sup>

According to Parwez, Allāh has censured the Jews for making collections of the *aḥādīth* of their messengers and for which they are deserving of punishment. He deduced this understanding from the verse, **“These gossips that they have included in Deen, shall deceive them.”** [3:24]<sup>95</sup>

In 1938 Parwez established the journal *Ulu`-i- Islām*<sup>96</sup> in which he wrote dozens of articles expressing his religious opinions and views. His articles about *Ḥadīth* were compiled and later published under the title *Muqaam-e-Ḥadīth* (The Actual Status of *Ḥadīth*).<sup>97</sup>

Parwez perceived another foreign influence on Islam coming from Persia. After giving a brief introduction of the six major collectors of *aḥādīth* (al-Bukhārī and others) Parwez noted that one can easily infer all were and none were of Persian descent. He also noted that no Arab scholar was prepared to do what they had done.<sup>98</sup>

---

<sup>92</sup> Ibid.

<sup>93</sup> Ibid.

<sup>94</sup> See: Parwez, *Muqaam-e-hadith*, part 2 [http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm) and Brown, *Rethinking Tradition*, p.55.

<sup>95</sup> Parwez, *Muqaam-e-hadith*, part 2, [http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm); translation of the verse taken from Parwez’s article. In fact, the verse is speaking about forgeries: **“The lies which they used to invent have deluded them concerning thei**

<sup>96</sup> Brown, *Rethinking tradition*, p.39. The words "*Tolu-e-Islam*," meaning "dawn" or "resurgence" of Islam, were taken from the title of a poem by the sub-continent's great Muslim philosopher and poet Allama Mohammed Iqbal. See (<http://www.tolueislam.com/>)

<sup>97</sup> The book is originally in Urdu and there is an incomplete English translation of half of the book on Tolu-e- Islam official website.

<sup>98</sup> Parwez, *Muqaam-e-hadith*, part 1, [http://www.tolueislam.com/Parwez/mh/mh\\_01.htm](http://www.tolueislam.com/Parwez/mh/mh_01.htm)

Parwez failed to note that three *Ḥadīth* collections were made by scholars of Arab descent before these six scholars: Mālik in his *Muwattaʿaʿ*, al-Shāfiʿī in his *Musnad* and Aḥmad bin Ḥanbal in his renowned *al-Musnad*. This last work by itself includes almost all the materials that these six scholars compiled in their works according to their own arrangement, but with the author's own *isnād*.

To obtain a general idea about Parwez's attitude regarding *Ḥadīth*, we will highlight here some examples of his major views.

Parwez's main anti-*Ḥadīth* views:

1) Regarding the prophet:

- Parwez emphasised the fact that Muḥammad was an ordinary man according to the Qur'ān (18:110) and was therefore subject to error.<sup>99</sup> The Qur'ān itself tells us that when Muḥammad made decisions according to *ijtihād*, his decisions were subject to error. For example, with regard to the decision of the Prophet about the prisoners taken at the battle of Badr, the ruling came:

**“It is not for a Prophet to take prisoners until he has subdued the land” [8:67].**

Parwez concludes these incidents were mentioned in the Qur'ān to highlight his humanity. Due to his humanity, he was bound to act on his imperfect knowledge and therefore prone to error.<sup>100</sup>

- In response to the Qur'ānic command

**“Obey God and obey the messenger” [4:59]**

---

<sup>99</sup> Rippin, *Muslims*, p. 223.

<sup>100</sup> Brown, *Rethinking Tradition*, p.70.

and another verse commanding to imitate him, Parwez differentiated between two roles of Muḥammad:

The first role is that of a messenger who came to deliver a permanent revelation from God. The Qur’ān is thus the major product of his prophetic mission and the “the only eternal legacy of prophecy”. In the sphere of prophecy, Muḥammad had no successors because the message itself was eternal.<sup>101</sup>

By this, Parwez had limited Muḥammad’s prophetic mission to the transmission of revelation.<sup>102</sup>

The second role was his role as leader (*amīr*) of the Muslim community. His commands given in his capacity as community leader are not permanent like those given in his capacity as messenger. In this capacity, he served as a model of how a leader should apply the Qur’ān.

For Parwez, the significance of this example was not in the details of his practice but the general pattern he set. Unlike the office of messenger, the office of *amīr* lived on after him. Consequently, his instructions issued in this capacity are not binding on later generations.<sup>103</sup>

“According to Parwez, Muḥammad’s sole responsibility as Prophet was to transmit everything God revealed to him in the way of revelation, without adding to or subtracting from it. The Qur’ān itself affirms this by stating: ‘The messenger (*rasūl*) has no duty except to proclaim [the message].’<sup>104</sup> As *rasūl*, Muḥammad was no more

---

<sup>101</sup> *Ibid.*, p.71.

<sup>102</sup> *Ibid.*, p.68.

<sup>103</sup> *Ibid.*, p.71.

<sup>104</sup> V. 5:102.

than a transmitter of divine *wahy* charged with calling others to render obedience to God's commands".<sup>105</sup>

- Based on the above distinction between the two offices, the authority of the Prophet over his contemporaries was in his capacity as ruler, not as prophet, and at the same time it was unrelated to his prophethood. In his capacity as a leader, Muḥammad was responsible for establishing a governmental system (*nizām*) in which God's commands were put into practical effect. The role of this government was not to legislate, but simply to enforce God's law founded in the Quran and to put them into effect.

Therefore, for Parwez, obeying the messenger does not "signify individual obedience, nor does it imply obeying detailed precedents as are found in traditions. The call to obey the Prophet is a call to submit to the divine system the Prophet established and to the central authority that administers this system. Obedience to God and obedience to the Prophet cannot be separate things, for the basic teaching of the Qur'an is that obedience is to be rendered to none but God."<sup>106</sup>

## 2) The types of revelation (*wahī*)

- The Qur'ān makes no mention of any other revelation, nor is there evidence of this in the earliest *aḥādīth* nor from the Companions. Therefore, it must have been later Muslims who raised it to the status of revelation.<sup>107</sup>
- Parwez criticized the division of revelation into two types, one recited and the other non-recited - or apparent (*jalī*) and subtle (*khafī*) - by posing the following

<sup>105</sup> Brown, *Rethinking Tradition*, pp.68-69

<sup>106</sup> *Ibid.*, pp.69-70

<sup>107</sup> *Ibid.*, p.55

question: If *aḥādīth* were also revelation, why then were they not written as the Qur'ān?<sup>108</sup>

- If *Ḥadīth* represents *waḥī*, Parwez argued, it should be treated the same as Qur'ānic *waḥī*. Yet, the Prophet went to great lengths to ensure that the Qur'ān was completely recorded in writing as well as memorized, but no such efforts were undertaken by the Prophet or his Companions for the *Ḥadīth*.<sup>109</sup>
- “As for the three different kinds of *waḥī* mentioned in (42:51) in the Qur'ān: inspiration, communication from behind a veil and via a messenger, there is no proof that any of them is external to the Qur'ān! “The first two are limited to prophets and are purely external in character. Normal prophetic revelations fall into the first category. Only Moses received *waḥy* of the second mode. The third mode of *waḥy* refers not to a different kind of revelation, but to the manner in which revelation is transmitted from the prophets to ordinary people. When a prophet transmits a command to his followers, this too is labelled *waḥy*, but in a non-technical application of the term. So, when a Muslim reads the Qur'ān, for example, we can say that he is receiving *waḥy*. After the ending of prophecy, only this last category of *waḥy* remains operative, since only the Qur'ān remains as a source of revelation”.<sup>110</sup>

### 3) The Qur'an.

- According to Parwez, everything that a person could need to know is explained in the Qur'ān. Therefore, no other source is necessary.<sup>111</sup> Everyone has “the

<sup>108</sup> Parwez, *Muqāam-e-hadīth, part 2* ([http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm))

<sup>109</sup> Brown, *Rethinking Tradition*, p.54.

<sup>110</sup> *Ibid.*, p.57.

<sup>111</sup> Rippin, *Muslims*, p.223.

same freedom to interpret and apply Qur'ānic norms as did Muḥammad himself,"<sup>112</sup>and so therefore, no source besides the Qur'ān can be seen as legitimate.<sup>113</sup>

#### 4) The *Ḥadīth*.

- They argue that the *Ḥadīth* is not reliable because the Prophet did not make any authoritative compilation of it.<sup>114</sup> "If the Prophet failed to have his sunna written down, it is also evident, according to the 'deniers', that God did not preserve the integrity of tradition after the time of the Prophet. At best the collections of traditions, even Bukhārī and Muslim, are mixtures of truth and falsehood; at worst they are riddled with blatant blasphemies and absurdities".<sup>115</sup>
  - The Qur'ān gives no instructions that *Ḥadīth* must be followed. In fact, Allāh has not given any guarantee to take responsibility for *Ḥadīth* as He did in the case of the Qur'ān.<sup>116</sup>
- Parwez has also responded to the verses that are offered as proofs of the authority of *Ḥadīth*. As for the word *Ḥikmah* in the Qur'ān, "**teach them the book and the *Ḥikmah*,**" [2:129] it does not refer to the *Ḥadīth* of Muḥammad. It is meant in the general sense of "wisdom" as Allāh says: "And remember that which is recited in your houses of the verses of Allāh and wisdom (*al-Ḥikmah*)."<sup>117</sup> (33:34). This implies that 'wisdom' only applies to the Qur'ān for one does not recite *aḥādīth*.<sup>117</sup> In the Qur'ān, the term *ḥikmah* occurs on twenty occasions. On eight of these occasions it appears in the

<sup>112</sup> Brown, *Rethinking Tradition*, p.71.

<sup>113</sup> Rippin, *Muslims*, p.223.

<sup>114</sup> Brown, *Rethinking Tradition*, p.54.

<sup>115</sup> *Ibid.*

<sup>116</sup> Parwez, *Muqaam-e-hadith, part 1*, ([http://www.tolueislam.com/Parwez/mh/mh\\_01.htm](http://www.tolueislam.com/Parwez/mh/mh_01.htm)).

<sup>117</sup> Parwez, *Muqaam-e-hadith part 2*. ([http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm))

phrase ‘*al-Kitāb wa al-Ḥikmah*’ and in all of its occurrences God is identified as the source of *Ḥikmah*. Parwez states that the association of *Ḥikmah* with *Sunnah* seems to have originated with al-Shāfi‘ī and this argument remains ubiquitous in the Qur’ān. Any attempt to draw a distinction between them is futile. *Ḥikmah* must be included with the Qur’ān and cannot be considered something separate.

- Likewise, “**Whatever the messenger gives you, take: whatever he forbids you, give over,**” (59:07) relates only to distribution of spoils after battle, not to general proclamations of Muḥammad.<sup>118</sup>
  - Muḥammad himself argued against the continuing relevance of his person: “**Do not write down anything from me except the Qur’ān.**” This was a general mandate not to write down anything else besides Quran.<sup>119</sup>
  - “*Ḥadīth* and its authority were the result of a compromise, according to Parwez, reached between the rulers and those who wished to uphold the Qur’ān alone.”<sup>120</sup>
  - *Ḥadīth* occasionally contradicts the Qur’ān; the punishment for adultery is 100 lashes in the Qur’ān but stoning in *Ḥadīth*. Therefore, *Ḥadīth* cannot be seen as reliable.<sup>121</sup> Another example is found in the Qur’ānic command to give *zakāh*, “charity,” which is seen to legislate the principle of “giving,” whereas in *Ḥadīth* particular amounts are specified. Parwez states, “If it had been the will of God that the rate of *zakat* had to be 2.5% as the *shari’a* stipulates it until the Day of Resurrection, He would have stated it in the Qur’ān.”

---

<sup>118</sup> Rippin, *Muslims*, p.223.

<sup>119</sup> Parwez, *Muqaam-e-hadith, part 2* ([http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm)).

<sup>120</sup> Rippin, *Muslims*, p.223.

<sup>121</sup> *Ibid.*

- The transmission of *Ḥadīth* was also unreliable. Only the Qur'ān was transmitted uniformly, and so no other source could be seen as faithfully preserved.<sup>122</sup>
- The Companions of Muḥammad could have erred in their transmissions while the classical position is that the Companions of Muḥammad “transmitted the material perfectly, limited only by their own perspective on the event being reported.”<sup>123</sup>
- He also speculates that the notion of the *Ḥadīth* as an authoritative source besides the Qur'ān developed because some of the Qur'ān's commands are explicit while others are vague. “For example, a penalty for adultery is clearly defined, while no punishment is laid down for consumption of alcohol: does this mean that drinking is allowed? Clearly not. Details such as the penalty for drinking were left to the Prophet and his successors to establish as *Sunnah*. According to Parwez, God's intent was to allow such details to be changed according to circumstance. But later Muslims were faced with a challenge from non-Muslims and from dissenters in their own community: if commands and prohibitions not found in the Qur'ān are important, why did God not establish these details Himself? And by what authority did the Prophet enforce commands not found in the Qur'ān? In the face of such challenges, and afraid that anarchy would result if the basis for the law was undercut, the ‘*ulamā*’ adopted the idea that sunna is *wahy*”.<sup>124</sup>

---

<sup>122</sup> *Ibid.*

<sup>123</sup> *Ibid.*

<sup>124</sup> Brown, *Rethinking Tradition*, p.55.

- *Ḥadīth* reports “frequently include repugnant material, mixing ethical and doctrinal matters.”<sup>125</sup> For example, the Jews and Christians will be divided into 72 sects, and likewise the Muslims into 73 sects, all condemned to the Fire but one. According to Parwez, this is a clear discrepancy considering that scholars had already named the 73 sects in the 4<sup>th</sup> and 5<sup>th</sup> centuries AH. However, the emergence of sects did not stop at that time.<sup>126</sup>

### 2.2.2 Egypt

*Ḥadīth* rejection has not been such a widespread phenomenon in the Arab world. Only a few scattered individuals have raised their voices objecting to *Ḥadīth* being regarded as a second source of Islāmic law. Three examples have been provided to demonstrate the existence of this problem and to show that the *Ḥadīth* rejecters have benefited from Orientalist works.

The first example is a Muslim figure who was a physician, while the second one is a historian. The third is someone who graduated from al-Azhar University in Cairo.

#### 2.2.2.1 The main views of Muḥammad Tawfiq Ṣidqī (1881-1920)

In 1906 Muḥammad Tawfiq Ṣidqī, an active Muslim apologist, published an article in *al-Manār* magazine which sparked a debate lasting four years. He argued that the Prophet was never meant to be emulated in every particular. Therefore, Muslims only need follow the Qur’ān.<sup>127</sup>

---

<sup>125</sup> Rippin, *Muslims*, p.223.

<sup>126</sup> Parwez, *Muqāam-e-hadith*, part 3 [http://www.tolueislam.com/Parwez/mh/mh\\_03.htm](http://www.tolueislam.com/Parwez/mh/mh_03.htm).

<sup>127</sup> Brown, *Rethinking Tradition*, pp. 40-41.

He argues that “what is obligatory for man does not go beyond God’s book.”<sup>128</sup> According to Şidqī, the Qur’ān describes itself as “**the book which explains all things**” [16:89], and God Himself bears witness that He has “**omitted nothing from The Book**” [6:38]. The question raised by Sidqi after admitting that the Qur’ān commands obedience to the Prophet was whether the Prophet placed any requirements on Muslims which were not already commanded by the Qur’ān. He argued that Muḥammad 's authority does not extend beyond implementation of the Qur’ān.<sup>129</sup>

As an example, he raised the issue of prayer (*ṣalāh*) which many said cannot be performed without making recourse to *Sunnah*. Şidqī argued that the prayer ritual can be established without any help from *Sunnah* on the instructions for the shortening of prayer in times of danger (*salat al-khawf*). From the exception, he claimed, the rule becomes clear. Since Muslims are instructed to shorten the prayer to only one *rak`ah* (a segment of ritual prayer) during times of danger, the normal minimum requirement must be two *rak`ahs*. Beyond this basic requirement, Şidqī argued that Muslims have a measure of freedom as long as they do not exceed what is reasonable. Any additional *rak`ahs* performed by the Prophet were purely optional.

The issue of *zakāh* is similar. The Qur’ān does not dictate specific rates for *Zakāh*, and therefore it can be changed to meet the needs of the time.<sup>130</sup>

---

<sup>128</sup> *Ibid.*, p. 47

<sup>129</sup> *Ibid.*, p.47.

<sup>130</sup> *Ibid.*

### 2.2.2.2 The main views of Aḥmad Amīn (1886-1954) <sup>131</sup>

Juynboll asserts that it is not possible to mention those whose views have had an impact on the issue of the authority of *Ḥadīth* in Egypt without mention of Aḥmad Amīn.<sup>132</sup> Amīn was an Egyptian reformist and historical researcher. He devoted a considerable deal of attention to *Ḥadīth* in his historical writings.<sup>133</sup>

A number of researchers have pointed out that Amīn benefitted from the critical writings of the Orientalists concerning *Ḥadīth*. In fact, he cites from them and relies on them extensively in his works. This is evidenced by his views which frequently match his views and his style which frequently resembles their style.<sup>134</sup>

Al-Sibā'ī relates a story on the tongue of one of the professors of *al-Azhar*<sup>135</sup> that Amīn advised him to take statements of the Orientalists that concur with his views,

---

<sup>131</sup> He is an Egyptian Muslim educator and writer. He was born in Cairo, the son of a sheikh at al-Azhar. His early education was in kuttāb, at a government primary school, and then at al-Azhar. In 1907 he entered Madrasat al-Qaḍā, a mosque school, spending four years as a student and some ten as assistant to the director, who introduced him to Western and particularly English scholarship. After a few years as a shari'ah judge, he joined the faculty of the Egyptian University (now University of Cairo) in 1926 and remained there until retirement in 1946. The best known of his writings are his eight-volume series on early Islamic cultural history, *Fajr al-Islām* (The dawn of Islam, 1929), *Ḍuḥā al-Islām* (The forenoon of Islam, 1933 - 1936), and *Zuhr al-Islām* (The noon of Islam, 1945 - 1955), the first effort by an Arab Muslim writer to make use of Western scholarship in writing this history. He wanted his compatriots to learn from the West but at the same time affirm their own Arab - Islamic cultural personality. Thus, much of his work seeks to present the treasures of Islamic civilization to his readers. His series on Islamic cultural history uses Western scholarship to help make that history accessible to modern Muslims, while, by stressing the contribution of non-Muslim cultures to early Islamic culture, the series conveys the message that Muslims today can also learn from non-Muslims. Other writings also give a positive presentation of Western ideas and ways, although his criticism of Western colonialism and materialism could be harsh and angry, especially in some of his last writings.

[<http://www.answers.com/topic/ahmad-amin>]

<sup>132</sup> Juynboll, *The Authenticity of the Tradition Literature*, p. 33.

<sup>133</sup> He has devoted sections of his works *Fajr al-Islām*, *Ḍuḥā al-Islām*, and, *Zuhr al-Islām* to *Ḥadīth*. For example, the second chapter of *Fajr al-Islām* covering pp. 208-224 is titled *Ḥadīth*.

<sup>134</sup> Al-Sibā'ī, *al-Sunnah wa Makānatuhā fī al-Tashrī' al-Islāmī*, p. 309; Juynboll, *The Authenticity of the Tradition Literature*, p. 33.

<sup>135</sup> Dr. 'Alī Ḥasan 'Abd al-Qādir.

rephrase them, and repeat them without explicitly attributing them to their sources as he had done in his two works, *Fajr al-Islām* and *Ḍuḥā al-Islām*.<sup>136</sup>

His most important views concerning *Ḥadīth* are as follows:

- *Ḥadīth* was not recorded in the time of the Prophet as the Qur'ān which made it easy to fabricate *Ḥadīth* after his death.<sup>137</sup>
- In fact, Amīn concluded that fabrication of *Ḥadīth* began in the life of the Messenger himself as evidenced by his prohibition of lying against him.<sup>138</sup> Amīn deduced that he must have only said that because some incident of fabrication occurred as a result of which the Prophet warned against lying about him. Amīn concludes that lying and fabrication would have become easier and verifying reports would have become more difficult after his death.<sup>139</sup>
- Amīn asserts that research shows that the number of *aḥādīth* continued to increase with the passage of time after the Prophet. Thus, we find that the *aḥādīth* in the time of the Rightly-Guided Caliphs were more than they were in the time of the Prophet; the *aḥādīth* in the time of the Umayyads were greater in number than those in the time of the Rightly-Guided Caliphs; and the *aḥādīth* in the time of the 'Abbāsids were greater in number than those in the times of the Umayyads. This is even though reason would dictate that *aḥādīth* be greater in number in the time of the Prophet and the Companions than they were in subsequent generations as the narrators of *Ḥadīth* died of.<sup>140</sup>

<sup>136</sup> Al-Sibā'ī, *al-Sunnah wa Makānatuhā fī al-Tashrī' al-Islāmī*, p. 267.

<sup>137</sup> *Fajr al-Islām*, pp. 208, 210-211.

<sup>138</sup> In the *ḥadīth* **“Whoever lies against me deliberately, then let him take his seat in the Fire.”** Reported by Muslim (no.3).

<sup>139</sup> Amīn, *Fajr al-Islām*, p. 211.

<sup>140</sup> Amīn, *Ḍuḥā al-Islām* (2.128-129).

- Amīn repeated what the Orientalists before him had said that the traditionists' study of the *Sunnah* neglected textual criticism. Consequently, many *aḥādīth* were reported which can be proven to be inauthentic because the scholars devoted their attention to criticism of the narrators. Amīn followed the Orientalists in referring to criticism of the narrators as external criticism and textual criticism as internal criticism.<sup>141</sup> Amīn declares that if they had devoted the same attention to criticism of the text as they did to criticism of the chain of narrators, they would have discovered many false and fabricated reports such as the *aḥādīth* reported concerning the virtues of certain personalities and places, etc.<sup>142</sup>
- In fact, Amīn is of the view that even though the traditionists expended extensive efforts in critiquing the chain of narrators, their efforts still fell short because they were lacking in extensive knowledge of the history and views of the narrators of *Ḥadīth* so that they could know the extent to which the narrator's views drove him to endorse an inauthentic *ḥadīth* or a weak interpretation, etc. This is something that is extremely difficult to discover as it relates to people's innermost feelings and secrets.<sup>143</sup>
- The Companion Abū Hurayrah did not escape the scathing attacks of Amīn. He criticized him on the grounds that he allegedly used to report *aḥādīth* he had heard from others as if he had heard them from the Prophet. Amīn also asserted

---

<sup>141</sup> Amīn, *Fajr al-Islām*, p. 217; *Ḍuḥā al-Islām* (2.130).

<sup>142</sup> Amīn, *Ḍuḥā al-Islām* (2.130).

<sup>143</sup> Amīn, *Ḍuḥā al-Islām* (2.111).

that the fabricators took advantage of Abū Hurayrah's prolific narration of *Ḥadīth* to fabricate innumerable *aḥādīth* and attribute them to him.<sup>144</sup>

Juynboll sums up Amīn's views saying,

“Ahmad Amin contended that the historicity of many prophetic traditions could not be established. His aim, viz, to approach Islamic history with the tools of modern Western scholarship, stood clearly above the result of his hardly original reasoning”.<sup>145</sup>

### 2.2.2.3 The main views of Maḥmūd Abū Rayyah (1889-1970)

Abū Rayyah relied on many varied sources to undermine the position of *Ḥadīth* literature. The result of his research was a book which, as Juynboll states, “taken at its face value, tore the tradition literature to pieces.”<sup>146</sup>

Abū Rayyah “began to question *Ḥadīth* when he came across what he took to be vulgarities among the *ḥadīth*.”<sup>147</sup>

Abū Rayyah began his career by devoting attention to Arabic literature (*adab*). He came across some *aḥādīth* reported by Abū Hurayrah the interpretation of which he found bewildering. Upon investigating these *aḥādīth*, he concluded that “the entire Tradition literature should be submitted anew to an extensive examination as to its textual reliability.”<sup>148</sup>

In this vein, he states:

“In the course of my research, when I reached the books of *Ḥadīth* considered reliable by the masses I found them to contain *aḥādīth* the words, meanings and style of which are unlikely to be from the decisive words and brilliant speech of [the Prophet], peace and blessings be upon him ... What startled me about the meanings of many of

<sup>144</sup> Amīn, *Fajr al-Islām*, pp. 219-220.

*The Authenticity of the Tradition Literature* p.151<sup>145</sup>

<sup>146</sup> Juynboll, *The authenticity of the tradition literature*, p. 39.

<sup>147</sup> Brown, *Rethinking*, p. 95.

<sup>148</sup> Juynboll, *The authenticity*, p. 41.

these *aḥādīth* – which cannot be accepted by clear reason, are unsupported by sound science and which are unsupported by the senses or a mass-transmitted (*mutawātir*) scripture – is that when I would read the statements of some crude Arabs (i.e. from classical times), I would be shaken by its eloquence and struck by its purity of style, yet when I would read some of the statements attributed to the Prophet, peace and blessings be upon him, I would not feel that same eloquence or awe. I would wonder how could such statements washed of all eloquence and devoid of all fluency issue from him, peace and blessings be upon him, even though he was the most eloquent of Arabic speakers? How could such deficient meanings issue from him while he is the wisest of all callers to guidance?”<sup>149</sup>

One such *ḥadīth* is the *ḥadīth* that **“when the devil hears the call to prayer, he flees, passing gas.”**<sup>150</sup>

Abū Rayyah argues that the late date at which traditions began to be written down, more than one hundred years after the Prophet’s death, became a major obstacle to the integrity of *Ḥadīth*. He argues that the practice of transmitting the meanings, rather than the words, of *Ḥadīth* – a practice he claims began with the Companions of the Prophet – was also to blame. The Companions would only transmit the approximate meaning, a problem that became exacerbated with the passage of time. Thus it is, Abū Rayyah notes, we find eight different *aḥādīth* with eight different versions of the Muslim declaration of faith. Therefore, there is no guarantee that any given *ḥadīth* has been faithfully passed down from the Prophet, even if it can be supposed it originated from him.<sup>151</sup>

Abū Rayyah argues that the method of investigating and studying *Ḥadīth* was rigid, limited and unchangeable. The early traditionists restricted themselves to knowing as much as they could about the character and biography of the narrators. They did not employ critical examination of the materials they transmitted to

<sup>149</sup> ‘Aḍwā’ ‘Alā al-Sunnah al-Muḥammadiyyah, p. 5.

<sup>150</sup> Brown, *Rethinking*, p.95.

<sup>151</sup> *Ibid.*, p. 89.

determine whether or not it was authentic or reasonable.<sup>152</sup> Later traditionists followed the earlier ones in focusing on *isnād* criticism at the expense of textual criticism. The later traditionists have simply emulated the earlier ones. The consequence is that the science of *Ḥadīth* study has remained relatively unchanged and undeveloped since its early days.<sup>153</sup>

### 2.2.3 Malaysia:

#### 2.2.3.1: The main views of Kassim Aḥmad<sup>154</sup>

In the 1970s an anti-Ḥadīth movement based in Arizona and led by Rashad Khalifa attracted the attention of several Malays, among whom was Kassim Aḥmad, the former secretary general of the Malaysian Socialist Party. Allegedly influenced by the writings of Rashad Khalifa, he published his views on *Ḥadīth* in 1986 in a work entitled *Hadis Satu Penilaian Semula* (*Ḥadīth: A Re-evaluation*). Kassim Aḥmad argued nothing other than the Qur'ān is necessary as it is complete, authoritative and transmitted directly from Allāh.<sup>155</sup>

Ahmad's book does not make any valuable addition to Khalifa's work. He merely reiterates Khalifa's views and even admits in the introduction of his book that he

---

<sup>152</sup> Hareedy, Mohsen, *Hadith Textual Criticism: A Reconsideration*  
[http://www.islamonline.net/servlet/Satellite?c=Article\\_C&cid=1159951464954&pagename=Zone-English-Living\\_Shariah%2FLSELayout#\\*\\*1](http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1159951464954&pagename=Zone-English-Living_Shariah%2FLSELayout#**1)

<sup>153</sup> *ibid.*

<sup>154</sup> Kassim Ahmad is Malaysia's foremost thinker and philosopher. He grabbed national headlines in the 1950s with his dissertation on the characters of Hang Tuah (*Perwatakan Hang Tuah*), the Malay literary classic. Kassim was jailed for nearly five years under the ISA for daring to express openly his political views, an experience which he recounted in his book, *Universiti Kedua* (*Second University*). Kassim again shook the Malay world with his "Hadith: A Re-Examination" in which he challenges the infallibility of the purported words of Prophet Muhammad s.a.w. Except for an honorary doctorate in Letters conferred by the National University of Malaysia, the country has not seen fit to honor this great public intellectual. (June 2005 by) M. Bakri Musa see <http://kassimahmad.blogspot.com/>

<sup>155</sup> Lee & Ackerman, *Sacred tensions: modernity and religious transformation in Malaysia*, p. 51.

benefited extensively from Khalifa. Aḥmad does give more examples to illustrate the principles of Khalifa.

The main ideas contained in his book need to be reviewed for the following reasons:

First: the author pointed out in his introduction, that he has greatly benefited from Khalifa's study. It is known that Khalifa is one of the most famous *Ḥadīth* rejecters in North America.

Second: Although Aḥmad's book was written originally in Malay language, however, it was translated into several languages, including Arabic, where it was introduced to many readers.

Third: The book is one of the main references for *Ḥadīth* rejecters the world over, especially in the USA, as its free publication on the internet has made it easily accessible to many people.<sup>156</sup>

Aḥmad explains the reason behind writing his book and he expresses praise and admiration for Khalifa and his book which opened the way for him to solve “the problem” of *Ḥadīth*. He presents a re-examination of *Ḥadīth*, how *Ḥadīth* came about, the social factors that brought it into existence, a review of classical criticism, the actual status of *Ḥadīth* vis-à-vis the Qur’ān, its effect on the Muslim society, its relationship to the decline and fall of the Muslims and the way to solve this problem.<sup>157</sup>

The primary conclusion of his research is that the weakness of Muslims is their disunity.<sup>158</sup> The Muslims claim that they worship one God and follow His one religion. They also declare their religious brotherhood. How then are they so disunited?<sup>159</sup>

---

<sup>156</sup> See for example <http://www.quran.org/library/articles/ahmad0.htm>

<sup>157</sup> Ahmad, *Hadith A Re-evaluation*, p. 3.

<sup>158</sup> *Ibid.*, pp. 3-4.

<sup>159</sup> *Ibid.*, p.10.

He explains the reason for this unpleasant disunity in the following manner:

“Our hypothesis is that the *Ḥadīth* in principle - a false teaching attributed to Prophet Muḥammad - is a major factor causing disunity and backwardness among Muslims. Our study is to prove this hypothesis”.<sup>160</sup>

He emphasizes that the purpose of his work is to further the social struggle to expose falsehood and confirm the truth. He states that he is fully aware that his book will stir an uproar, so he pre-empts this by stating that the uproar will come from intolerant people with limited horizons who are simply incapable of accepting this sort of debate.

An important issue such as this is bound to create misunderstanding from both sides. The secularists, being more open-minded and tolerant, will simply dismiss this call to the Qur’ān as antiquated, outmoded and irrelevant. On the other hand, the traditionalists, being close-minded and intolerant of dissenting views on matters regarded as their preserves, will raise a hue and cry and throw slanderous accusations into the debate.

Aḥmad is keen to clear himself of the accusation that he rejects *Ḥadīth*. He emphasises that he does not deny its existence but that he denies that it can be a second source of legislation alongside the Qur’ān. He asserts that many *aḥādīth* issuing from the Prophet in his capacity as an individual human being do exist, and their authenticity can be verified by judging them against the Qur’ān:

“Rejecting the authority of the *Ḥadīth* does not mean denying its existence. Some true reports of what the Prophet said and did outside the Qur’ān as leader of his community and as an ordinary man must have been preserved. Such reports deserve to be treated as any other historical account whose authenticity must be judged against other historical accounts, against the higher authority of the Qur’ān, and against rational criteria. While Qur’ānic pronouncements are divine and

---

<sup>160</sup> *Ibid.*, p.11.

are eternally binding on believers, those of Muḥammad in his capacity as leader must be treated in accordance with the Qur'ānic injunction regarding politico-social authority, i.e. that they are only conditionally binding. The conditions are that they do not contradict the Qur'ān, they are binding only for the community of that time, and that for other communities of other times they only constitute as precedents to be followed or bypassed as and when deemed useful.”<sup>161</sup>

Thus, according to Aḥmad, it is possible to benefit from those *aḥādīth* that are authentic:

“This is not to say that we have to burn all the Ḥadīth books. They are useful social and historical records, reflecting people and events of their times.”<sup>162</sup>

### **The Most Important Points in His Book**

Aḥmad holds that the notion of treating *Ḥadīth* a source of legislation was introduced by al-Shāfi`ī, and it was on the basis of this notion that the traditionists undertook the task of compiling the *aḥādīth* which would serve as a source of legislation:

“Not many, indeed very few, realize that the basis of this jurisprudential theory<sup>163</sup> was promulgated two hundred years after Muḥammad's death by the famous jurist Imam Shafi`i (d. 204/820). What have come to be known as the ‘Six Authentic Books’ of Ḥadīth of the majority Sunnite ‘orthodoxy’ were compiled, precisely after the promulgation of this theory, by Bukhari (d. 256/870), Muslim (d.261/875), Abu Daud (d. 275/888), Tirmidhi (d. 279/892), Ibn Maja (d. 273/886), and al-Nasa'i (d.303/915) during the second half of the second and the beginning of the third centuries of Islam, between 220 and 270 years after the Prophet's death.”<sup>164</sup>

---

<sup>161</sup> *Ibid.*, pp.16-17.

<sup>162</sup> *Ibid.*, p. 105.

<sup>163</sup> Prophetic traditions is a primary source of law apart from the Quran.

<sup>164</sup> Ahmad, *Hadith A Re-evaluation*, p. 1.

The author disputes the evidences used by al-Shāfi`ī and the traditionists who came after him to argue that *Ḥadīth* is a source of legislation. He asserts that the traditionists relied on four arguments for their position, which are:

**Argument One: `Sunna is Revelation'**

Aḥmad asserts that al-Shāfi`ī was the first to stipulate that *Ḥadīth* should be accepted as a source of law as he interpreted the Arabic word *Ḥikmah* mentioned in many verses of the Qur`ān to refer to the *Sunnah* or *Ḥadīth*.

He responds to al-Shāfi`ī, saying:

“Examining the use of the word *ḥikmah*, occurring twenty times in the Qur`ān, it is obvious that it refers to the teachings of the Qur`ān, or to general wisdom that all prophet-messengers or moral teachers were endowed with”.<sup>165</sup>

The second verse the traditionists use to assert that *Ḥadīth* is revelation is the verse: "He does not speak on his own, it is but a revelation inspired". [53:03-04] They interpret this to refer to *Ḥadīth*. However, according to Aḥmad, this verse is clearly intended to explain the process of revelation to Muḥammad. They refer to a special state of inspiration, not 'the ordinary state of Muḥammad's human existence'. Aḥmad also asserts that the notion that there are two revelations, one written in the form of the Qur`ān and the other oral in the form of *Ḥadīth* is an idea taken from the Jews:

“What should alert Muslims is the very close resemblance of this theory to the much earlier Jewish theory of written and oral revelations. The Jewish Talmud, consisting of the Mishnah and Gemara, the equivalent of Muslim *Ḥadīth* and Sunna, is a body of oral teachings of Jewish rabbis and jurists based on their interpretations and expositions of the scripture over a long period”.<sup>166</sup>

**Argument Two: `Obey the Messenger' Means `Uphold the Ḥadīth'**

---

<sup>165</sup> *Ibid.*, p. 24.

<sup>166</sup> *Ibid.*, p. 28.

Once again, Aḥmad lays the blame at the feet of al-Shāfiʿī for inventing this interpretation and he responds:

“The obedience to the messenger in the verses means obedience to God, since the messenger is not an independent agency. As messenger, he was the agency that delivered the message, and obedience to him was equivalent to obedience to God. ... It should be noted that the Qurʾān uses the word ‘messenger’ and not ‘Muḥammad’. The obedience is, therefore, to the messenger, that is, to the message that he brought from God. In short, God and messenger in this context constitute one concept which should not be separated”.<sup>167</sup>

### **Argument Three: ‘Ḥadīth Interprets the Qurʾān’**

Aḥmad strongly rejects this notion devised by the traditionists and he emphasizes that the Qurʾān is complete, perfect and detailed. It is not in need of exegesis. The question is always raised that, if we do not have *Ḥadīth*, how will we pray? His response is that we do not learn how to pray from *Ḥadīth*. This is something we learn from our parents and teachers who have inherited this practice through the generations from its initial source, the Prophet Abraham.<sup>168</sup>

### **Argument Four: ‘The Example of the Prophet’**

In response to this argument, Aḥmad emphasises that this cannot refer to every detail of the Prophet’s behaviour, such as his eating, dress, sleeping and other personal habits. It actually refers to the Prophet’s faith in God’s help and victory. The verse in this regard is mentioned in the middle of the account of the Battle of the Confederates in which the believers were clearly shaken and thought that the cause of Islām was lost. In light of the context, it should be understood as limited to this aspect.<sup>169</sup>

---

<sup>167</sup> *Ibid.*, p. 31.

<sup>168</sup> *Ibid.*, pp. 33-37.

<sup>169</sup> *Ibid.*, pp. 37-47.

Aḥmad then presents a number of arguments in response to the arguments of the traditionists to prove that *Ḥadīth* is not a source of legislation.

### **The First Argument: the Prohibition to Write *Ḥadīth***

He states:

“It is a recorded historical fact, as we have seen in the last chapter, that at the time of the Prophet's death in the 11th year of the Hijra (632 AD), the whole of the Qur’ān, which had been revealed to the Prophet, had been carefully written down and arranged in an order as directed by the Prophet himself. This historical testimony supports the Divine assertion of the Qur’ān's arrangement under Divine direction. On the other hand, there exists no *Ḥadīth* collection that Muḥammad himself authenticated. In fact, he was reported to prohibit the writing down of any *Ḥadīth*.”<sup>170</sup>

### **The Second Argument: There is No Reference in the Qur’ān to the Terms *Ḥadīth* or *Sunnah* as Used by the Traditionists**

The word *Ḥadīth* in all its forms is mentioned in the Qur’ān thirty-six times, eleven in reference to the Qur’ān.<sup>171</sup>

### **The Third Argument: Only the Qur’ān is Infallible**

He asserts that the Qur’ān, as the last revelation to mankind, is the only infallible source of guidance. Therefore, *Ḥadīth* or the *Sunnah* can never be an infallible source of guidance as the Qur’ān is.

For that reason, *Ḥadīth* is open to criticism while the Qur’ān is above any criticism and all else is subsidiary to it. Other sources, such as previous scriptures or *Ḥadīth*, are subject to Qur’ānic criticism. What passes this criticism is acceptable; what fails is automatically rejected.<sup>172</sup>

---

<sup>170</sup> *Ibid.*, p. 76.

<sup>171</sup> *Ibid.*, p. 84.

<sup>172</sup> See: Ahmad, *Hadith A Re-evaluation*, p. 76 and after.

## 2.2.4 The United States of America

### 2.2.4.1 The main views of Rashad Khalifa (1935- 1990) <sup>173</sup>

Khalifa has taken perhaps one of the most radical and extreme positions towards *Ḥadīth*.<sup>174</sup> It was his belief that the Muslims' misguided concern with *Ḥadīth* led them to stray from the true path of Islām.<sup>175</sup>

Furthermore, he used very radical language in his description of the followers of *Ḥadīth*, such as disbelievers, polytheists and worshippers of idols. He states:

"Accepting any other source of guidance constitutes the setting up of other gods beside God; IDOLWORSHIP".<sup>176</sup>

Khalifa tried to discover the inner meaning he believed to be embedded in the fourteen letters, the "Qur'anic Initials," that are mentioned at the beginning of twenty-nine of the Qur'ān's *Sūrah*s. By using computer analysis, the secret was "unveiled, and Khalifa was led to the discovery of the number 19 as the code of the Holy Qur'an."<sup>177</sup>

---

<sup>173</sup> Khalifa was born in Egypt in 1935. He immigrated to the United States in 1959, where he earned a Ph.D in biochemistry. He became a naturalized U.S. citizen, living in Tucson, Arizona. He founded the religious group called United Submitters International (USI), a group which considers itself to be the true Islam, but prefers not to use the terms "Muslim" or "Islam," instead using the English equivalents of the Arabic: "Submitter" or "Submission." Submitters believe Khalifa was a messenger of God and refer to him as God's messenger of the covenant as prophesied in the Quran and bible after which today's corrupted religions, including Judaism, Christianity, Hinduism, Buddhism, and Islam, will simply die out, and "Submission" will prevail. Specific beliefs of the USI include the dedication of all worship practices to God alone, upholding the Qur'an alone, and rejecting the traditional Hadith and Sunnah as fabrications and lies attributed to Muhammad by his enemies. For many years he attended Masjid Tucson in Arizona. On January 31, 1990, Khalifa was murdered at Masjid Tucson. Although nobody has been convicted of his murder, James Williams, an alleged member of the Jamaat ul-Fuqra organization, was convicted of conspiracy in the slaying. Williams disappeared on the day of his sentencing and could not be found. In 2000 Williams was apprehended attempting to re-enter the United States and sentenced to serve 69 years in prison. see: Gardell, Mattias; *Countdown to Armageddon* p. 382.

<sup>174</sup> Musa, *Hadith as a scripture*, p.86.

<sup>175</sup> Edwards, *Mission to America by Yvonne Yazbeck Haddad* ; p.94.

<sup>176</sup> Khalifa, *Quran, Hadith and Islam*, p. 64.

<sup>177</sup> Gardell, *Countdown to Armageddon*, p. 382.

In many cultures and religions in the world there has been, or still a belief, that certain numbers are especially lucky, significant, or meaningful. Khalifa argued that the number 19 had no special significance in itself, but was the common denominator of the Qur'an's mathematical code.

In 1981, he published his conclusion *The Computer Speaks: God's Message to the World* and published the first of three translations of the Holy Qur'ān based on his computer analysis.<sup>178</sup>

The basis of Khalifa's message was his "discovery" of a "coded message" within the Qur'ān, which provided "physical, touchable, verifiable, and utterly indisputable proof for: (1) the existence of God, (2) a message from God to human beings, and (3) the exact year when this world will end".<sup>179</sup>

Thus, Khalifa believes that the Qur'ān is a message from Allāh as his computer analysis of the Qur'ān "proved". As a result, any book that cannot pass his computer analysis is not a book of true revelation as is the case with *Ḥadīth*. One must wonder on what basis he concluded that this is the correct standard for testing the authenticity of any revelation.

He summarised the conclusions of his research in a brief book, titled: *Qur'ān, Ḥadīth and Islam*. In spite of the size of the book, he was able to incorporate many of the views of those who reject *Ḥadīth*, citing the Qur'ānic verses that support his analysis. The most central outcomes of his analysis are:

- The Qur'ān is the infallible word of one God. One God means one source and one book. No other source should be sought besides Qur'ān.
- The Qur'ān is the only source of religious teachings and guidance. Muḥammad was forbidden from uttering any religious teachings besides the Qur'ān.
- The Qur'ān is complete, perfect and fully detailed. Muḥammad was forbidden from offering any explanation of the Qur'ān.

---

<sup>178</sup> Gardell, *Mattias Countdown to Armageddon* p. 382

<sup>179</sup> Edwards, *Mission to America by Yvonne Yazbeck Haddad*, p. 94.

- The Qur'ān is the only true *Ḥadīth* of Muḥammad to be followed; all other *aḥādīth* are blasphemous and misleading fabrications.
- The Qur'ān describes people who have a book other than the Qur'ān as criminals.
- The Prophet's sole function was to deliver the Qur'ān and nothing else.
- Muḥammad was ordered never to deviate from the Qur'ān and to do so would mean severe punishment.

Khalifa's views can be summarised in the one sentence that served as his slogan:  
 'The Qur'an, the whole Qur'an, and nothing but the Qur'an'.

Consequently, his most important views about Prophet Muḥammad and his *Ḥadīth* based on the previous points are the following:

- To take any other source beside the Qur'ān is equivalent to setting up other gods besides Allāh.
- Obeying the messenger means obeying the Qur'ān, which was indeed uttered by him.
- Obeying *Ḥadīth* is not obeying Muḥammad since *Ḥadīth* is not really Muḥammad's words.
- '*Ḥadīth & Sunnah*' are not divine revelations.
- Following '*Ḥadīth & Sunnah*' is idolisation of the prophet Muḥammad against his will.
- '*Ḥadīth & Sunnah*' are blasphemous innovations.
- '*Ḥadīth & Sunnah*' are not credible.
- '*Ḥadīth & Sunnah*' have nothing to do with the Prophet Muḥammad.

- ‘*Ḥadīth & Sunnah*’ are Satanic fabrications and inventions aimed at diverting people from the path of God.
- ‘*Ḥadīth & Sunnah*’ caused deviation from the Qur’ān.
- ‘*Ḥadīth & Sunnah*’ are unanimously recognized as conjecture.
- Both ‘*Ḥadīth & Sunnah*’ fit the Qur’ānic description as a "Book where you can find anything you wish."
- ‘*Ḥadīth & Sunnah*’ were condemned and are condemned by the ideology of accepting the Qur’ān alone.

As a consequence of his rejection of *Ḥadīth*, he has invented a number of other ideas as well, such as the following:

#### **Firstly: Rejection of two Qur’ānic verses**

While Khalifa's early publications claimed that the numerical code he saw in the Qur’ān confirmed that the Qur’ān was perfectly preserved, he later claimed that there were errors in his earlier calculations. In the end, to keep the counts of certain critical words, Khalifa denounced two universally-accepted verses (9:128–129) of the Qur’ān as later interpolations, portraying himself as a "purifier" of the Qur’an. It was Khalifa’s desire to convince his audience that his numerical analysis proved these two verses to be false.<sup>180</sup>

It is an amazing ‘coincidence’ that the results of his analysis happen to coincide with a narration in *Ṣaḥīḥ al-Bukhārī* that when Zayd b. Thābit compiled the Qur’ān, he found that there was only one person who had these two verses with him in written

---

<sup>180</sup> CF <http://www.submission.org/tampering.html>

form. Also the two verses are labelled as Makkan in a *Sūrah* generally accepted as Madīnan, according to Khalifa.<sup>181</sup>

It is interesting to note that Khalifa did not realize that by accepting this narration, he was granting indirect recognition of al-Bukhārī's book.

Moreover, he cites other *aḥādīth*, even though he maintains that all *aḥādīth* are fabrications. For example, he states:

“The most authoritative books of Ḥadīth, namely, Muslim & Ibn Hanbal, report that the prophet ordered that no one shall take anything from him except Qur’ān”.<sup>182</sup>

Secondly, he maintains that most of the provisions of the *Sharī`ah* taken from ‘*Ḥadīth & Sunnah*’ are not true, since they are derived from invented false stories.

Thirdly, Khalifa suggests that since we cannot rely on ‘*Ḥadīth & Sunnah*’, the form of ritual prayer (*ṣalāh*) should be taken from the practice of the founder of Islām, Prophet Abraham.

Thus, for Khalifa, Islām is based on two things: (1) the Qur’ān: delivered through Muḥammad and (2) religious practices delivered via Abraham.

Fourthly, he believes that the messengers were sent to purify and consolidate all God's messages.<sup>183</sup> In his view, because he purified the Qur’ān from the two “extra” verses, he can also claim to be a divine messenger.<sup>184</sup>

For people who might confront him with the Qur’ānic declaration of Muḥammad as the Seal of the Prophets, his response was that Muḥammad was indeed the final prophet but not the final messenger.

---

<sup>181</sup> *Ibid.*

<sup>182</sup> Khalifa, *Quran, Hadith and Islam*, p. 34.

<sup>183</sup> Khalifa, *Quran: the Final Testament*, p. 5.

<sup>184</sup> <http://www.masjiduntucson.org/quran/appendices/appendix2.html>

He claimed to be the Messenger of the Covenant, prophesied in the Bible (Malachi 3:1-21, Luke 17:22-36, & Matthew 24:27) and the Qur'an (3:78), sent to all mankind.

Fifthly: He argued that those who advocate 'Ḥadīth & Sunnah' are 'idolaters'. Consequently, all Muslims following Ḥadīth are disbelievers (*kuffār*). Their belief in the Qur'ān makes no difference in this. On the other hand, the followers of other religions are declared to be believers,<sup>185</sup> where he saw all the monotheistic faiths as related to one another and called for harmony among them.

We find him quoting from the Deuteronomy and the Gospel of John even though it does not seem he ran his computer analysis of them to verify whether they are divine revelation or not.

#### 2.2.4.2 The views of Aḥmed Subhy Mansour (b.1940- .....)<sup>186</sup>

Aḥmed Subhy Mansour is the second Rashad Khalifa in the USA. He has authored 24 books and some 500 articles in Arabic, dealing with many aspects of Islāmic history, culture and religion. They include a critique of the concept of Jihad, bigotry and dictatorship in Muslim thought; women's rights in the Muslim world; the reform of Egyptian education; and various pieces of prose fiction and screen plays.<sup>187</sup>

---

<sup>185</sup> Khalifa, *Quran, Hadith and Islam*, p. 72. and see also Gardell *Countdown to Armageddon* p. 382.

<sup>186</sup> He is an Egyptian national as well. He differs from Khalifa in that he has a PhD from al-Azhar University of Cairo, an indication of his *Sharī'ah* background and knowledge. His expertise is in Islamic history, culture, theology and politics. In May 1985, Dr. Mansour was discharged from his teaching and research position in al-Azhar University due to his controversial views. In 1987 and 1988 he was imprisoned by the Egyptian government for his views. Therefore, he sought and was granted political asylum in the United States in 2002. He has served as a visiting fellow at the National Endowment for Democracy and at the Human Rights Program at Harvard Law School, see: Musa, *Hadith as scripture*, p.103.

<sup>187</sup> *Ibid.*

He founded the International Qur'ānic Centre (IQC) in order to promote what he deems to be a vision of moderate Islām.<sup>188</sup>

According to the Ahl al-Qur'ān official web site, (IQC) is committed to spreading a vision of Islām that is true to the letter and spirit of the Qur'ān and that focuses on the consistency between the word of God and democracy and human rights.<sup>189</sup> Their goals are:

- 1) To advocate peaceful reform in the Muslim world based on democracy and human rights and to offer practical strategies for such change;
- 2) To mobilize on the web and convene in person open-minded scholars of the Qur'ān to share research demonstrating the consistency of Islām with democracy;
- 3) To communicate the value of ecumenical democracy to Muslims of all denominations;
- 4) To initiate a real inter-religious dialogue among Muslims, Christians, Jews and members of all religions who believe in creating societies based upon tolerance and justice.
- 5) To educate Muslims in America to understand and interpret Islām in a manner consistent with American democracy.<sup>190</sup>

According to the website, the IQC also aims to unite all the “people of the Qur'ān” (*Ahl al-Qur'ān*) and provide them a forum to interact with others in Islām and with followers of the other religions of the world.<sup>191</sup>

The term “People of the Qur'ān” (*Ahl al-Qur'ān*) is intended to refer to all Muslims who subscribe to the following beliefs:

1. The Qur'ān is the sole source of Islām and its laws.
2. The Qur'ān is comprehensive and completely sufficient in itself.
3. The Qur'ān was revealed to Muḥammad to clarify all controversial and mysterious religious issues.
4. The Qur'ān - not *Ḥadīth* - was the Prophet Muḥammad's only tradition and he was ordered to abide by it alone.
5. Islam is the religion of peace, mercy, justice, freedom of speech and freedom of religion.<sup>192</sup>

---

<sup>188</sup> <http://www.ahl-alquran.com/English/aboutus.php>

<sup>189</sup> *Ibid.*

<sup>190</sup> *Ibid.*

<sup>191</sup> *Ibid.*

<sup>192</sup> *Ibid.*

They believe that these fundamental principles distinguish the *Ahl al-Qur'ān* from Wahhabists and other Islāmists “for whom violent *jihād* is the central tenet of Islām”.<sup>193</sup>

Without doubt, this is a new version of Islam. A version intended to be consistent with American democracy but not with the *Ḥadīth* of the Prophet. Following *Ḥadīth* is the Islām of fundamentalist, violent, close minded people, while the Islām of “the Qur'ān alone” is the Islām of liberal, open minded, modern, enlightened and peaceful people. They state the following:

"As scholars, researchers, and advocates, the Qur'ānic People aim to assist the peaceful reform of Muslim countries and societies by going back to the authentic source of Islam—the Qur'ān. The Qur'ānic People believe that reform will flow from the objective understanding of the Qur'ān, according to its original terminology. By such careful reading, one can judge the past and present actions of Muslims in relation to the word of God alone. The Qur'ānic people aren't a political party or a religious sect, but rather a group of educated open-minded individuals who share the simple but profound and powerful beliefs outlined above."<sup>194</sup>

It is very interesting that these open minded people should give themselves the right to read the Qur'ān carefully and understand it according to its original terminology, but they do not give the same right to the Prophet himself. His role is only to convey the message; he is not allowed to provide interpretation. It was left for people to interpret as they like, perhaps so that it may agree with American democracy.

The following quotation further illustrates the freedom they have given themselves to interpret the Qur'ān without any restrictions or controls:

---

<sup>193</sup> *Ibid.*

<sup>194</sup> *Ibid*

"The Centre welcomes enlightened members of all religions to the project of reinterpreting Islam as a religion sharing values with all of the world's great religions and as a belief system committed to the liberal values of a democratic world".<sup>195</sup>

Thus the centre welcomes two types of people:

- 1) The enlightened members of all religions, but not people who believe in *Ḥadīth* as they are not enlightened.
- 2) Members of all religions are welcome to be members although the teachings of their religions contradict the Qur'ān itself. However, this is irrelevant because they have two points of commonality with "the Quranists":
  - A) They do not believe in the so-called *Ḥadīth* of the Prophet which promotes violent *jihād*.
  - B) They are adherents of American Democracy.

Mansour claims about 10,000 followers in Egypt, many of whom are part of his extended family. The sect members call themselves Quranists because they believe that the Qur'ān is the single authentic scripture of Islam. Their rejection of *Ḥadīth* and *Sunnah* has earned them the ire of Sunnī Muslims.<sup>196</sup>

Recently, in May and June 2008, Egyptian authorities arrested five leaders of the movement, including Mansour's brother, on charges of "insulting Islam" and began investigations of 15 others. Mansour lays the blame on *Ḥadīth* for all that has happened to his group:

"Killing people just because they are not Muslims, they have a *Ḥadīth* for this. To kill a Muslim like me after accusing him to be an 'apostate, they have a *Ḥadīth* for this. To persecute the Jews, they have a *Ḥadīth* for this.

---

<sup>195</sup> *Ibid.*

<sup>196</sup> <http://www.washingtontimes.com/news/2007/sep/26/anti-al-qaeda-base-envisioned/>

All this is garbage. It has nothing to do with Islam. It contradicts more than one-fourth of the Qur'ānic verses."<sup>197</sup>

He further states:

"We find Islam has the same values as the West: freedom, unlimited freedom of speech, justice, equality, loving, humanity, tolerance, mercy, everything. This is our version of Islam, and we argue that this is the core of Islam according to the Qur'ān."<sup>198</sup>

Particularly interesting is this statement of his which transforms the discussion from a debate about *Ḥadīth* to a war against it:

"Few Americans understand that the battle against terrorism is a war of ideas. It is a war that is very different from the military in its tactics, its strategy and its weapons."<sup>199</sup>

### 2.3 The impact of the contemporary *Ḥadīth* Debate

The contemporary debate between the proponents and opponents of *Ḥadīth* goes back about a decade and can be expected to continue. Every group will continue expressing and defending its views and spreading them by every possible means. It is for the readers and listeners to decide which view they find the most compelling.

However, this ongoing discussion has grabbed the attention of some think tanks and researchers in the United States of America, the area of our focus. One of these groups produced a study with suggestions for policy makers on how to view and interact with Muslims.

---

<sup>197</sup> *Ibid.*

<sup>198</sup> *Ibid.*

<sup>199</sup> [http://www.ahl-quran.com/English/show\\_news.php?main\\_id=9817](http://www.ahl-quran.com/English/show_news.php?main_id=9817)

The RAND Corporation has issued a report with the title “*Civil Democratic Islam: partners, resources, strategies*”<sup>200</sup> written by Cheryl Benard.<sup>201</sup>

It is part of a series of policy papers the purpose of which is “to further the military, economic and cultural onslaught of the West on the Muslim World”.<sup>202</sup>

In her report, Benard does not shy from explaining that “the goal is the construction of a new, passive Islamic discourse tailored to suit the West's post-September 11 agenda”.<sup>203</sup>

The report suggests forging close ties with forces in the Islamic world that are more amicable to the West, identifying four essential ideological positions in Muslim societies vying for control over Muslim hearts and minds:

- 1) Fundamentalists who “reject democratic values and contemporary Western culture”.
- 2) Traditionalists who “are suspicious of modernity, innovation and change”.
- 3) Modernists who “want the Islamic world to become part of global modernity”
- 4) Secularists who “want the Islamic world to accept a separation of religion and state”.<sup>204</sup>

The report suggests that the modernists and secularists are closest to the West.

However, because they are in a weaker position due to lack of money, infrastructure and a political platform, the report suggests supporting them by

---

<sup>200</sup> A full copy of the report can be found at [www.rand.org/pubs/monograph\\_reports/MR1716/MR1716.pdf](http://www.rand.org/pubs/monograph_reports/MR1716/MR1716.pdf)

<sup>201</sup> A sociologist and wife of Zalmay Khalilzad, a prominent member in the administration of George W. Bush. See

[http://www.islamonline.net/servlet/Satellite?c=Article\\_C&cid=1156077828081&pagename=Zone-English-Muslim\\_Affairs%2FMAELayout#\\*\\*1](http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1156077828081&pagename=Zone-English-Muslim_Affairs%2FMAELayout#**1)

<sup>202</sup> Kamel, *Civil Democratic Islam*, Review,

[http://www.islamonline.net/servlet/Satellite?c=Article\\_C&cid=1156077828081&pagename=Zone-English-Muslim\\_Affairs%2FMAELayout#\\*\\*1](http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1156077828081&pagename=Zone-English-Muslim_Affairs%2FMAELayout#**1)

<sup>203</sup> *Ibid.*

<sup>204</sup> Benard, *Civil Democratic Islam*. pp ix-x.

publishing their works at subsidised costs, encouraging them to write for mass audiences, getting their views into the Islamic school curriculum.<sup>205</sup>

It further recommends that traditionalists should be supported against fundamentalists, and that the US should pursue a policy of “encouraging disagreements” between the two. It suggests that fundamentalists should be opposed by challenging the legitimacy of their views and linking them with illegal groups and activities. It also suggests support for Ṣūfism, “a more passive and tolerant interpretation of Islām”.<sup>206</sup>

Although there are a lot of controversial and debatable points in the report, most relevant to us are Benard’s comments about *Ḥadīth*. She states:

"The Qur’ān, as the holy book, is generally (though not universally) considered to be beyond critique. However, there are many topics that it does not cover at all or to which it refers only ambiguously. Almost since the inception of Islam, proponents of opposing views have put their own visions and interpretations forward on the basis, primarily, of *Ḥadīth*. We can refer to this form of ideological conflict as the ‘*Ḥadīth wars*.’”<sup>207</sup>

She furthermore pontificates:

"The values of civil society and democracy can be defended on the grounds of *Ḥadīth*, and this was the approach we originally investigated during the research phase of this report. However, in the end, *Ḥadīth* can never be more than a secondary, tactical tool, for a number of reasons. In any case, *Ḥadīth* does not provide a way to decide an issue. It always allows room for diametrically opposed views to claim equal legitimacy".<sup>208</sup>

---

<sup>205</sup> *Ibid* p. 63.

<sup>206</sup> *Ibid* p. 63.

<sup>207</sup> *Ibid* p. 65

<sup>208</sup> *Ibid* p.65

Thus, Benard takes the point of view that *Ḥadīth* cannot be relied upon because there are always *aḥādīth* found to support the opposing views. She cites ibn Al Warraq's statement:

"to do battle with the orthodox, the fanatics, and the mullas in the interpretation of these texts is to do battle on their (the fanatics') terms, on their ground. Every text that you produce they will adduce a dozen others contradicting yours. The reformists cannot win on these terms—whatever mental gymnastics the reformists perform"<sup>209</sup>

Benard comments on this, saying:

"However, while the *Ḥadīth* wars can perhaps not be won, they can conceivably be lost or at least forfeited, which—at a time when such a large proportion of the Muslim population is illiterate, uneducated, submissive to local authorities and bound by tradition—would be unwise."<sup>210</sup>

Benard theorises that the study of *Ḥadīth* is a science and, indeed, a highly complex one, but in practice, the rigorous standards are meaningless, and politics reign supreme.

She does not believe that a genuine effort has been made to weigh and assess the circumstances and origins of *Ḥadīth* or the credibility of its narrators.

In her opinion, *Ḥadīth* has gained its credibility through repetition and terseness. She suggests that Islāmic web sites frequently refer to *Ḥadīth* without citation or reference to the source from which a particular *ḥadīth* is drawn.

She goes on to argue that even if that is not the case, there can be little doubt that *Ḥadīth* is at best a dubious, flawed instrument. Consider that al-Bukhari is the compiler of what is generally considered to be the most authoritative and reliable collections of *Ḥadīth*. He collected 600,000 *Ḥadīth*, examined them for their

---

<sup>209</sup> Ibn Warraq, *Why I Am Not a Muslim* p.293

<sup>210</sup> Benard, *Civil Democratic Islam*. p.65

authenticity, eliminated all but 7,600 of them, deleted some for redundancy, and was left with a collection of about 4,000.<sup>211</sup> Mabrook Ismaeel (2003) remarks,<sup>212</sup>

“Let us look at the parameters of Al Bukhari’s claim. If we allow one single hour to process each Ḥadīth he would have had to work non-stop for about seventy years. Each Ḥadīth would have had to be traced back to the Prophet through a long transmission chain each link of which had to be closely examined, with each chain consisting of six or seven individuals of successive generations, all but one of whom were dead. Yet he is said to have completed this work in sixteen years. Was it physically possible for Al-Bukhari to have examined that many Ḥadīth? The answer is no.”<sup>213</sup>

## 2.4 Conclusion

The purpose of this chapter was to present the most important ideas of Muslim Anti-Ḥadīth writers in rejecting Ḥadīth. They have relied on the Qur’ān itself in promoting this viewpoint while Western scholars like Goldziher and Schacht did not rely on the Qur’ān in disputing the authority of Ḥadīth. They based their critique on historical reports which they felt cast doubt on the authenticity of the attribution of Ḥadīth to the Prophet. However, we felt it was important to take note of this as the Muslim Anti-Ḥadīth writers have also benefitted from this line of argumentation in rejecting the authority of Ḥadīth.<sup>214</sup>

---

<sup>211</sup> *Ibid* p. 67

<sup>212</sup> In an article titled: 'Hadeeth' A critical evaluation with argument and counter-argument. A copy of this article can be found at: <http://iquran.tripod.com/hadith/hmis.html>

<sup>213</sup> *Ibid*. p. 67

<sup>214</sup> Brown has indicated such influence of the western scholars on the Muslim writers in his book. He states: “The late nineteenth century was also a period when Muslims were faced with a growing challenge from Orientalist scholars who were just beginning to take a critical attitude toward the authenticity of Muslim tradition literature. Again, the effect was felt most directly in India, where William Muir and Alois Sprenger became the first western scholars to question whether the hadith literature really reflected the words and deeds of the Prophet, whether its transmission was reliable, and whether the classical methods of sorting reliable traditions from unreliable were valid”. *Rethinking Tradition*, p.42. Brown also states: “Most significantly, Sayyid Ahmad Khān was influenced by Muir to emphasize the subordination of sunna to the Qur’an. Following Muir, Sayyid Ahmad Khān came to regard the Qur’an as the supreme standard against which other information about the Prophet should be

Thus, the Muslim writers on this issue are distinct because they have relied on the Qur'ān, which is a point of consensus for all Muslims, in an effort to justify their stance strictly on the grounds that study of the verses of the Qur'ān proves that there is no indication of the authority of *Ḥadīth*. The Muslim writers have mimicked the Western writers in claiming that the first to give authority to *Ḥadīth* was al-Shāfi'ī.<sup>215</sup>

As a result of their claim that there is no Qur'ānic basis for *Ḥadīth*, they reject all laws explained in the *Ḥadīth*. However, they disagree as to the form this rejection must take. Thus, some of them, like Sir Sayyid, take the position that those *aḥādīth* related to worldly affairs must be rejected. As for those relating to the Hereafter, they must be examined and those that are found to not contradict with the Qur'ān and logic may be accepted.

As for Ghulām Parwez, he holds that those *aḥādīth* from the Prophet that take the form of a command or prohibition in his role as a leader or head of state are not binding for Muslims to follow, however, they can take guidance from them in determining how to apply the commands of the Qur'ān in a Muslim state. Furthermore, he maintains that *Ḥadīth* was subject to foreign influences that played a role in the fabrication of many reports, as a result of which the collections compiled by the traditionists are not very reliable, particularly as none of them were Arabs.

Ṣidqī and Abū Rayyah in Egypt, the largest Arab Muslim nation, also reject the authority of *Ḥadīth*. As for the former, he operates from the premise that Islām consists

---

tested". *Rethinking Tradition*, p.36. Also, there is an acknowledgement of this in the words of Abū Rayyah. In his *Aḍwā'*, pp. 163-164, he quotes a long passage from one of Goldziher's works and then states, "Whoever would like to know more about the existence of Israelite and Christian materials (*al-Isrā'īlīyyāt wal-Masīḥīyyāt*) in the Islāmic religion, let him refer back to the books of *Ḥadīth* and history, and to the books of the Orientalists such as Goldziher and Von Kremer"; *Aḍwā' 'Ala al-Sunnah al-Muḥammadiyyah*, p. 164.

<sup>215</sup> See for instance the opinions of Kassim Ahmad regarding al-Shāfi'ī and compare them to Schacht's opinions.

of the teachings of the Qur'ān alone while the latter argues that *Ḥadīth* has been subject to distortion and fabrication and has also been drawn from non-Muslims or new Muslims possessing knowledge of other divine scriptures, as with Abū Hurayrah's narration of dozens of reports from Ka'b al-Aḥbār, claiming that they were from the Prophet.

From Egypt, Rashad Khalifa came to the United States via Libya. He took up the same ideology and began spreading his views on the tail of his claim to have discovered the realities of the Qur'ān by means of a computer analysis proving that the Qur'ān alone is revelation while all else is false. This would lead him to his extreme claim that the followers of *Ḥadīth* are guilty of polytheism (*shirk*) and worship of idols, the two idols being *Sunnah* and *Ḥadīth* in place of the Qur'ān.

Kassim Ahmad of Malaysia came across the views of Rashad Khalifa and adopted them for himself. He began defending them and reformulating them so that they could be presented with a less extreme tone than that of Khalifa. However, he agreed with him in all of his conclusions that lead him to reject the authority of *Ḥadīth*.

After Khalifa's death, Mansour shifted to America from Egypt and took up the cause of "purifying" Islām from *Ḥadīth*, becoming the new flag bearer for "Ahl al-Qur'ān". In America, he found an audience willing and ready to listen to him.

He did not bring anything new in this regard. However, what is distinct about him is that he levelled a number of accusations against the followers of *Ḥadīth*. For example, they are Wahhābis, as if to suggest Wahhābism predates al-Bukhārī and Muslim. They are extremists because there are *aḥādīth* that order killing the apostate. They are terrorists because they follow the *aḥādīth* that call for killing non-Muslims and

which absolve the Muslim of having to pay reparations for killing a non-Muslim. In this fashion, he began attacking *aḥādīth* at random, alternatively declaring various *aḥādīth* to be nonsense or falsehood, rejecting some and mocking others. In the process, he fully disregarded all the efforts and studies employed in the transmission and preservation of *Ḥadīth* over the centuries.<sup>216</sup>

What is more, some strategic planners also endorsed these absurd, unsubstantiated conclusions. Thus, those who wish to cancel the authority of *Ḥadīth* are seen as enlightened, advanced and open to the West because they view *Ḥadīth* as unauthoritative and unreliable. One cannot place faith in *Ḥadīth* because for any *ḥadīth* on any issue, one can find a *ḥadīth* that contradicts it, which makes it difficult to engage fundamentalists and traditionalists in dialogue.

Likewise, one cannot place faith in the efforts of those who compiled it because they make grand claims about compiling large numbers of *aḥādīth* that defy the capabilities of a human being, even if he were to work night and day.

For all these reasons, we decided to address the claims of those who reject *Ḥadīth*, particularly those who do so on the basis of the Qur'ān, by responding to their claim that the Qur'ān contains no indication of the authority of *Ḥadīth*. We will let its verses speak for themselves to determine just whether or not *Ḥadīth* really has any basis in the Qur'ān or not? And it is Allāh who guides to all success!

---

<sup>216</sup> One need only refer to his official website as his articles bear witness to this.

## CHAPTER THREE

### THE HUMANITY OF THE PROPHET

#### Introduction

No one among those who rejects the authority of *Ḥadīth* and those who support it dispute the fact that the Prophets whom Allāh chose to convey His Message were from the human race. It has been mentioned and emphasized very clearly in many verses of the Qur'ān. Even those who rejected their claims to Prophethood and receiving Revelation did not dispute it. In fact, their contention was that they found it amazing that revelation should be granted to those who were human beings like themselves, as stated in the Qur'ān,

**“Is it a matter of wonderment for mankind that We have sent Our Inspiration to a man from among themselves?” [10:2]**

They only rejected the prophets' claims to Prophethood on the grounds that they were humans:

**“So they said, ‘Should we believe in two human beings like ourselves?’” [23:47]<sup>1</sup>**

Thus, the humanity of all the Prophets should be a matter of complete agreement. However, those who reject the authority of *Ḥadīth* are of the view that even though being human is not a barrier to receiving Revelation, there is no difference between prophets and non-prophets except in this regard. The statements of the Prophets are just like the statements of the rest of humanity, and the actions of a prophet are like their actions. Human beings can be right at times and err at others, so the same is true of prophets. Human beings sometimes remember and sometimes forget, and likewise the Prophets. Human beings are

---

<sup>1</sup> Allāh also states: **“And what prevented mankind from believing when guidance came to them except that they said, ‘Has Allāh sent a human being as a messenger?’” [17:94]**

sometimes obedient and sometimes disobedient, and likewise the Prophets. Hence, all of what is true about human beings is true about the Prophets. The fact that the Prophets are singled out with an additional responsibility not placed on other humans, to receive the Revelation and to convey it to mankind, does not alter their humanity.

Therefore, their statements and actions are not different from the statements and actions of other humans in any way. The view that their statements and actions are distinguished in any way conflicts with the Qur'ān's affirmation that they are only human. In fact, that would mean that human speech is equal to the Divine Speech which cannot be approached by falsehood from in front nor from behind. However, that is a false claim. The *Aḥādīth* which attribute miracles to the Prophet which surpass human abilities – such as splitting the moon, increasing food, water flowing forth from between his fingers and other than that – conflict with the reality that he was just a human being. The same is true of the *Aḥādīth* which give information of some of the matters of the Unseen which Allāh has reserved knowledge of, such as those which give information of past events which were not witnessed by the Prophet, or about matters which occurred in some other place while he was speaking about them or those which speak about what shall happen in the future. It would also include those *Aḥādīth* which speak about what would happen after his time such as the *Aḥādīth* about future calamities, the signs of the Hour, what shall happen to people after their deaths and the *Aḥādīth* which speak about Paradise and the Hellfire. All of these are fabricated and falsely attributed to the Prophet. The Prophet was a human being who did not know the Unseen. The view that the Prophets are infallible<sup>2</sup> and that they committed no

---

<sup>2</sup> In Arabic, someone “infallible” is *ma`ṣūm*, lit. safeguarded.

mistakes or sins also conflicts with their humanity. It contradicts what is mentioned in the Qur’ān of their falling into sins and misdeeds:

**“And Ādam disobeyed his Lord and thus strayed.”** [20:121]

Likewise, we find that the humanity of the Prophets is one of the most important issues relied upon by those who reject the authority of *Ḥadīth* for accepting it would constitute placing the prophet at a level higher than that of humanity.

For this reason, we have devoted this section to answering the important question, “Does the humanity of the prophet in any way prevent one from accepting his statements and actions as an authoritative proof which is binding to follow?”

It is significant here to make note of an important matter before entering into this study: the Way, or *Sunnah*, of Allāh concerning His Prophets is one. Therefore, whatever is true for one prophet is true for other prophets. Whatever is true of the Prophets is true of our Prophet Muḥammad, the subject of this study. Revelation (*waḥī*) is something common to all the Prophets:

**“Indeed, We inspire you as We inspired Noah and the Prophets after him...”**  
[4:163]

With the exception of what the Qur’ān tells us that Allāh singled out certain Prophets with certain matters:

**“Those Messengers, We preferred some to others; to some of them Allāh spoke...”** [2:253]

Allāh did not speak to all of the Prophets. Therefore, this is something that was special to some of the Prophets.

### 3.1 The Humanity of the Prophets in the Qur'ān

The verses of the Qur'ān have emphasized the humanity of all the Prophets:

**“Their messengers said to them, ‘we are but human beings (*bashar*) like yourselves” [14:11]**

and they further emphasize the humanity of the Prophet Muḥammad, as in:

**“Say, I am but a human being (*bashar*) like yourselves.” [18:110]**

The Qur'ān has used many different expressions to clarify this reality:

- Sometimes, it has been expressed with the word *bashar* as in the previous verses. The word *bashar* is derived from *basharah*, the outside skin. Its plural is *bashar* and *abshār*. The human being has been called *bashar* because his skin is free of hair, unlike other animals which are covered by wool, hair or fur. The word *bashar* applies to both singular and plural. Every time the human being is referred to in the Qur'ān, when taking into consideration his body and his appearance, the word *bashar* in particular is used.<sup>3</sup>

Sometimes, it is expressed with the word man (*rajul*) or men (*rijāl*)<sup>4</sup>

The word *rajul* only applies to males, and therefore, it is more particular than the word *bashar*.<sup>5</sup>

- It has also been expressed by describing them as being from the offspring (*dhurrīyyah*) of Ādam;<sup>6</sup>

<sup>3</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (p. 47).

<sup>4</sup> as in the verse: **“If only this Qur'ān were sent down upon a man (*rajul*)...”** [43:31] and Qur'ānic Statement: **“And We did not send before you any but men (*rijāl*) to whom We inspired...”** [21:7]

<sup>5</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (p. 47).

“The original usage of the word *dhurrīyyah* is for small children, even though it is also applied to (both) minors and adults for (the purpose of) identification. It is used for both singular and plural, although it is originally for plural.”<sup>7</sup>

It has also been expressed with the word *Nās*, meaning people or men,<sup>8</sup>

“It is said that the origin of *al-nās* is *unās*, but its initial trilateral root letter was dropped when *al* was added to it. It is also said that it was reversed from *nasiya*, to forget, and it is originally *insiyān* along the pattern *if'ilān*. It is also said that it originates from *nāsa yanūsu*, to be mixed up. Sometimes the word *al-nās* is used to refer to the nobles to the exclusion of all others to whom the term *al-nās* applies.”<sup>9</sup>

It has also been expressed in other words **from amongst yourselves**.<sup>10</sup>

- It is also expressed by attributing him to his nation or people (*qawm*), and this indicates that he is from mankind.<sup>11</sup>
- Similarly it has been expressed with the word brother (*akh*)<sup>12</sup>

### 3.1.1 The Logical Corollaries of the Humanity of the Prophets

According to the Qur'ān, the humanity of the Prophets dictates the following matters:

---

<sup>6</sup> As in the verse “**Those are they whom Allāh has blessed of the Prophets from the offspring (*dhurrīyyah*) of Ādam.**” [19:58]

<sup>7</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (p. 178).

<sup>8</sup> As Allāh says: “**Allāh chooses messengers from amongst the angels and from amongst the nās.**” [22:75]

<sup>9</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (p. 509).

<sup>10</sup> As in the Qur'ānic Statement, “**There has indeed come to you a messenger from amongst yourselves.**” [9:128] and likewise, the Statement: “**So We sent amongst them a messenger from themselves**” [23:32] The phrase “**from themselves**” indicates that he was from men, and the same is true for the phrase “**from yourselves**” which is used in verses such as: “**O Children of Ādam, if there come to you messengers from amongst yourselves...**” [7:35], that is: from you and with your language. Ibn Kathīr, *Tafsīr* (2/404). or the meaning of the verse is “There has come to you a messenger from your (own) species of human beings.” Cf. al-Shawkānī, *Fatḥ al-Qadīr* (2/418).

<sup>11</sup> An example is the Qur'ānic Statement: “**And We sent Noah to his people (*qawm*)**” [7:59]

<sup>12</sup> As in the Qur'ānic Statement: “**And to `Ād (We sent) their brother Hūd.**” [7:65]

**First:** human beings were created from clay:<sup>13</sup>

Since the Prophets are human beings, they likewise were created from clay. Therefore, they are not from another race, such as the angels for example. In fact, for that reason this matter has been emphasized upon the tongue of the Prophet,<sup>14</sup>

**Second:** they are human beings whose mothers gave birth to them as mentioned in the glad tidings to Abraham;<sup>15</sup>

An exception to this is that the Qur'ān mentions concerning Ādam that Allāh created him without father or mother, yet, in spite of that, He called him a human being (*bashar*). Similarly, the Qur'ān mentions concerning Jesus that he was born with a mother but no father;<sup>16</sup> In spite of that, Jesus was also a human being.

**Third:** as human beings, they eat from that which people eat and drink from that which they drink. They walk in the markets for the purpose of earning or business is another indication of their humanity.<sup>17</sup>

**Fourth:** they are human beings who marry women, and they have offspring (*dhurriyyah*).<sup>18</sup>

**Fifth:** they do not know the Unseen.<sup>19</sup>

**Sixth:** they do not possess the Treasures of Allāh.<sup>20</sup>

---

<sup>13</sup> An example is the Qur'ānic Statement: “**I shall create a human being from clay.**” [38:71]

<sup>14</sup> As Allāh says: “**Nor do I say to you that I am an angel.**” [6:50]

<sup>15</sup> An example is the Qur'ānic Statement: “**So We gave him glad tidings of a forbearing boy.**” [37:101]

<sup>16</sup> An example is the Qur'ānic Statement: “**Indeed, the example of Jesus with Allāh is like the example of Ādam. He created him from dirt, and then said to him “Be” and he was.**” [3:59]

<sup>17</sup> An example is Qur'ānic Statement: “**This is not but a human being like yourselves who eats from what you eat and drinks from what you drink.**” [23:33]. Also Allāh states “**And We never sent before you any messengers but lo, they verily ate food and walked in the markets.**” [25:20]

<sup>18</sup> As in this verse: “**And We have sent messengers before you and We appointed for them wives and offspring.**” [13:38] And Allāh said to His Prophet Muḥammad: “**O Prophet, say to your wives, your daughters, and the women of the believers...**” [33:59]

<sup>19</sup> As in this verse: “**nor do I know the Unseen.**” [6:50]

**Seventh:** they are not able to produce miracles or signs (*āyāt*) except by the Permission of Allāh,<sup>21</sup>

**Eighth:** they share with the other members of their race in the fundamental obligations. They are ordered to believe in Allāh, obey Him and avoid disobeying Him. They are included in every command which Allāh has addressed to His slaves.<sup>22</sup>

**Ninth:** they forget as all humans do.<sup>23</sup>

**Tenth:** they may sometimes feel the same feelings of anger or distress that human beings feel “as a result of human nature and temperament.”<sup>24</sup>

**Eleventh:** they may fall into errors or sins.<sup>25</sup>

**Twelfth:** they sometimes fall ill.<sup>26</sup>

**Thirteenth:** they are subject to death.<sup>27</sup>

<sup>20</sup> As in this verse: “**Nor do I say to you that I have the Treasures of Allāh**” [11:31]

<sup>21</sup> As in the Qur’ānic Statement: “**It is not for a messenger to bring a sign (āyah) except by the Permission of Allāh.**” [40:78]

<sup>22</sup> This obligation is indicated by the following verse: “**O Prophet, fear Allāh, and do not obey the disbelievers and the hypocrites.**” [33:1] Allah ordered him to have *Taqwā* of Allāh and to not obey the disbelievers and the hypocrites He also addressed him saying: “**Arise and warn. And your Lord magnify. And your garments purify. And pollution shun. And do not confer favours to acquire more. And exercise patience for your Lord’s sake.**” [74:2-7]

<sup>23</sup> As in the Qur’ānic Statement: “**He said, ‘Do not blame me for what I forgot...’**” [18:73] also, “**We shall make you to recite so that you do not forget, except that which Allāh wills.**” [87:6-7]

<sup>24</sup> Al-Shawkānī, *Fath al-Qadīr* (3/144). An example of this human anger is seen in Qur’ānic Statement: “**And when Moses returned to his people furious and grieved**” [7:150] An example of human feelings of distress is found in Qur’ānic Statement: “**And We know that your breast is constrained because of what they say.**” [15:97]. In `Arabic, distress is commonly referred to as constraining or tightening of the chest.

<sup>25</sup> As in the Qur’ānic Statement: “**And Ādam disobeyed his Lord and thus strayed.**” [20:121] the following was mentioned on the tongue of Moses: “**He said, ‘My Lord, I have wronged myself, so forgive me,’ and He forgave him. Indeed, He is the Forgiving, the Merciful.**” [28:16] that he sought forgiveness and Allāh fulfilled his request indicates that he made an error. Furthermore, Allāh said to His Prophet Muḥammad: “**So that Allāh may forgive of your sin that which is past and that which is to come.**” [48:2] Thus, he attributed to him the commission of sin. See the topic of “Infallibility of the Prophets” in section 3.2.

<sup>26</sup> It has been stated upon the tongue of Abraham: “**And when I become ill, He heals me.**” [26:80] Likewise, the Qur’ān informs concerning the illness of Ayyūb (Job): “**And Ayyūb when he called upon his Lord (saying), ‘Indeed, adversity has touched me, and You are Most Merciful of all who show mercy.’**” [21:83]

Thus, the Qur'ān has dealt with the issue of the humanity of the Prophets in many verses in such a manner as to leave no confusion, even though the disbelievers were aware of this reality. However, there are many reasons for this sort of emphasis, and we shall address those reasons under the next topic.

### 3.1.2 Reasons for the Qur'ān's Emphasis on the Humanity of the Prophets

The humanity of the Prophets was one of the disbelievers' most important excuses for rejecting their Prophethood: As stated in the Qur'ān

**“And what prevented mankind from believing when guidance came to them except that they said, ‘Has Allāh sent a human as a messenger?’”** [17:94]

They asked one another in condemnation and astonishment,

**“Shall human beings guide us?”** [64:6]

And they accused the Prophets of falsehood, saying,

**“You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying.”** [36:15]

They demanded proof of the truthfulness of their claims:

**“You are only human beings like us who wish to avert us from what our fathers were worshipping. So bring us some clear authority (for your claims).”** [14:10]

They warned their people not to obey them on the grounds that they were human beings like themselves, saying:

**“If you obey a human like yourselves, you will then certainly be losers.”** [23:34]

---

<sup>27</sup> **“And We have not appointed immortality for any human before you.”** [21:34] In another place, He stated concerning the Prophets: **“Nor were they immortal.”** [21:8] And Allāh says concerning every soul, **“Every soul shall taste death.”** [3:185]. The Prophets are included in this general statement.

Therefore, the humanity of the Prophets was one reason for the disbelievers rejecting them. The disbelievers felt that since they share with them in their humanity, they possess no merit over them due to which they would be deserving of Prophethood.<sup>28</sup> “They considered their being human beings as an evidence that they were not sent... they only thought this was an evidence because they did not believe that Allāh had the Right of Selection... and they said, ‘You are human beings. You did not descend from Allāh, nor did Allāh send anyone down to you, so how is it that you have become messengers of Allāh?’”<sup>29</sup> How could you receive inspiration while you are human beings and we are human beings yet we did not receive inspiration as you did? Sometimes they would say to their Prophets and their Messengers, “You are nothing but people like ourselves. If you were messengers as you claim, you would be angels.”<sup>30</sup> Or they would state other objections similar to this.

Therefore, one of the main reasons that nations rejected their prophets was that they were human beings like themselves. They thought that humanity was a barrier to Prophethood and Selection. In their view, if Allāh desired to send a prophet, it was necessary that this prophet not be from the human race. Consequently, they used to ask one another,

**“Why are not angels sent down to us?”** [25:21].

In their minds, an angel represented purity, cleanliness, and freedom from error. For that reason, they found it strange that their Prophets should eat food, drink, walk through the marketplaces, marry, and have offspring. An angel also symbolized for them supernatural or extraordinary power. Thus, an angel would be able to produce for them the miracles and signs that they sought, whereas this is not true of a human being. An angel is able to go back

---

<sup>28</sup> See al-Shāwkānī, *Fatḥ al-Qadīr* (2/493).

<sup>29</sup> Al-Rāzī, Fakhḥ al-Dīn, *Tafsīr* (26/46).

<sup>30</sup> Al-Ṭabarī, *Tafsīr* (22/156).

and forth between Heaven and the earth to bring the Revelation, whereas that is not possible for a human being. For all these reasons, it did not seem possible that a prophet or messenger be from the human race. “And how strange is the affair of the *mushrikūn*. They could not accept that the Prophet should be a human being, but they could accept that the True God should be a rock.”<sup>31</sup>

The disbelievers found another matter puzzling as well: if it is possible for a prophet to be from the human race, why are certain groups of humans given Prophethood over others? They stated in objection,

**“Why was this Qur’ān not sent down upon a great man from [one of] the two cities?” [43:31]**

In response to these disbelievers and in emphasis of the humanity of the Prophets, the Qur’ān explained that this is not a barrier to being a prophet or messenger. Although they tried to belittle them on account of their humanity, this is not actually a cause for belittlement, for being equal to them with respect to humanity is not a barrier to them being distinguished from them with the attribute of Prophethood.<sup>32</sup> Certain human beings are chosen for Prophethood or the Message to the exclusion of others because it is Allāh who chooses them. Since it is He who sends them with His Message, He alone determines who will be chosen to convey His Message. Consequently, this matter has been attributed to Him:

**“Allāh selects from amongst the angels messengers and also from amongst mankind.” [22:75]**

---

<sup>31</sup> Al-Sakkākī, Yūsuf ibn Abī Bakr, *Miftāḥ al-`Ulūm* (1/131).

<sup>32</sup> See al-Shawkānī, *Fatḥ al-Qadīr*, (2/494).

Therefore, Allāh's selection of messengers is not limited to the angels; He can also select human beings as messengers. Due to a certain wisdom, Allāh selected the Messenger that He sent to His Prophets from among the angels,<sup>33</sup> and He selected His Messengers to human beings from the human race.

The aforementioned verse indicates that Allāh did not choose any messengers from the *jinn*.<sup>34</sup> In fact, the verses of the Qur'ān indicate that the messengers of mankind were also messengers to them:

**“And (remember) when We turned towards you a party of the *Jinn*, listening to the Qur'ān and, when they were in its presence, said, ‘Listen quietly!’ and, when it was finished, turned back to their people as warners. They said, ‘O our people, we have heard a book sent down after Moses, confirming what was before it, guiding to the Truth and to a straight path.”** [46:29-30]

Thus, the *jinn* are also subject to obligations:

**“I have not created *Jinn* and Men except to worship Me.”** [51:56]

Some *jinn* are believers and others are disbelievers:

**“And among us are the righteous, and among us are (others) not so; we are (of) divided ways.”** [72:11]

This does not contradict the Qur'ānic Statement:

**“O assembly of *Jinn* and Men, did there not come to you Messengers from amongst yourselves reciting My Verses to you and warning you of the meeting of this day of yours.”** [6:130]

This verse does not mean that there must be messengers who are men and messengers who are *jinn*. It only dictates that the Messengers sent from *jinn* and mankind are chosen from amongst the totality of this group, and thus the Messengers from mankind serve

---

<sup>33</sup> He is the angel Gabriel.

<sup>34</sup> The *Jinn*, or spirits, are an unseen race of beings. *Iblīs*, Satan, is one of the *Jinn*.

also as messengers to the *jinn*. Therefore, the words of the verse can be understood upon their apparent meaning, as its apparent meaning does not necessitate that there must be a messenger from amongst the *jinn*. Accordingly, the matter of choosing prophets and messengers returns to Allāh, the One who chooses whomever He wills to be prophets and messengers. In fact, Allāh has declared that His Wisdom has dictated that He should place Prophethood and Revelation amongst the offspring of Noah and Abraham:

**“And We appointed the Prophethood and *al-Kitāb* (the Scripture) amongst their<sup>35</sup> offspring.” [57:26]**

The Qur’ān also clarifies that Allāh chose for His Messenger to human beings to be from the human race because He sent him to human beings like himself. If those to whom the messenger was being sent were angels, He would have sent to them an angel from their own race:

**“Say, ‘If there were on the earth angels walking about in peace and quiet, We would certainly have sent them down from the heavens an angel as a messenger.’” [17:95]**

The Qur’ān mentions another reason that the messenger to mankind should be from the human race: if Allāh intended to send an angel to them, He would have given him the appearance of a human being so that they would be able to see him and speak to him. In that case, they would have fallen into the same confusion that they were fleeing from:

**“And if We were to make him an angel, We would have made him (appear as) a man; and We would certainly have made confused for them that which they confuse.” [6:9]<sup>36</sup>**

---

<sup>35</sup> In the `Arabic, the dual case has been used here, referring to Noah and Abraham, peace be upon them.

<sup>36</sup> Furthermore, the angels only descend by the order of Allāh: **“And we do not descend except by the order of your Lord. To Him belongs what is before us and what is behind us and what is in between.”** [19:64] there are a number of reasons for them to descend, of which, the Qur’ān has mentioned some. One purpose is that they

One reason for emphasizing the humanity of the prophets is to emphasize that the Revelation they bring is only from Allāh and the prophets have no role in that except to receive and convey it:

**“I am only a human being like yourselves, it has been revealed to me that your Ailāh (god) is One Ailāh.” [18:110]**<sup>37</sup>

Another reason for emphasizing their humanity is to emphasize that the Prophets have not been granted any superiority over them except by Revelation. For this reason, when they said concerning their prophet,

**“This is but a human being like yourselves, he desires to have superiority (*fadl*) over you” [23:24]**

meaning that he “desires to be your leader and to possess greater honour than you, such that he should be followed and we should be his followers,”<sup>38</sup> he responded to them that he possessed no distinction over them except that he alone amongst them had received revelation and that he was only fulfilling the duty that had been given to them:

**“For I have conveyed to you the message I was sent with” [11:57]**

and that Allāh had blessed them – the Messengers – with this Revelation:

---

descend with Revelation: **“He sends down the angels, with the Rūḥ (inspiration) of His command, upon whom He wills of His servants.”** [16:2] another purpose is to support the believers and make them firm: **“(Remember) when you sought relief from your Lord so He responded to you, ‘I shall aid you with a thousand of the angels in succession.”** [8:9] another purpose is to destroy the disbelievers: **“And if We sent down an angel, the matter would have been decided and then they would have been given no respite.”** [6:8] another purpose is to seize the souls at the time of death: **“Then how (will it be) when the angels take their souls at death, striking their faces and their backs?”** [47:27] as well as other tasks they perform which have been mentioned in the Qur’ān.

<sup>37</sup> Another verse shows that: **“Your (duty) is only to convey.”** [42:48].

<sup>38</sup> Al-Qurtubi, *Tafsīr* (12/118).

**“We are but human beings like yourselves, but Allāh bestows favour upon whom He wills of His slaves.” [14:11]**

Another purpose of emphasizing their humanity is to clarify that the Prophets should not be asked for anything beyond their abilities and powers, as the Prophet Muḥammad was repeatedly asked. They came to him with a number of demands in order to confound him and to make him despair of their ever embracing faith. For this purpose, they made a number of demands of him which no human being could fulfil:

**“And they say: ‘We shall not believe in you until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and vines, and cause rivers to gush forth in their midst abundantly; Or you have a house adorned with gold, or you ascend into the sky. And (even then), we will not believe in your ascension until you bring down to us a book we may read.’” [17:90-93]**

Faced with all of these endless demands, the Prophet did not respond with anything more than to remind them of the reality which they were already fully aware of and which they themselves would not cease mentioning; that he is a human being like themselves:

**“Say, ‘Exalted is my Lord! Was I ever but a human messenger?’” [17:93]**

Still another purpose for emphasizing their humanity was to respond to their requests that the prophet bring forth the punishment. For that reason, when they said,

**“Our Lord, hasten (quickly) to us our sentence before the Day of Reckoning” [38:16]**

the response came categorically refusing their demands and emphasizing the humanity of the Prophet:

**“I do not have that which you are impatiently asking for.” [6:57]**

Yet another purpose for emphasizing their humanity was so that the Station of Prophethood not be confused in anyone's mind with the Station of Divinity or the Station of Angelhood. Therefore, singling out a certain human being for Prophethood and Revelation and supporting him with a miracle to indicate his truthfulness does not raise him from his humanity to the Station of Divinity or Angelhood. For that reason, Allāh instructed him:

**“Say, ‘I do not say to you that I possess the Treasures of Allāh, nor do I know the Unseen, nor do I say to you that I am an angel.’” [6:50]**

Likewise, their humanity has been emphasized because Allāh desired that they should be examples for their peoples, as Allāh says,

**“There is for you in the Messenger of Allāh an excellent example.” [33:21]**

Had they not been human beings, the disbelievers would have made the excuse that they cannot follow their example because they are of a different race.

Another purpose of emphasizing their humanity is to illustrate that Allāh chose them from amongst their midst. They lived amongst them and they knew them very well. They knew their manners and their natures and this was something to encourage them to have faith in them. For this reason, when they accused the Prophet of falsehood and fabrication, he said to them:

**“A whole life-time before this have I dwelled amongst you: will you not then understand?” [10:16]**

And Allāh stated in rebuke of them:

**“Or do they not recognize their Messenger and so they deny him?” [23:69]**

His Companion, Ja`far, commented on the matter, “Indeed, Allāh sent a messenger from amongst us whose lineage, his characteristics, his goings, his comings, his truthfulness and his trustworthiness were known to us.”<sup>39</sup>

Their humanity has also been emphasized while clarifying that the Prophets possess a great deal of compassion for their peoples:

**“There has certainly come to you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is full of concern for you and to the believers he is kind and merciful.” [9:128]**

Allāh informed them that He chose him from amongst themselves, that is: he is a human being like themselves, he feels pain at their pain, it grieves him that they should suffer any difficulty, he is full of concern for them and he is kind and merciful to the believers.

Likewise, the Qur’ān informs us that the disbelievers made great effort in trying to falsify the call of the Prophets in many different ways. They took his humanity as an excuse to reject him and his call. They demanded that he bring down an angel upon them from the sky. When he clarified to them the reasons for choosing a prophet who is human and that the angels will not descend upon them, they brought another objection: if it is possible for a prophet to be human, then why can the prophet not be anyone of us? When they were informed that the matter of selection is only in the hands of the Sender and not the one sent with the Message, they resorted to another doubt: if Allāh has specially chosen you for that task, then bring us a sign (*āyah*) which proves the truthfulness of your claim that you are a prophet and have been specifically chosen for this task:

---

<sup>39</sup> Ibn Kathīr, *Tafsīr* (2/404).

**“You are not but a human being like us, so bring us a sign (*āyah*) if you are of the truthful.” [26:154]**

Therefore, they were challenged to bring a Qur’ān similar to this one:

**“Say: if the men and *Jinn* were to gather together to produce the like of this Qur’ān, they could not produce the like of it even if they aided one another.” [17:88]**

That is: the like of the Qur’ān, but they were incapable of that, so He challenged them to bring ten *sūrahs* like it:

**“Or do they say he has fabricated it. Say, ‘Bring ten fabricated *sūrahs* like it, and call upon whomever you are able other than Allāh if you are truthful.’” [11:13]**

They were incapable of that so He then challenged them to bring a *sūrah* like it:

**“Or do they say he has fabricated it? Say, ‘Bring a *sūrah* like it.’” [10:38]**

but they were not able to do that, so He challenged them to bring a *sūrah* like it:

**“And if you are in doubt about what We have sent down to our slave, then bring a *sūrah* like it” [2:23]**

Once it became clear to them that they were incapable of that, they resorted to another scheme: they demanded a sign (*āyah*) which they could see rather than a sign (*āyah*)<sup>40</sup> which they could recite. So, for example, they demanded that he cause springs of water to gush forth in their bare valley which was devoid of vegetation. Therefore, the Qur’ān responded to them, reminding them of the reality which they knew full well and which they employed to reject his claim to Prophethood: that the Prophet is a human. Human beings do not have the ability to produce any such things without Permission from Allāh. Thus, this

---

<sup>40</sup> Verses of the Qur’ān are called *āyāt*, the pl. of *āyah*. The word *āyah* literally means “sign.”

affair belongs completely to Allāh. He alone possesses the right to determine which type of sign and miracle to provide each prophet as a sign of his truthfulness, just as He alone possesses the right to choose a prophet and to determine the time and place of his sending:

**“And it was not for any messenger to bring a sign (*āyah*) except by the permission of Allāh.” [13:38]**

Furthermore, Allāh responded to the nations of many of the Prophets by working all manner of tangible miracles at their hands, yet that was never a cause for the disbelievers amongst them to accept faith:

**“Then let him bring us a sign (*āyah*) just as (the Prophets) of old were sent (with signs). Not one of the towns which We destroyed before them believed: will they then believe?” [21:5-6]**

In fact, Allāh exposed to His Prophet what these disbelievers had been concealing, that even if they were to see a miracle which would leave them no option but to submit, they would claim that they were under the effects of magic:

**“And even if We opened to them a gate from the heaven and they were to continue ascending through it, they would say, ‘Our eyes have only been dazzled. Nay, we are a people bewitched.’” [15:14-15]**

Therefore, it is not merely a matter of being given miracles, it is a matter of rejection and denial, as Allāh said,

**“And they belied them (the signs) wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the mischief-makers.” [27:14]**

The conclusion we reach from studying these verses is that the Qur’ān clearly establishes that humanity is not a barrier to Prophethood. In fact, it is one of its essentials.

For this reason, humanity and revelation are mentioned together to emphasize that there is no contradiction between the two. Allāh ordered the Prophet to say to his people,

**“Say, ‘I am but a human being like yourselves, it has been revealed to me...”**  
[18:108]

Therefore, humanity is not a barrier to revelation and its trappings, nor does singling out a prophet for revelation negate his humanity. The Qur’ān acknowledges that the prophet may make certain statements or actions due to his being a human, or he may make certain statements or actions due to his being a prophet sent with a Message, yet affirming one does not necessitate negating the other. For that reason, the Prophet was also ordered to tell his people:

**“Say, ‘Exalted is my Lord! Was I ever but a human messenger?’”** [17:93]

Here, the attributes of humanity and the Message have been mentioned in conjunction.

Likewise, we can also note that whenever the Qur’ān has placed emphasis on the humanity of the Prophet, it has not in anyway negated the authority of his statements and actions. Rather, it has only been mentioned to emphasize that he was truthful in his Prophethood and his Message, that he possessed a connection with Heaven, and that he was only conveying from Allāh. In addition, the Qur’ān has also emphasized that he must be obeyed and followed.

Likewise, we can conclude that the Prophets are from the human race. They do not possess any particular distinction over other humans except the distinctions granted to them by Allāh in choosing them as prophets and messengers, placing upon them the obligation of

conveying the message and granting them signs to show their truthfulness in their claims that they are prophets of Allāh.

In order that our study of the humanity of the Prophet be complete, and also in consideration of the fact that those who reject the authority of *Ḥadīth* link this issue with the humanity of the Prophet, it is necessary that we study how the humanity of the Prophet is addressed in the *Ḥadīth* literature. We can then examine the claim that the Prophetic *Aḥādīth* contradict the humanity of the Prophet. For this purpose, we will explore this matter in the following topic.

### 3.1.3 The Humanity of the Prophets in the *Ḥadīth* Literature

The Prophetic *Aḥādīth* have taken the same stance concerning the humanity of the Prophets as the Qur'ān.

The *Ḥadīth* literature has emphasized that the Prophets are human as the Qur'ān has already established:

- For example, it informs us that, as a human being, the Prophet does not know the Unseen.<sup>41</sup>
- The *Aḥādīth* inform us that the Prophet is a human being in Allāh's sight; therefore he should not be given a status that raises him above his status as a human being.<sup>42</sup>

---

<sup>41</sup> As in the *Ḥadīth* related by 'Ā'ishah, in which she states, "Whoever informs you that Muḥammad saw his Lord is lying for He says '**Sight cannot catch Him.**' [6:103] and whoever informs you that he knew the Unseen is lying for he said, '**None knows the Unseen except Allāh.**'" [Agreed Upon; al-Bukhārī, *Ṣaḥīḥ* (no. 6945) and Muslim, *Ṣaḥīḥ* (no. 177), the wording is al-Bukhārī's]. After this point, al-Bukhārī, *Ṣaḥīḥ* is simply referred to as al-Bukhārī and Muslim, *Ṣaḥīḥ* is simply referred to as Muslim.

<sup>42</sup> The Prophet warned his Companions saying, "**Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only His Slave. Therefore, say 'the Slave of Allāh and His Messenger.'**" [Reported by al-Bukhārī (no. 3261) from `Umar]

*Iṭrā'* is false praise. One says "*Aṭraytu* so-and-so: I praised him and exaggerated in praise of him."

The Prophet made great efforts to embed this understanding in the minds of his Companions at many different occasions.<sup>43</sup>

- The Prophet would forget as humans forget.<sup>44</sup>
- The Prophet is but a human being with respect to his passing judgment amongst people.<sup>45</sup>

---

**“As the Christians exaggerated in praising the son of Mary”** that is: in their claiming divinity for him and other than that. [Ibn Ḥajar, *Fath al-Bārī* (10/246)]

Ibn Ḥajar relates from ibn al-Jawzī that the apparent reason for this prohibition is the incident in which Mu`ādh ibn Jabal asked permission to prostrate to him, but the Prophet refused and prohibited him. It is as if he was afraid that others would exaggerate to even greater lengths, so he rushed to prohibit them, thus emphasizing this matter. [Ibn Ḥajar, *Fath al-Bārī* (10/246)]

<sup>43</sup> Once, a man came to him and spoke to him and he began to tremble in fear. He said to him, **“Calm down, for I am not a king. I am the son of a woman who would eat jerked meat.”** [Reported by ibn Mājah (no. 3312) from the *Ḥadīth* of Abū Mas`ūd al-Badrī]. On another occasion, a man delivered a sermon in the presence of the Prophet and said, “Whoever obeys Allāh and His Messenger is guided, and *whoever disobeys them* has gone astray.” Allāh’s Messenger said, **“What an awful preacher you are, say: ‘and whoever disobeys Allāh and His Messenger has gone astray.’** [Reported by Muslim (no. 870) from `Adī ibn Ḥātim]. He disapproved of his usage of a pronoun that would give the impression of equating him with Allāh . He ordered him to use a conjunction instead and to put His Name first, in order to magnify Allāh . On still another occasion, a man said to the Prophet: “What Allāh wills and you will.” The Prophet responded, **“Have you made me and Allāh equal? Rather, what Allāh Alone Will.”** [Reported by Aḥmad (1.214) and ibn Mājah (no. 2117) from ibn `Abbās; the wording is Aḥmad’s].

<sup>44</sup> One time he forgot while in prayer and so he shortened the prayer. After he concluded the prayer, they asked him about that, so he said to them, **“I am only a human being, I forget as you forget, so when I forget, remind me.”**[Agreed Upon; al-Bukhārī (no. 392) and Muslim (no. 8897); the wording is Muslim’s].

<sup>45</sup> It is related from Umm Salamah that the Prophet said, **“I am only a human being, and you come to me with disputes, and perhaps one of you will be more persuasive in his argument than the other, leading me to judge in his favour in accordance with what I have heard. Therefore, if I have decreed in anyone’s favour giving him anything of the right of his brother, then let him not take it, for I am only cutting out for him a piece of the Fire.”** [Agreed Upon; al-Bukhārī (no. 6566) and Muslim (no. 1713); the wording is Muslim’s]. His statement **“I am only a human being”** means that he is just like any other human being with respect to not having knowledge of the Unseen. This *Ḥadīth* contains “an indication of his humanity and that humans do not know anything of the Unseen or of hidden affairs unless Allāh should give them some knowledge of that. Likewise, he (the Prophet) is subject to falling into the same things as other humans with respect to passing judgments. It also indicates that judgment should be passed amongst people according to what is apparent; as for the hidden secrets, one is not responsible for that. Therefore, a person should pass judgment according to the proof (bayyinah) and the oath (yamīn) and similar matters that are apparent, even though it may be possible that the hidden reality is different from that. If Allāh willed, He would have given him knowledge of the hidden reality of the two disputants so that he would be able to pass judgment with full certainty, having no need for testimony or oaths. However, Allāh has ordered his nation to follow him and emulate his example in his statements, actions, and judgments. For this reason, He made him subject to not being aware of the inner realities of affairs just as they are not aware of them, so that his nation would have the same ruling as he in respect to those affairs. Therefore, Allāh made him pass judgments according to the apparent so that he and those other than him should be equal in that respect, thereby making it possible to truly follow his example.”

- As a human being, he was sometimes prone to err when giving advice based on his personal opinions concerning some worldly matter.<sup>46</sup>
- He used to ask forgiveness from Allāh more than seventy times a day.<sup>47</sup> Asking Allāh for forgiveness is clearly indicative of his humanity for he may sometimes commit a sin which would necessitate that he ask for forgiveness.<sup>48</sup>
- The *Aḥādīth* further inform us that he used to fall ill just as other people fall ill.<sup>49</sup> Therefore, the Prophet was not “protected from those diseases and ailments that bodies are subject which do not diminish from his station nor ruin what he had put in order of his *Sharī`ah*.”<sup>50</sup> yet, even in this state, he did not say anything concerning the

---

<sup>46</sup> Rāfi` ibn Khadij narrates, saying: When the Prophet of Allāh came to al-Madīnah, they were pollinating the palm trees by way of grafting. He said, “**What are you doing?**” They said, “We have been doing this.” Thereupon, he said, “**It may perhaps be good for you if you do not do that,**” so they abandoned the practice. As a result, their yield decreased. They mentioned that to him so he said, “**I am only a human being, when I order you with something concerning your religion, then act upon it, but if I order you with something based on opinion, then I am only a human.**” Muslim (no. 2362). This Ḥadīth clearly indicates that there is a distinction between the orders he gives them concerning religious matters and the suggestions he makes to them concerning worldly matters. There is a narration from Ṭalḥah ibn `Ubayd Allāh which states: Allāh’s Messenger passed by a group of people on the tops of palm trees. He said, “**What are they doing?**” They said, “They are grafting them; they join the male with the female.” He said, “**I do not think this will be of any benefit.**” They were informed of this so they abandoned the practice. Allāh’s Messenger was informed of that so he said, “**If it benefits them, then let them do so, for this was just a conjecture on my part. Therefore, do not hold me to account for my conjecture, however, when I inform you of something from Allāh, the Mighty and Majestic, then act upon it, for indeed, I shall never lie upon Allāh.**” [It was reported by Aḥmad in *al-Musnad* (no. 1395)].

<sup>47</sup> Abū Hurayrah relates, saying: I heard Allāh’s Messenger saying, “**By Allāh, I seek forgiveness from Allāh and repent to him more than seventy times in a day.**” [Al-Bukhārī (no. 5948)].

<sup>48</sup> See the topic of Infallibility (*al-`Iṣmah*) in Section 3.2 of this chapter.

<sup>49</sup> Abū Mūsā relates, saying: “The Prophet became ill and his illness became severe...” [Agreed Upon; al-Bukhārī (no. 646) and Muslim (no. 420); the wording is al-Bukhārī’s].

<sup>50</sup> In fact, magic was worked on him such that he would think that he had done things which he had not done, The Ḥadīth establishing that he became ill due to magic is Agreed Upon [Al-Bukhārī (no. 3004) and Muslim (no. 2189)]. The following is the wording of al-Bukhārī: `Ā’ishah relates that magic was worked upon the Prophet such that he would perceive he had done something while he had not done so.

Some scholars, both early and late, have rejected the authenticity of the *Aḥādīth* stating that magic was worked upon the Prophet even though they are reported in the Two *Ṣaḥīḥs* and even though *al-Sayyidah* `Ā’ishah specified that this was only with regards to his perceptions. They criticized the text of this report with the argument mentioned by Sayyid Quṭb in his *Tafsīr of Sūrah al-Falaq*:

“However, these narrations contradict the fundamental principle of Prophetic Infallibility (*‘Iṣmah*) in his actions and his conveying of the message, nor can it be maintained with the belief that all of his actions and statements constitute a *Sunnah* and a *sharī`ah* (legislation). Likewise, it conflicts with the

ordinances (of the religion) which would conflict with the judgments that he had already issued.”<sup>51</sup>

- The *Aḥādīth* also tell us that he would marry women.<sup>52</sup>
- They also teach us that as a human being, he would become pleased as humans become pleased, and he would get angry as humans get angry.<sup>53</sup>
- The *Aḥādīth* also inform us that as a human being, he was subject to death, just like all other human beings.<sup>54</sup>

---

Qur’ān for it has negated that he was bewitched and it has belied this slander which the polytheists (*mushrikūn*) had attributed to him. It is in this regard that these narrations are dubious. Furthermore singularly narrated (*āḥād*) *aḥādīth* are not to be taken in matters of *‘Aqīdah* (creed). The reference point is the Qur’ān and it is a prerequisite for *aḥādīth* that they be multiply narrated (*mutawātir*) in order to accept them in fundamental issues of doctrine. These narrations do not reach the level of *mutawātir*, to say nothing of the fact that the correct opinion is that these two *sūrah*s were revealed in Makkah which weakens the basis of the other narrations...” [Fī *ẓilāl al-Qur’ān* (8/133)]

In our humble opinion, the truth concerning this matter is that this *ḥadīth* is exactly as stated by ibn Baṭṭāl, “The magic did not harm him any way that would touch upon the affairs of Revelation, nor in his body. He was only subject to some false memories, and he was affected by the harm of the magic in the same way that a patient might be affected by the harm of a fever.” [Ibn Ḥajar, *Fath al-Bārī* (6/277)] Therefore, this does not necessitate rejecting the *ḥadīth*; see the issue of magic under the topic of *al-‘Iṣmah* (infallibility) in section 3.2.

<sup>51</sup> Al-Nawawī, *Sharḥ ṣaḥīḥ Muslim* (11/90).

<sup>52</sup> As stated in the *Ḥadīth*, “**I pray and I take rest, and I marry women.**” [Agreed Upon; al-Bukhārī (no. 4776) and Muslim (no. 1401); the wording is al-Bukhārī’s].

<sup>53</sup> Umm Sualym relates that the Prophet said, “I am only a human being, I become pleased as human beings become pleased, and I get angry as human beings get angry, so anyone from my nation whom I have supplicated against while he was not deserving of that, may Allāh make that a means of purification and drawing near to Him on the Day of Resurrection.”

The narration of Abū Hurayrah states: “O Allāh, I am only Muḥammad, a human being who gets angry as humans get angry, and I have taken a covenant with You which You shall not break, so any believer whom I have harmed, cursed, or struck, then make it for him an expiation and a means for drawing nearer to You on the Day of Resurrection.” Muslim (no. 2601). This *Ḥadīth* is concerning “anyone whom he cursed or supplicated against not meaning to do so, but only because it was customary to use such expressions. He feared that some of them may coincide with a time when prayers are answered, so he asked his Lord, Glorified is He, and he implored Him that he make that a source of mercy, expiation, drawing near (to Him), purification, and reward. This only used to occur from him on rare occasions, for he was neither vile-tongued nor given to cursing.” al-‘Aẓīmabādī, *‘Awn al-Ma’būd* (12/271). This is concerning those matters which do not relate to conveying the message or the affairs of the religion, for all that he says is true as ‘Abdullāh ibn ‘Amr relates, saying:

I used to write everything I would hear from Allāh’s Messenger which I desired to preserve, but the Quraysh prohibited me. They said, “Do you write down everything you hear while Allāh’s Messenger is a human being who speaks while angry and while pleased?!” Therefore, I refrained from writing. Then, I mentioned that to Allāh’s Messenger. He pointed towards his mouth and said, “**Write, for by the One in Whose Hand is my soul, nothing issues from it except for truth.**”

It was reported by Aḥmad and Abū Dāwūd, and this is his wording (no. 3646).

In this fashion, the books of *Ḥadīth* have transmitted hundreds of narrations telling up about the humanity of all the Prophets. Thus, we see that the *Ḥadīth* agrees with the Qur’ān concerning the reality that the Prophets are “human beings like everyone else. They eat, they drink, they marry, they walk in the market places and they are troubled with all the same human desires: when they are hungry, they long for food; when they are thirsty, they are in need of drink; when they are tired, they desire rest; and when they are harmed, they feel the pain of that harm just like all other people. Their hearts are subject to the same emotions every human heart experiences such as love, dislike, hatred and mercy. Their bodies are subject to diseases, ailments and pains. Finally, their bodies die as all human bodies die and the embers of their life are extinguished.”<sup>55</sup>

In spite of that, those who reject the authority of *Ḥadīth* consider the use of Prophetic *Aḥādīth* as authoritative proof to be in conflict with the humanity of the Prophet. In fact, this leads them to deny many of them.

### 3.1.4 Do the Prophetic *Aḥādīth* Contradict the Humanity of the Prophet?

It has become clear from the previous discussion that the *Ḥadīth* literature concurs with what is established in the Qur’ān concerning the humanity of the Prophets. However, those who reject the authority of *Ḥadīth* are of the view that accepting the authority of *Ḥadīth*

---

<sup>54</sup> Zayd ibn Arqam relates, saying: Allāh’s Messenger stood amongst us to deliver a sermon at a spring called Khumm between Makkah and al-Madīnah. He praised Allāh and extolled Him. He then delivered admonishments and reminders, following which he stated, “To proceed: O people, I am only a human being. Soon the messenger of my Lord will come and I shall respond...” Muslim (no. 2408) In fact, on his deathbed, the Prophet warned against taking his grave as a *masjid* due to his great concern that this might lead to glorifying it by turning towards it for the purpose of worship. He said, **“Indeed, those who were before you used to take the graves of their prophets and their righteous people as *masjids*. Indeed, do not take the graves as *masjids* for I prohibit you from that.”** [Reported by Muslim (no. 532) from Jundub].

The grave of the Prophet was not taken as a *masjid*, because the *masjid* was built during his lifetime. However, when the *masjid* was later expanded, his house, which is the location of his grave, was annexed to the compound of the *masjid*. However, high walls were built around his house to keep it separate from the *masjid*.

<sup>55</sup> Al-Būḩī, *Kubrā al-yaqīniyyāt al-kawniyyah* (p. 205).

conflicts with the humanity of the Prophets. It is for that reason that the Prophetic *Aḥādīth* must be rejected in their view. Moreover, we can enumerate the most important ways<sup>56</sup> in which they consider the Prophetic *Aḥādīth* to contradict the humanity of the Prophets as follows:

#### 3.1.4.1 Using the Prophetic *Aḥādīth* as Proof

Some contemporaries who reject the authority of *Ḥadīth* count the mere use of Prophetic *Aḥādīth* as proof to be in conflict with the humanity of the Prophet, for the Prophet is human. Using his statements or actions as proof constitutes raising him to a status greater than that of humanity, for the Prophet and the believers were only ordered to follow the Revelation, and nothing more:

**“I only follow that which was revealed to me.”** [6:50]

The Revelation is the Speech of Allāh, and the order to follow the words of a human prophet would constitute raising his words to the level of Divine Revelation. How is it possible to raise the speech of a human prophet who is subject to error and forgetfulness to the level of that Speech which **“falsehood cannot approach from in front nor from behind”** [41:42]?

Likewise, if one were to give particular merit to the speech of a prophet over that of other humans, he would be raising that prophet from the level of humanity to the level of deification and worship. He would be giving the quality of holiness to speech that is not the speech of Allāh. It would be falsehood to describe a prophet with these characteristics which are not mentioned by the Qur’ān. Whoever does so would have rejected the explicit

---

<sup>56</sup> This is in order not to make the discussion extremely lengthy, as the *aḥādīth* they have criticized are great in number. The *aḥādīth* we shall discuss are only mentioned by way of example.

statements of the Qur'ān twice: once by raising the prophet above his humanity which has been emphasized by the Qur'ān, and another time by attributing to him qualities not given to him in the Qur'ān.

### 3.1.4.2 The Prophetic Legislation

The Prophetic *Aḥādīth* mention many legislative ordinances which are not to be found in the Qur'ān. An example would be those actions which the scholars of *Fiqh* refer to as Prophetic *Sunan* established and legislated for us by the Prophet, such as the *Sunnah* prayers and *Sunnah* acts in all the various forms of worship. The *Aḥādīth* also establish other laws independently of the Qur'ān. For example: in the laws of dress, there is the prohibition of wearing gold rings or silk in the laws of dress;<sup>57</sup> in laws of food, there is the prohibition of eating domestic donkeys, every bird with a talon, and every predator with fangs;<sup>58</sup> and in the area of personal law, there is the prohibition of marrying a woman and her paternal or maternal aunt simultaneously and the prohibition of *mut`ah* (temporary marriage).<sup>59</sup> There are many other such laws besides which fill the books of *Ḥadīth*. The right to independently legislate is a Divine Right shared with none as indicated by the statement of Allāh:

<sup>57</sup> Al-Barā' ibn 'Āzib relates, saying: **Allāh's Messenger ordered us with seven and prohibited us from seven... he prohibited us from wearing gold rings, drinking in silver – or he said: in silver vessels – and from using *mayāthir*** (silken cloth placed on saddles), ***al-Qassī*** (a garment made of linen mixed with silk), **and wearing silk, *dībāj*** (a silk brocade), **or *istabraq*** (a garment of thick silk similar to *dībāj*). [Agreed Upon; al-Bukhārī (no. 5312) and Muslim (no. 2066); the wording is al-Bukhārī's].

<sup>58</sup> Ibn `Umar related that: **“On the Day of Khaybar, Allāh's Messenger prohibited the meat of domestic donkeys.”** [Agreed Upon; al-Bukhārī (no. 3980) and Muslim (no. 561), the wording is al-Bukhārī's].

Ibn `Abbās relates, saying, **“Allāh's Messenger forbade the eating of every predator that has fangs, and every bird which has talons.”** [Muslim (no. 1934)]

<sup>59</sup> Abū Hurayrah relates that Allāh's Messenger said, **“A man should not be married to a woman along with her paternal aunt, nor along with her maternal aunt.”** [Agreed Upon; al-Bukhārī (no. 4820) and Muslim (no. 1408); the wording is al-Bukhārī's].

`Alī relates, saying, **“Allāh's Messenger prohibited *mut`ah* the year of Khaybar.”** [Agreed Upon; al-Bukhārī (no. 5203) and Muslim (no. 1407); the wording is al-Bukhārī's].

**“The *ḥukm* (decision, judgment) is for Allāh only” [6:57; 12:40,67]**

To claim such a right for the Prophet is to raise him to the level of Divinity, for Allāh alone is the Legislator. The Prophet came only to convey from Allāh, not as a legislator. In fact, the Qur’ān explicitly commands the Prophet to judge by what Allāh revealed to him:

**“And judge between them by what Allāh has sent down.” [5:49]**

Thus, this verse indicates it is obligatory upon the Prophet to follow the judgment revealed by Allāh without making any independent judgment or legislation.

### 3.1.4.3 The Prophetic Miracles

The Prophetic *Ḥadīth* literature mentions many miracles which occurred at the hands of the Prophet such as the splitting of the moon,<sup>60</sup> water gushing forth from between his fingers, his food performing *tasbīḥ* (glorification of Allāh) as he was eating,<sup>61</sup> multiplying water and food,<sup>62</sup> the tree trunk’s longing for him,<sup>63</sup> his treatment of some diseases,<sup>64</sup> being

---

<sup>60</sup> `Abdullāh ibn Mas`ūd relates, saying: The moon split into two in the time of Allāh’s Messenger so the Prophet said, **“Bear Witness...”** [Al-Bukhārī (no. 3437)].

<sup>61</sup> `Abdullāh in Mas`ūd said: We used to consider signs as, but you people consider them to be a warning. Once we were with Allāh’s Messenger on a journey, and we ran short of water. He said, **“Bring some of the remaining water.”** The people brought a utensil containing a little water. He placed his hand in it and said, **“Come to the blessed *ṭahūr* (water for purification), and the blessing is from Allāh.”** I saw the water flowing from between the fingers of Allah’s Messenger, and no doubt, we used to hear the *tasbīḥ* of the food while he was eating. [Al-Bukhārī (no. 3386)].

<sup>62</sup> Salamah relates: We set out on an expedition with Allāh’s Messenger. We faced hardship (in obtaining provisions) to the extent that we decided to slaughter some of our riding animals. Allāh’s Messenger commanded us to pool our provisions of food, so we spread a sheet of leather and the provisions of the people were collected on it. I stretched myself to measure how much it was (in size). I measured it and (found) that it was about the size of the area in which a goat sits, while we were fourteen hundred persons. We all ate to our fill and then filled our bags. Then Allāh’s Messenger said, **“Is there any water for performing ablution.”** Then there came a man with a small bucket containing some water. He threw it in a basin. We all fourteen hundred persons performed ablution from it while pouring the water in plenty. Then there came after that eight persons and they said: Is there any water to perform ablution? Afterwards, eight men came and said, “Is there any water for purification?” Allāh’s Messenger said, **“The water for ablution is finished.”** [Muslim (no.1729)]

<sup>63</sup> Ibn `Umar relates: the Prophet used to deliver his sermons while standing next to the trunk (of a date-palm), but when the pulpit was constructed for him, he used it instead. The trunk started crying out to him in longing, so the Prophet came to it and stroked it with his hand. [Al-Bukhārī (no. 3390)].

able to see the worshippers from behind during the prayer,<sup>65</sup> his supplication for Abū Hurayrah's memory after which he never forgot anything,<sup>66</sup> the shaking of Mount Uḥud beneath his feet,<sup>67</sup> and many other miracles besides that.<sup>68</sup> In the view of the rejecters of *Ḥadīth*, these *Aḥādīth* attribute miracles to the Prophet which are beyond the capabilities of humans, even the elite of them. Therefore, they are at odds with the humanity of the Prophet, and they contradict the Qur'ān which clearly states that the Qur'ān is the sole miracle brought by the Prophet. When they demanded of their Prophet that he produce signs like those that were given to the Prophets of old, Allāh said,

**“But they say, ‘Why are signs not sent down to him from his Lord?’ Say, ‘The signs are only from Allāh, and I am only a clear warner.’ Is it not sufficient for them that We sent down to you the Book which is recited to them?”** [29:50-51]

These miracles also contradict the excuse the Prophet made to his people when they demanded signs of him:

---

<sup>64</sup> Sahl ibn Sa`d relates, saying: the Prophet said on the day of Khaybar, **“I shall give the flag tomorrow to a man at whose hands victory will be granted. He loves Allāh and His Messenger, and Allāh and His Messenger love him.”** The people spent that night wondering which of them would be given it. They came that morning, all of them hoping for it. He said, **“Where is `Alī?”** He was told, “He is suffering an ailment of his eyes.” He spit in his eyes and supplicated for him and he became healthy as if he had been suffering no ailment. Then, he gave it to him. He said, “I shall fight them until they are like us.” He said, **“Proceed at ease until you reach their encampment. Then call them to Islām and inform them of their obligations for, by Allāh, that Allāh should guide one man by you is better for you than red camels.”** [Al-Bukhārī (no. 2847)]

Note: “red camels” were the most precious of all properties of the `Arabs of the time, and they used to mention them as an example to illustrate the value of something. [Sulaymān Āl al-Shaykh, *Taysīr al-`Azīz al-Ḥamīd* (p. 108)].

<sup>65</sup> Anas ibn Mālik, relates that he heard the Prophet say, **“Complete the bowing and the prostration, for, by the One in Whose Hand is my soul, I see you from behind my back whenever you bow or prostrate.”** [Agreed Upon; al-Bukhārī (no. 6268) and Muslim (no. 425), the wording is al-Bukhārī's].

<sup>66</sup> Abū Hurayrah relates, saying: I said, “O Messenger of Allāh, I hear many *Ḥadīths* from you which I forget.” He said, **“Extend your cloak”** so I did so. He gestured with his hands scooping something, then he said, **“Wrap it up”** so I did so and I never forget anything afterwards. [Al-Bukhārī (no. 119) and Muslim (no. 2492), the wording is al-Bukhārī's].

<sup>67</sup> Anas ibn Mālik relates, saying: the Prophet ascended Uḥud along with Abū Bakr, `Umar, and `Uthmān when it shook with them. He struck it with his foot and said, **“Be firm, Uḥud, for there is none upon you except for a prophet, a *ṣiddīq*, or two martyrs.”** [Al-Bukhārī (no. 3472)]

<sup>68</sup> Concerning their number, see an-Nawawī's *al-Asmā wa al-lughāt* (1/57) where he mentions that they reach the thousands.

“Exalted is my Lord! Was I ever but a human messenger?” [17:93]

#### 3.1.4.4 Knowledge of the Unseen

One issue raised by those who reject the authority of *Ḥadīth* which they consider to be in contradiction to the humanity of the Prophets is the *Aḥādīth* which mention that the Prophet predicted future events that would occur during his life or after his death. Some examples of his predictions are: a party of his nation would go on a military expedition over the sea and that Umm Ḥarām would be amongst them,<sup>69</sup> and it came to pass; Allāh would reconcile between two great parties of Muslims through al-Ḥasan ibn `Alī,<sup>70</sup> Sa`d ibn Abī Waqqāṣ would live until groups of people would benefit from him and others would be harmed because of him;<sup>71</sup> and al-Najāshī (Negus) died on the very day that he informed them even though he was far away in Abyssinia and the news would not have reached them for some time.<sup>72</sup> All of these events came to pass just as he stated. They also include in this category anything the Prophet mentioned about the stories of the Prophets and the past nations the details of which have not been given in the Qur`ān because it is part of the

---

<sup>69</sup> Umm Ḥarām narrates that she heard the Prophet say, “**The first army from my nation to embark on a naval expedition have earned (Paradise).**” Umm Ḥarām said: I said, “O Messenger of Allāh, am I amongst them?” He said, “**You are amongst them.**” Then the Prophet said, “**The first army from my nation to assail the city of Caesar shall have their sins forgiven.**” I said, “Am I amongst them, O Messenger of Allāh?” He said, “**No.**” [Al-Bukhārī (no. 2766)].

<sup>70</sup> Abū Bakrah relates, saying: One day, the Prophet brought out al-Ḥasan and ascended the pulpit with him. Then he stated, “**This son of mine is a master, and perhaps Allāh shall reconcile between two parties of the Muslims through him.**” [Al-Bukhārī (no. 3430)].

<sup>71</sup> Sa`d ibn Abī Waqqāṣ relates, saying: Allāh’s Messenger used to visit me the year of the farewell pilgrimage due to an ailment which struck me... I said, “O Messenger of Allāh, will I be left behind after my companions?” He said, “**You will not be left behind except that you will do more righteous works by which you will increase in rank and status. Then, perhaps, you will remain behind long enough for some groups of to receive benefit by you and for others to receive harm**” ... until the conclusion of the *Ḥadīth*. [Al-Bukhārī (no. 1233) and Muslim (no. 1628), the wording is al-Bukhārī’s].

<sup>72</sup> Abū Hurayrah narrates that Allāh’s Messenger declared the death of an-Najāshī on the day that he died. He went out to the *muṣallā*, ordered them in rows, and prayed, performing four *takbīrs*. [Al-Bukhārī (no. 1188)]

Unseen which he himself did not witness. Likewise, the same is true about any future events that he mentioned would occur, whether during his life or after his death, such as his informing `Ammār ibn Yāsir that the transgressing party would kill him. In fact, they counted amongst the reports which contradict the humanity of the Prophet all the *Aḥādīth* in which the Prophet mentioned what would happen to mankind after they die. The same is true of all *Aḥādīth* relating to the Last Day, Paradise, and Hellfire.

They felt that all these narrations constitute rejection of the explicit words of the Qur’ān which states upon the tongue of the Prophet:

**“And I do not know the Unseen.”** [6:50]<sup>73</sup>

They also contradict the humanity of the Prophet because the human beings know nothing of the Unseen. They even counted the *Ḥadīth* which mentions the descent of Jesus near the end of times amongst those *Aḥādīth* which contradict the humanity of the Prophet in more than one fashion.<sup>74</sup> In their view, it contradicts the explicit words of the Qur’ān because the Qur’ān has affirmed that immortality has not been decreed for any human being:

**“And We have not appointed immortality for any human before you.”**  
[21:34]

It also states:

**“Every soul shall taste death.”** [3:185]

---

<sup>73</sup> Likewise, they conflict with Allāh’s Statement: **“Say: None knows the Unseen in the Heavens or the Earth except for Allāh”** [27:65] and His Statement: **“And Allāh was not going to make known to you<sup>73</sup> the Unseen”** [3:179] and His Statement upon the tongue of His Prophet: **“And if I knew the Unseen, I could have acquired abundant good (in all forms), and no harm would have touched me.”** [7:188]

<sup>74</sup> Abū Hurayrah relates, saying: Allāh’s Messenger said, **“By the one in whose hand is my soul, it will be soon that the Son of Mary will descend amongst you as a just ruler. He will break the cross and kill the swine. He will abrogate the *Jizyah* and wealth will become widespread until there will be none to accept it.”** [Al-Bukhārī (no. 2109) and Muslim (no. 155); the wording is al-Bukhārī’s].

It also affirms that Jesus was subject to *al-wafāh*<sup>75</sup> as are all other human beings:

**“(Remember) when Allāh said, ‘O Jesus, indeed, I *mutawwafika* (will take you) and raise you to Myself and purify you from those who disbelieve.’” [3:55]**

### 3.1.4.5 The *Khaṣā’iṣ* (Special Qualities) of the Prophet

Another matter which contradicts the humanity of the Prophet in the view of the *Ḥadīth* rejecters are those *Aḥādīth* which mention certain qualities of the Prophet which are said to be particular to him. This is because they attribute supernatural or extraordinary occurrences to the Prophet that are beyond the capabilities of human beings to perform, such as his *wiṣāl* (continuous fasting),<sup>76</sup> his eyes would sleep while his heart remained awake,<sup>77</sup> he was able to go to all of his wives in a single night,<sup>78</sup> and many similar examples.

### 3.1.5 The Qur’ānic Roots of the *Aḥādīth* Which are Said to Contradict the Humanity of the Prophet

Those who reject the authority *Ḥadīth* rely only on the Qur’ān as evidence to clarify the status of the Prophet and his role. Therefore, we shall follow the same methodology in examining these criticisms mentioned by the rejecters and consider them to conflict with the humanity of the Prophet. It is not our intent to find an evidence in the Qur’ān to support

<sup>75</sup> *Al-Wafāh* is generally used to refer to death in the `Arabic language. However, it has different meanings as the reader shall see.

<sup>76</sup> `Ā’ishah relates, saying: Allāh’s Messenger prohibited *al-wiṣāl* out of mercy to them so they said, “But you practice *al-wiṣāl*.” He said, **“I am not like you. Indeed, my Lord feeds me and gives me drink.”** [Al-Bukhārī (no. 1863) and Muslim (no. 1105); the wording is al-Bukhārī’s]

<sup>77</sup> `Ā’ishah relates that she asked Allāh’s Messenger, “O Messenger of Allāh, do you sleep before praying *witr*?” He said, **“O `Ā’ishah, my eyes sleep but my heart does not sleep.”** [Al-Bukhārī (no. 1096) and Muslim (no. 738); the wording is al-Bukhārī’s]

<sup>78</sup> Anas ibn Mālik, relates, saying: **“The Prophet used to visit all of his women in a single round during the night or day, and they were eleven (in number).”** [Al-Bukhārī (no. 265)]

every such incident mentioned in the *Sunnah*, as they number in the hundreds, if not more. Instead, it is sufficient for us to bring verses of the Qur'ān proving the validity of the major categories of such incidents. If we should find that there is a basis in the Qur'ān for them or similar incidents, then that will apply to all the *Aḥādīth* which fall under that category.

### 3.1.5.1 The Use of Prophetic *Aḥādīth* as Proof

The use of *Ḥadīth* as proof does not automatically necessitate equating the station of Prophethood with the station of Divinity. Those who accept *Ḥadīth* as proof feel that the Prophet is merely conveying from Allāh and that the source of *Ḥadīth* is, in fact, none other than Allāh. In his *Aḥādīth*, it is the same whether the Prophet was relaying the words of Allāh or speaking in his own words, because even when he spoke in his own words, his words were still based on what Allāh taught him. The scholars put the Book of Allāh before all else when seeking evidence. First, they will bring evidence from the Qur'ān, then from *Ḥadīth*, and only then from other sources if they cannot find a text in them concerning the issue they are studying. Furthermore, you will find that when they list the sources of evidence in the *Sharī'ah*, they will always mention the Qur'ān before all else. One can easily refer to the books of *Uṣūl al-Fiqh*, you will find that not one of them ever veers from this pattern. Furthermore, whenever the scholars mention the Qur'ān and *Ḥadīth*, they mention clear distinctions separating the two with respect to both definition and status. This necessitates that the Speech of Allāh, Glorified and Exalted is He, has a status unrivalled by the speech of anyone else. Thus, the Qur'ān is the Speech of Allāh, recitation of it is worship, and its words are

inimitable, whereas *Ḥadīth* does not possess these qualities.<sup>79</sup> The Prophet did not challenge anyone to try and produce speech like his, nor is it acceptable to recite the words of the Prophet in the *ṣalāh*, ritual prayer, in place of Allāh's Words. *Ḥadīth* can be transmitted by meaning, whereas this is not true of the Qur'ān. Additionally, the scholars have made a distinction between two different categories of the Prophet's speech: his statements which he made due to his humanity, and statements he made in his capacity as Prophet and Messenger. It is this second type which they regard as revelation.

Furthermore, the statement that they are equivalent may be understood if - for instance - any scholar might have given precedence to a *Ḥadīth* over acting upon a verse from the Qur'ān. However, no one has espoused or practiced such a view, so where does the understanding that they are equal come from?

Perhaps, this understanding that the speech of the Prophet is equal to the Speech of Allāh comes from the consideration that both the Qur'ān and *Ḥadīth* are revelation from Allāh,<sup>80</sup> for the Qur'ān is a revelation which is recited, and the *Ḥadīth* is revelation which is not recited. This does not mean the two are equal. Rather, it indicates that both have a single source. Therefore, counting the *Ḥadīth* as proof alongside with the Qur'ān does not necessitate that the two are equal as no one understands that the Station of Divinity and the Station of Prophethood and the Message are equal simply because the Qur'ān mentions Allāh together with His Messenger in many verses:

---

<sup>79</sup> The distinction between the Qur'ān and *Ḥadīth* shall be discussed under the topic "Are the *Ḥadīth* *Waḥī*?" in section 5.1

<sup>80</sup> The discussion of the Qur'ān being a revelation that is recited and the *Ḥadīth* a revelation that is not recited shall come under the topic "Are the *Ḥadīth* *Waḥī*?" in section 5.1

**“Then take notice of war from Allāh and His Messenger” [2:279]<sup>81</sup>**

### 3.1.5.2 The Prophetic Legislation

The laws legislated by the Prophet concerning which there is no text in the Qur’ān all fall under one of two categories:

**The First:** legislation revealed to the Prophet by way of a revelation other than the Qur’ān. An example of something similar occurring with one of the other Prophets is the order revealed to Abraham in his dream to slaughter his son:

**“He said, ‘O my son, I have seen in a dream that I am slaughtering you, so see what you think.’ He said, ‘O my father, do as you have been commanded, you will find me, if Allāh wills, amongst the steadfast.” [37:102]**

This is an order to Abraham to slaughter his son, but it is not an order that was revealed in the Scrolls of Abraham which were sent down to him.<sup>82</sup>

**The Second:** legislation concerning which there has been no revelation, in which case it is one of three types:

**The First:** that which Allāh granted permission to His Prophet to legislate based on the knowledge Allāh taught him, the purification Allāh gave him, and the

---

<sup>81</sup> Other example of verses in the Qur’ān are: **“Obey Allāh and the Messenger” [3:32] “And whoever disobeys Allāh and His Messenger” [4:140] “Then refer it back to Allāh and the Messenger” [4:59] “And whoever comes out of his home to emigrate to Allāh and His Messenger” [4:100] “They make war against Allāh and His Messenger” [5:33] “Your ally is only Allāh and His Messenger” [5:55] “Do not betray Allāh and the Messenger” [8:27] “If they are sincere to Allāh and His Messenger” [9:91] “Whichever of you are devoutly obedient to Allāh and His Messenger” [33:31].**

<sup>82</sup> Another example is the Divine Obligation placed upon Moses to call Pharaoh to belief: **“Go to Pharaoh for he has indeed transgressed, and say to him, ‘Would you like to purify yourself and that I should guide you to your Lord so that you would then be fearful (of Him)?’” [79:17]** According to the Qur’ānic story, this was before the Torah was revealed to him, because the Torah was not revealed to Moses until after the death of Pharaoh.

special qualities Allāh granted to him. Thus, it would be a case of delegation.<sup>83</sup> A similar example with one of the other prophets is the example of Israel (Jacob) prohibiting certain things for himself before the revelation of the Torah:

**“All food was permissible to the Children of Israel except that which Israel prohibited for himself before the revelation of the Torah.” [3:93]**

This verse has attributed the act of prohibition to Israel. It is not inconceivable that a prophet should independently legislate without the Permission of Allāh, neither from the view of the *Sharī`ah* nor the intellect. As for the *Sharī`ah*, some evidence concerning that has already preceded. Additionally, Allāh states:

**“Nor do they make lawful that which Allāh and His Messenger have made unlawful.” [9:29]**

Hence, Allāh attributed *Tahrīm* to the Messenger just as He attributed it to Himself. As for the intellect, it is conceivable that a king might send a messenger to whom he has assigned a certain defined task and grant him permission to exercise his judgment as to his course of actions without referring back to him. Then, he might correct him whenever he is in need of correction and clarification. Hence, from that we see that the right of legislation returns to Allāh alone.

**The Second:** legislation that is a form of the clarification that the Prophet was charged with in the Qur’ānic Statement:

**“And We have sent down to you *al-Dhikr* (the Reminder) in order that you may clarify to mankind that which was sent down to them.” [16:44]**

---

<sup>83</sup> This is generally called the issue of *tafwīd* (delegation), while al-Qarāfī has called it the issue of *al-’Ismah* (infallibility). The evidence they use for this is that when the Prophet was asked whether *Hajj* is to be performed every year, he said, **“If I said ‘yes,’ it would become obligatory, and you would be unable.”** See al-Ashqar’s *al-Wāḍiḥ fī uṣūl al-fiqh* (p. 18).

Hence, the fundamental principles underlying those issues have been mentioned in the Qur'ān, and the Prophet has explained certain rules that relate to them, such as making exceptions to general rules, restricting an absolute (*muṭlaq*) rule, and other similar matters. Thus, legislation is the right of Allāh Alone, and the responsibility of the Prophet is to transmit, convey, and clarify by the Permission of Allāh and as taught by Allāh. So, Allāh alone legislates.

**The Third:** legislation resulting from the independent judgment (*ijtihād*) of the Prophet about some issue based on the ruling for a matter concerning which there is a text already. Allāh addressed his Prophet and the believers with His Words:

**“So I`tabirū (ponder) [on that], O people of vision.”** [59:2]

The word *i`tibār* means *qiyās*, or analogical reasoning.<sup>84</sup> Allāh further told His Prophet:

**“We have sent down to you the Book in truth so that you may judge between mankind by what Allāh shows you (makes you to understand).”** [4:105]

That which He showed him or made him to understand includes judgments based on texts as well as *istinbāt*, deduction, from the texts and *qiyās*, analogies, based on the texts. This is because making an analogy with the revealed law also constitutes judging by the revealed law, because it is to make a judgment based on its meaning and its *`illah*, legal rationale.<sup>85</sup> The deduction of *Sharī`ah* rulings by the Prophet is similar to the act of the scholars in deducing

---

<sup>84</sup> Al-Ashqar, *Af`āl ar-Rasūl*, (1/123).

<sup>85</sup> *Ibid* (1/124).

rulings for issues concerning which there is no text; therefore, it should not be regarded as a prohibited action.

In our opinion, the stronger view is that any instance in which the Prophet independently legislates, he is only doing one of the following: conveying, clarifying, or exercising *ijtihad*. Hence, in all of that, he is not actually a legislator, he is only conveying and explaining the legislation<sup>86</sup> or striving to understand the dictates of the legislation concerning issues for which no text has been given. This is what is meant by the Qur’ānic Statement:

**“The *ḥukm* (decision) is for Allāh only.” [6:57]**

It affirms that Allāh alone decides matter and that no one else has any authority to do so.

This is also indicated by the Qur’ānic Statement:

**“And Allāh passes judgment, and there is none who can alter His Judgment.” [13:41]**

The right to judge belongs only to Allāh and none shares with Him in it. Therefore, the Prophet is not a *ḥākim* (judge).<sup>87</sup>

### 3.1.5.3 Physical Miracles

Allāh has not sent any human prophet to his people except that He supported him with a sign or signs which show his truthfulness and his Prophethood:

---

<sup>86</sup> Al-Ashqar, *al-Wāḍiḥ fī uṣūl al-fiqh*, (p. 18).

<sup>87</sup> Ibid. This is indicated in Allāh’s Statement: **“So remind, for you are only a reminder. You are not a dictator over them.”** [88:21-22] and His Statement: **“And We have sent down to you *al-Dhikr* (the Reminder) in order that you may clarify to mankind that which was sent down to them.”** [16:44] and His Statement: **“Your (duty) is only to convey.”** [42:48]

**“And indeed, We sent Messengers before you; of some of them, We have related to you their story and of some We have not related to you their story. And it was not for a messenger to bring an *āyah* (sign) except by the Permission of Allāh.” [40:78]<sup>88</sup>**

The Qur’ān has related to us the stories of many prophets. In those stories, we find many examples of those signs. For example, the Prophet Ṣāliḥ was given a great she-camel as a sign:

**“And O my people, this she-camel of Allāh is an *āyah* (sign) to you.” [11:64]<sup>89</sup>**

These signs that the Prophets brought were all events caused by Allāh at the hands of His Prophets which defy the conventional laws of the Universe. For example, it is a universal law that fire burns, yet Allāh broke that law for His Prophet Abraham and said to the Fire:

**“O Fire, be cool and peaceful for Abraham” [21:69]**

Thus, He caused it to lose its burning quality so that this may be a sign of his truthfulness in his message.<sup>90</sup>

The purpose of aiding a prophet with these sorts of signs is to establish evidence that that prophet is truthful in his claim that he has been sent with a message from Allāh, “for the universal laws are not broken by anyone except the One Who Established them and ordered

---

<sup>88</sup> It is related that the Prophet said, **“There was no prophet among the prophets but was given *ayāt* (signs) the likes of which would make people believe, but what I was given was the *Waḥī* which Allāh revealed to me. So I hope that I will have the most followers of all of them on the Day of Resurrection.”** [Al-Bukhārī (no. 6846) and Muslim (no. 152); the wording is Muslim’s].

<sup>89</sup> As for Allāh’s Prophet, Moses, he was given many signs: **“And We certainly gave Moses nine clear *āyāt* (signs), so ask the Children of Israel concerning when he came to them and Pharaoh said, ‘I think that you, O Moses, are bewitched.’”** [17:101]

<sup>90</sup> Universal law also dictates that a child is born from two parents, yet Allāh broke that law for Mary giving her Jesus as a son with a mother but no father. In fact, he attributed him to her: **“(Remember) when the angels said, ‘O Mary, Allāh gives you glad tidings of a word from Him; his name is the Messiah, Jesus, Son of Mary, held in honor in this world and in the Hereafter and of those brought near (to Allāh).’”** [3:45]

them: and He is Allāh. When they occur at the hands of someone who claims that Allāh sent him, they are a proof of his truthfulness.”<sup>91</sup>

The Qur’ān has related to us a number of physical miracles granted to other prophets besides the Prophet Muḥammad. Many of these miracles which occurred at the hands of the Prophet have similar examples at the hands of other prophets, nor are the miracles he was given any stranger than those given to other prophets. Amongst the many *āyāt* (signs) and miracles the Qur’ān has related to us are the staff of Moses which became a snake devouring the staffs of the sorcerers, Jesus’ healing of those born blind and the leper, and his breathing a soul into the body of a bird to bring it to life by the Permission of Allāh . The Qur’ān relates to us stories of bringing the dead back to life: as with the person from the Children of Israel who was murdered, the one whom Allāh caused to die for a period of one hundred years, and Jesus’ revival of the dead. All of this occurred by the Permission of Allāh and His Will. Hence, anyone who rejects the likes of these physical miracles which Allāh caused at the hands of His Prophet Muḥammad because he considers their occurrence impossible, it goes without saying that he would reject these miracles which the Qur’ān has related to us,<sup>92</sup> many of which are more wondrous than those granted to our Prophet Muḥammad such as breathing life into birds and reviving the dead by the permission of Allāh:

**“And I revive the dead by the Permission of Allāh” [3:49]**

---

<sup>91</sup> Al-Ashqar, *Af’āl ar-sasūl*, (1/251).

<sup>92</sup> Those who deny the authority of the *Ḥadīth* have explained away many of these physical, tangible miracles in a manner which indicates that they deny them, as we shall see.

It is to be noted that “he repeated ‘by the Permission of Allāh’ to avoid any misconceptions of his divinity, the reason being that bringing (the dead) to life is not the sort of action that is within human capabilities.”<sup>93</sup>

In fact, the Qur’ān refers to miracles which were granted to the Prophet besides the miracle of the Qur’ān, such as the miracle of the *Isrā’*, the taking of the Prophet on a journey by night and bringing him back the very same night:

**“Glorified is He Who *asrā* (took) His slave for a journey by night from *al-Masjid al-Ḥarām* (the Sacred Mosque) to *al-Masjid al-Aqṣā* (the Furthest Masjid), whose surroundings We have blessed, in order to show him of Our *Āyāt* (Signs).” [17:1]**

He was taken for this journey in both body and soul,<sup>94</sup> for if it had occurred in soul only, there would be no sign in the matter for Allāh to show to him. Similarly, the miracle of the *Mi`rāj*, the Ascent to Heaven, has also been clearly referred to by the Qur’ān even if it did not call it by name:

**“The (Prophet's) heart lied not (about) what he saw. Will you then dispute with him about what he saw. And he certainly saw him (Gabriel) at another descent. By the Lote-Tree of the Utmost Boundary. Near it is the Garden of Abode. When there covered the Lote-Tree that which covered it! The sight [of the Prophet] did not swerve, nor did it transgress (its limit). Indeed he did see of the Greatest Signs of his Lord.” [53:11-18]**

The Qur’ān also mentions the miracle of the moon’s splitting:

**“The Hour has drawn near and the moon has split. And if they see an *āyah* (sign), they turn away and say, ‘This is continuous magic.’” [54:1-2]**

---

<sup>93</sup> Al-Bayḍāwī, *Tafsīr* (2/42).

<sup>94</sup> This is why it has been expressed with the wording “took His slave” rather than “took the soul of His slave.”

The fact that it was called an *āyah* is indicative that this is referring to a miracle that occurred.<sup>95</sup>

Believing in any of these miracles does not in any way conflict with the humanity of the Prophet. If it did, then it would go without saying that the miracles of the prophets mentioned in the Qur'ān are in even greater conflict with the humanity of those prophets. In fact, these types of miracles may occur to select individuals who are from Allāh's *Awliyā'* (chosen friends), even if they are not prophets. All of this occurs by the Will of Allāh, and such an occurrence is referred to as a *Karāmah*, blessing, because it is not intended as a challenge nor as a proof of his status as a *walī*. The occurrence of *karāmāt* (pl. of *karāmah*) is proven by stories mentioned in the Qur'ān, as with the story of the People of the Cave:

**“And they remained in their cave for three hundred years and add nine”** [18:25] without eating or drinking, even though they were not prophets.

In this light, the occurrence of supernatural or extraordinary events at the hands of a prophet, a *walī*, or anyone else does not conflict with their humanity, because the action is actually to be attributed to Allāh, and not to any of them. Hence, none of the Prophets or scholars attributed such a thing to his power or ability. Instead, they attributed all of that to Allāh alone. Many verses of the Qur'ān indicate this, amongst them:

**“And I have come to you with an *āyah* (sign) from your Lord.”** [3:50]<sup>96</sup>

And Jesus when he said to the Children of Israel

---

<sup>95</sup> Those who deny the authority of *Ḥadīth* deny that any of these instances constitute a *mu'jizah*. They interpret them thusly: the *Isrā'* was a journey of the soul, not the body, hence, there is no *I'jāz* in it, the heart did not lie concerning what it saw when it saw Gabriel in the world, the moon will split on the Day of Resurrection and hence it has been linked with the drawing near of the Hour.

<sup>96</sup> **“And it is not for us to produce a *sultān* (authority or proof) except by the Permission of Allāh.”** [14:11] **“And it was not for any messenger to bring an *āyah* (sign) except by the permission of Allāh.”** [13:38] **“But they say, ‘Why are not *āyāt* (signs) sent down to him from his Lord?’ Say, ‘The *āyāt* (signs) are only with Allāh,”** [29:50]

**“I fashion for you from clay the figure of a bird, then I breathe into it and it becomes a bird by the Permission of Allāh.” [3:49]**

“He noted that it was Allāh who gave it life, not him.”<sup>97</sup>

Furthermore, ibn Ḥajar (d. 852H) made note of an issue of the utmost importance. It is that the reports concerning these extraordinary events which occurred at the hands of the Prophet have reached the level of *tawātur*. Hence, they are *mutawātir*, mass transmitted.<sup>98</sup> He states:

“Those matters, other than the Qur’ān, such as water flowing forth from between his fingers, (his) increasing of food, splitting the moon, and inanimate objects speaking, some of them occurred due to a challenge, and some of them occurred to show his truthfulness without any challenge having been issued. Collectively, they provide certain knowledge that many extraordinary events happened at his hand, may Allāh send blessings and peace upon him”.<sup>99</sup>

Therefore, what should we do with the *tawātur* that gives us certain knowledge that this occurred? Should we reject it and reject all such reports with the claim that they conflict with the humanity of the Prophet?

Furthermore, these *mu`jizāt* have come to an end with the death of the Prophet after they played their role during his lifetime in keeping the Prophet firm and reassuring his heart and keeping those believers who were around him firm. What benefit is there in denying them and disbelieving in them now?

---

<sup>97</sup> Al-Bayḍāwī, *Tafsīr* (2/42).

<sup>98</sup> A report is said to have achieved *tawātur* or to be *mutawātir* when it has been reported by so many people that it is inconceivable that they conspired together to forge a lie or that they mistakenly passed on the story from a common erroneous source. Anything which does not reach this level is said to be *Āḥād*, singularly narrated.

<sup>99</sup> Ibn Ḥajar *Fatḥ al-Bārī* (6/582).

### 3.1.5.4 Knowledge of the Unseen

There is no doubt that knowledge of the Unseen is one of the most select qualities of Divinity, hence, Allāh:

**“The Knower of the Unseen and the Seen.”** [6:73]

The *Ghayb*, Unseen, is that which is beyond the senses and cannot be known by the intellect; it is only known from the reports of the Prophets.<sup>100</sup> We have already mentioned that one of the human qualities of the prophets is that they do not know the Unseen. Furthermore, there is no prophetic *Ḥadīth* which attributes absolute knowledge of the Unseen to the Prophet, nor has any scholar ever claimed such.

However there is an exception to this made in the Qur’ān indicating that Allāh grants whomever He wishes of His slaves knowledge of some affairs of the Unseen:

**“(He is) the Knower of the Unseen, and He does not disclose to anyone His *Ghayb* (Unseen), except to a messenger whom He has approved.”** [72:26]

In this verse, the word *Ghayb* is a *maṣḍar*, or verbal noun, giving the meaning of the Unseen in general. “And He has made an exception to this negation for those whom He has approved to receive knowledge of some of the Unseen: that is, something unseen which Allāh intended to disclose in revelation for it is from Allāh’s Unseen. It also includes that by which Allāh intends to aid His Messenger of informing him of what shall happen in the future or the hidden thoughts of some people.”<sup>101</sup> Hence, everything that the Prophet informed his Companions of from the matters of the Unseen is from that which Allāh gave him knowledge

<sup>100</sup> Al-Rāghib al-Aṣfahānī, *Mufradāt al-Qur’ān* (p. 367).

<sup>101</sup> Ibn ‘Āshūr, *Tafsīr al-tahrīr wa al-tanwīr* (29/248).

of and disclosed to him whether by way of revelation or some other manner. This is just as Allāh informed him:

**“That is from the reports of the *Ghayb* which We reveal to you. You did not know of it, neither you nor your people, before this. So be patient, indeed, the (good) end is for the pious.”** [11:49]

And He also informed him:

**“*Rūm*<sup>102</sup> has been defeated. In the nearest land, but they, after their defeat, will be victorious. Within a few (*biḍʿ*)<sup>103</sup> years”** [30:2-4]

Similarly, Allāh gave him knowledge of the story of some of his wives with whom he had confided a secret. When he informed one of the two wives of that, she said to him in wonder:

**“Who informed you of this?” He said, ‘The Knowing, the All-Aware has informed me.’”** [66:3]<sup>104</sup>

This indicates that he did not know the Unseen. Furthermore, the Qur’ān mentioned that one of the signs of the Prophethood of Jesus was:

**“And I inform you of what you eat and what you store in your houses. Indeed, in this there is an *āyah* (sign) for you if you are believers.”** [3:49]

---

<sup>102</sup> Rome: this is in reference to the Byzantine or East Roman Empire.

<sup>103</sup> *Biḍʿ* means three to nine.

<sup>104</sup> It is important to note in this story that the Qur’ān very clearly refers to the fact that he was informed by Allāh, but this is to be found nowhere in the Qur’ān. This is a clear evidence that Allāh informed him through a medium other than the Qur’ān, which lends very strong support to the assertion that he received revelation other than the Qur’ān.

For he informed them “that another part of the proof of his Prophethood was that he would inform concerning the Unseen.”<sup>105</sup> However, none of that raises him above the level of his humanity.<sup>106</sup>

Consequently, the view that the Prophet knows the Unseen contradicts the explicit words of both the Qur’ān and the Ḥadīth. As for the view that the Prophet may know some matters of the Unseen which Allāh taught him so that they may be signs of his Prophethood, it agrees with the teachings of the Qur’ān concerning the Prophets of Allāh, and all Aḥādīth which mention that the Prophet mentioned some matters of the Unseen are to be understood in this light.

This includes the Aḥādīth in which the Prophet informed about the descent of Jesus towards the end of time, for there is no doubt that this is from the Unseen matters which the Prophet could not have known unless Allāh had informed him of it. Therefore, it is from the Unseen which Allāh gave him knowledge of, and the Aḥādīth concerning the descent of the Messiah towards the end of time reach the level of *mutawātir*.<sup>107</sup> To reject something that is *mutawātir* constitutes rejecting something that is known to be from the religion by necessity because *tawātur* provides certain knowledge, not mere *ẓann* (estimation). Furthermore, the view that the Messiah shall descend towards the end of time does not conflict with his

---

<sup>105</sup> Al-Ṭabarī, *Tafsīr* (6/432).

<sup>106</sup> In fact, the Ḥadīth texts further emphasize that Allāh alone is the Knower of the Ghayb, and they do not attribute to the Prophet any claim of knowing the Unseen except that which Allāh granted him knowledge of. Amongst those Aḥādīth are the following: The statement of the Prophet: “The Keys of the Unseen are five, none knows them except for Allāh: none knows what will happen tomorrow except Allāh; none knows what is in the wombs except Allāh; none knows when it will rain except Allāh; no soul knows in which land it will die; and none knows when the Hour will be established except Allāh.” [Al-Bukhārī (no. 4420)]. His statement that none knows what will happen tomorrow, without making an exception for anyone indicates that he also does not possess that knowledge. In all of these matters, he is emphasizing the teaching of the Qur’ān that Allāh alone possesses Knowledge of the Unseen.

<sup>107</sup> Concerning this, one may look, for example, to the book *al-Taṣrīḥ bi ma tawātar fī nuzūl al-masīḥ* by al-Kashmīrī, Muḥammad.

humanity, for Allāh has related to us in the Qur’ān the story of the People of the Cave who slept:

**“in their cave for three hundred years add nine.”** [18:25]

For this reason, the majority have interpreted *al-wafāh* in the following verse:

**“(Remember) when Allāh said, ‘O Jesus, indeed, I *mutawwafika* (will take you) and raise you to Myself and purify you from those who disbelieve.”** [3:55]

to mean sleep. This is supported by the Qur’ānic Statement:

**“And He it is who *yatawaffākum* (takes you) by night and He knows what you do by day.”** [6:60]

Hence, we see that He called sleep *wafāh*. Likewise, He says:

**“Allāh *yatawaffā* (takes) the souls at the time of their death and those which have not died in their sleeps. Then He keeps those for which He has decreed death and He releases the others for a term appointed. Indeed, in that are signs for a people who give thought.”** [39:42]

Those who affirm the authority of *Ḥadīth* have mentioned a number of evidences from the Qur’ān which indicate that the *Aḥādīth* are in agreement with the Qur’ān and do not contradict it concerning the issue of the descent of Jesus toward the end of time. The Qur’ān informs that Jesus was certainly not killed, rather Allāh raised him up to Himself. He further informs that there are those of the People of the Book who will believe in him before his death, that is: the death of Jesus<sup>108</sup> as evidenced by his bearing witness against them on the Day of Resurrection:

---

<sup>108</sup> Some scholars have interpreted **“before his death”** to mean before the death of that *Kitābī* (person of the book) as mentioned in *Tafsīr al-Ṭabarī* (6/21). Al-Ṭabarī states, “The opinion most likely to be valid and true is that of those who interpret it to mean ‘there is none from the People of the Book but that he will believe in Jesus before the death of Jesus.’”

**“And they did not kill him with certainty. Rather, Allāh raised him up to Himself, and ever is Allāh Exalted in Might and Wise. And there is none from the People of the Book but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be a witness against them.” [4:157-159]**

This indicates that the People of the Book will believe in him before his death.<sup>109</sup>

Another evidence that they use is the Statement of Allāh:

**“You spoke to the people in the cradle and as a *kahl*<sup>110</sup> (middle-aged man).” [5:110]**

That is: “While he was in the cradle and as a *kahl* (middle-aged man). What is meant is that he spoke to them in child exactly as he did in middle age. The intent is to link his condition in childhood with his condition in middle age with respect to the perfection of his intellect and speech. Furthermore, this is taken as an evidence that he shall descend because he was raised up before he *yaktahil* (reached middle age).”<sup>111</sup>

Another evidence they take from the Qur’ān is the Qur’ānic Statement:

**“And when the son of Mary is presented as an example, immediately your people cry out.” [43:57]**

Then, afterwards Allāh said:

**“And indeed, he is (a sign for) knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.” [43:61]**

---

Ibn Kathīr supported this view in his *Tafsīr* (1/578), saying, “There is no doubt that what ibn Jarīr (al-Ṭabarī) has stated is correct, because the purpose of these verses was to establish the falsehood of the Jews’ claim of having killed and crucified Jesus and the agreement of the ignorant Christians who believed them. Allāh informed that the matter was not like that; it was only made to appear that way to them. They killed the one who was given his appearance while not realizing it. Then, He raised him up to himself. He is still alive, and he shall descend before the Day of Resurrection as indicated by the *Mutawātīr Ahādīth*.”

<sup>109</sup> See: al-Ṭabarī, *Tafsīr* (6/21).

<sup>110</sup> *Kahūlah* is middle age.

<sup>111</sup> Al-Bayḍāwī, *Tafsīr* (2/122).

The pronoun “he” in this verse refers back to Jesus. What is meant is “the appearance of Jesus is knowledge by which the approach of the Hour will be known, because his appearance is one of its Signs and his descent to the earth is an indication of the coming end of the world and the coming of the Hereafter.”<sup>112</sup>

In light of this, the *Mutawātir Aḥādīth* mentioning the descent of Jesus towards the end of time are from the matters of the Unseen which Allāh gave knowledge of to His Prophet, and they do not conflict with the Qur’ān as has been claimed. In fact, they explain and clarify it, and they aid us in understanding what is meant by these verses.

#### 3.1.5.4 The *Khaṣā’iṣ* (Special Qualities) of the Prophet

As for what is meant by *Khaṣā’iṣ*, the Noble Qur’ān has indicated that there are certain rulings which have been made particular to the Prophet alone. However, nothing of that alters his humanity. Some examples include:

- Of all the Prophets, only his Book served to be his miracle.<sup>113</sup>
- Only his book was *mu’jiz* (inimitable), guarded from alteration or distortion with the passage of time, comprehensive, self-sufficient, encompassing that which all the other books covered and additional material, made easy for memorization, and revealed gradually.<sup>114</sup>

<sup>112</sup> Al-Ṭabarī *Tafsīr* (25/90). Refer to it for the other opinions concerning its explanation.

<sup>113</sup> : “Say: if the men and *Jinn* were to gather together to produce the like of this Qur’ān, they could not produce the like of it even if they aided one another.” [17:88]

<sup>114</sup> “Say: if the men and *Jinn* were to gather together to produce the like of this Qur’ān, they could not produce the like of it even if they aided one another.” “Indeed, We have sent down to you *al-Dhikr* (the Reminder) and indeed, We are its Guardian.” [15:9] “And it is an ‘Azīz (mighty, unassailable) Book. Falsehood cannot approach it from in front nor from behind.” [41:41-42] “And We have sent down to You the Book as a clarification for all things.” [16:89] “Indeed, this Qur’ān relates to the Children of Israel much of that over which they disagree.” [27:76] “And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?”

- He alone was sent to all mankind.<sup>115</sup>
- He alone was sent as a Mercy to all the Worlds.<sup>116</sup>
- He alone is the Seal of the Prophets and the Messengers.<sup>117</sup>

From examining these and other examples in the Qur’ān, we find that Allāh granted the Prophet a number of qualities special to him amongst all mankind, even the Prophets, such as his being the Seal of the Prophets, being sent to all nations,<sup>118</sup> and Allāh not addressing him by his name to honour and magnify him.<sup>119</sup> He also was given certain special qualities which are not shared by non-prophets, however all or some of the Prophets share them with him, such as being aided with miracles, being guarded from sins,<sup>120</sup> and receiving revelation. Consequently, any matters which are mentioned in *Ḥadīth* which are particular to him which resemble the special qualities Allāh has granted him in the Noble Qur’ān, with the only difference being that one has been mentioned in the Qur’ān while the other has not, then it is not inconceivable that he was told of that special quality in a special revelation that was given to him.

---

[54:17] “And (it is) a Qur’ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.” “And those who disbelieve say, ‘Why is not the Qur’ān revealed to him all at once?’ Thus (it is sent down in parts), that We may strengthen your heart thereby. and We have recited it in a (distinct) recitation.” [25:32] Al-Suyūṭī, *al-Khaṣā’iṣ al-kubrā* (1/185).

<sup>115</sup> See verse (34:28).

<sup>116</sup> See verse (21:107).

<sup>117</sup> “**But (he is) the Messenger of Allāh and the Seal of the Prophets,**” [33:40]

<sup>118</sup> Al-Ashqar, *Af’āl ar-Rasūl* (1/264).

<sup>119</sup> Al-Zamakhsharī states in *al-Kaṣhāf* (3/526): “He would call him “Prophet” and “Messenger” but He would not call him by name as He said, “O Ādam” “O Moses” “O Jesus” “O David” in order to venerate him, honour him, raise his status, and mention his virtue. If you say, “Even though his name has not been mentioned in addressing him, it has been mentioned when speaking about him in the verses ‘**Muḥammad is the Messenger of Allāh**’ [48:29] ‘**Muḥammad is not but a messenger**’ [3:144]” then my response would be, “That was in order to teach people that he is the Messenger of Allāh and to train them to call him by that. Hence, there is no difference between when He addressed him and when He spoke about him.”

<sup>120</sup> See the topic of *al-’iṣmah* (Infallibility) in Section 3.2 of this chapter.

In this manner, we find that these issues raised by those who reject the authority of *Ḥadīth* have similar examples in the Qur'ān, thus eliminating their objections that the *Ḥadīth* conflicts with the Qur'ān. By now, there should remain no doubt that there is no *Ḥadīth* mentioning anything that contradicts the Qur'ān, unless we consider anything that is additional to the Qur'ān to be in contradiction with it, and none of the people of knowledge say such a thing.

### **3.1.6 Conclusion of this section**

Neither the proponents of *Ḥadīth* nor its detractors have disputed the humanity of the Prophets. This is an issue concerning which there can be no doubt or confusion. The real issue is that one group has neglected the dictates of the Station of Prophethood and Revelation. They want to make all the actions, statements and doings of a prophet or messenger – in those matters which relate to his Prophethood or Message – equal to those of any other human beings. For this reason, they considered these matters very grave and contradictory to the humanity of the Prophets, seemingly ignoring the fact that the Prophets received Revelation while the rest of mankind did not. If they desire to compare the Prophets with other human beings, they should do so with respect to their human characteristics, not with respect to their functions as prophets. The Quraysh rejected the Prophethood of Muḥammad because they only saw in him his humanity and so they were unable to see his Prophethood. They compared what he said or did in his station as a Prophet with their humanity, and hence they rejected his Prophethood and they disbelieved in his claim of receiving Revelation.

We see that upon a careful, methodical study of the Qur'ān, it becomes clear that the Station of Prophethood is very distinct from the Station of Humanity. Any academic study of the issue must distinguish between what the Prophet says or does in his capacity as human being human and that which he does in his capacity as a prophet. Furthermore, the Revelation given to the Prophet may have raised him up to very high stations, but it did not strip him of his human qualities.

The other methodological error that those who reject the authority of the Prophet's statements and actions fall into is that they cling to the texts which indicate the humanity of the Prophet, but they have omitted or neglected the texts which indicate the distinction of his statements and actions and the obligation of following him. As a result of this confusion, they have reached erroneous conclusions. They consider all that issued from the Prophet other than the Qur'ān to be human and therefore, it is prone to error just like any other human endeavour. Accordingly, they do not consider his statements and actions to have any distinction over the statements and actions of anyone else.

In this study, we will attempt to clarify the importance and distinction of the statements and actions of the Prophet as presented in the Qur'ān. In the process, we will address the evidences mentioned by both those who reject and those who affirm the authority of *Ḥadīth* to support their arguments and their opinion. And it is Allāh Alone who Guides to the Straight Path.

### 3.2 Infallibility (*ʿIṣmah*) of the Prophet

#### Introduction:

One of the most essential qualities of the prophets is that they are safeguarded (*ma`ṣūm*) from falling into sin. This quality of infallibility (*iṣmah*) is one of the most important issues related to the concept of Prophethood.<sup>121</sup> This issue is usually covered by those scholars who investigate the authority of *Ḥadīth* with the question: are the statements and actions of the Prophet a binding proof (*ḥujjah*) issuing forth from an infallible source or not?

Those who deny this quality of infallibility hold that to affirm it would contradict the Qur'ān's teachings about the humanity of the Prophets, for one of the distinguishing qualities of human beings is that they are capable of falling into error, forgetfulness, slips in judgment, and sins. The Qur'ān tells us of instances of prophets committing sins and seeking forgiveness for them. Therefore, in that regard they are just like all other human beings. Moreover, the Qur'ān has not affirmed this characteristic for any human beings.

Those who have affirmed it consider it a necessary and integral aspect of Prophethood as it is necessary to fulfil the lofty objectives of Prophethood. They serve as human models of exemplary behaviour, and they instruct their followers “to follow their lead in the worship of Allāh”.<sup>122</sup> It does not conflict with humanity; it is part and parcel of Prophethood, Divine Selection, and Revelation. Just because a person never lies or commits treachery does not mean that we can say that he is not human, particularly when the textual and rational evidences prove that he is.

---

<sup>121</sup> See section 4.1

<sup>122</sup> Al-Azamī, *The History of the Qur'ānic Text*, p. 44.

This raises some questions. What is the meaning of *`iṣmah*? Why have some rejected the concept while others have affirmed it? What are the evidences of each faction? Does infallibility (*iṣmah*) truly conflict with the humanity of the Prophets? Just what matters are they safeguarded from falling into? Are they particular to them or are they applicable to others as well? If one were to say that the Prophets are infallible with respect to the conveyance of their message, does this necessitate that they are infallible in other regards as well? If the Prophets are infallible, can they fall into error or forgetfulness? Are they infallible before being charged with Prophethood as they are afterwards? These are the issues that we shall try to clarify in this section, relying upon the Qur'ānic verses related to this issues.

### 3.2.1 The meaning of *`iṣmah*

Ibn Manẓūr said, “In the usage of the `Arabs, *`iṣmah* denotes *man`* (prevention, obstruction). Allāh's *`iṣmah* of His Servant is to prevent him and guard him from that which would destroy him. The Divine Revelation states,

**“There is no protector (*`āṣim*) today from the decree of Allāh, except for whom He gives mercy.”** [11:43]

*`iṣmah* is protection (*hifẓ*). One says, ‘*I protected him (*`aṣamtuhu*), so he was protected (in *`aṣam*),’ and ‘*I held fast to Allāh (i`taṣamtu billāh)*’ when you seek to be barred from falling into sin by His Kindness.”<sup>123</sup>*

---

<sup>123</sup> Ibn Manẓūr, *Lisān al-`Arab* (12.403-404).

The word is derived from the *ʾiṣām* of the waterskin (*qirbah*), and it is a strap or a string which is used to tie it shut.<sup>124</sup> Furthermore, Allāh tells us in the Qurʾān that he has guarded (*ʾaṣama*) His Prophet Muḥammad as in the verse:

**“And Allāh will protect you (*ya ʾṣimuka*) from the people.” [5:67]<sup>125</sup>**

In this instance, *ʾiṣmah* has been interpreted to mean protecting him physically from murder. That is, Allāh has singled out His Prophet Muḥammad with physical protection so that he may openly proclaim his message without fear of anyone.<sup>126</sup> As for the Prophets before him, some of them were killed as Allāh says:

**“and they would kill the prophets without right” [2:61]**

Therefore, according to the majority of the exegetes (*mufasssīrīn*), what is meant by *ʾiṣmah* in this verse is physical protection of the Prophet so that he may fulfil the duty of conveying his message, and this meaning of *ʾiṣmah* does not conflict with the humanity of the Prophet.

It is also possible that *iṣmah* could be intended here with a meaning more general than mere physical protection, for the verse is absolute (*muṭlaq*). It could also imply that Allāh has granted His Prophet protection from the abuse of the people, and thus, Allāh protected him from falling into falsehood, whether mistakenly or deliberately.<sup>127</sup> According to this interpretation, the verse would also indicate that the Prophet is protected from falling into any sin or anything else that would destroy him.

<sup>124</sup> Al-Ṭabarī, *Tafsīr* (6.309).

<sup>125</sup> Other evidences for *al-ʾiṣmah* include the following verses: **“And be patient for the decision of your Lord, for indeed, you are in Our eyes.”** [52:48] **“Is not Allāh sufficient for His Servant [Muḥammad]?”** [39:36] **“Indeed, We are sufficient for you against the mockers”** [15:95].

<sup>126</sup> This is indicated by the following report from ʾĀʾishah. She states: The Prophet used to have guards until this verse **“And Allāh will protect you (*ya ʾṣimuka*) from the people.”** [5:67] was revealed. He then stuck his head out of the dome and said, *“O people, go back, for Allāh has granted me protection (faqad ʾaṣamani Allāh).”*

It was reported by al-Tirmidhī, *al-Jamīʿ al-Ṣaḥīḥ* (no. 3046) who commented, *“This is a strange (gharīb) ḥadīth.”*

<sup>127</sup> Ibn Taymīyyah, *Kitāb al-nubūwwāt* (p. 235).

It is this second meaning of *`iṣmah* which has been the subject of great dispute. We shall begin by mentioning the evidences of those who reject it and then move on to the evidences of those who affirm it.

### 3.2.2 The Evidences of *`iṣmah*

This first position is in contrast to the position of those scholars who consider the Prophets to be safeguarded (*ma`ṣūm*) from falling into sin. They have mentioned many evidences for the infallibility of the Prophets. However, we shall limit ourselves here to discussing only the evidences taken from the Qur'ān and reason, not by way of rejecting the other evidences, but by way of mentioning the evidences that all parties to this debate accept it as authoritative.

#### 3.2.2.1 The Qur'ānic Evidences

According to the scholars who affirm infallibility for the Prophets, the verses of the Qur'ān indicate that the Prophets are infallible in the sense that has been disputed, namely, that they are safeguarded from falling into sin.

The Qur'ānic verses that they have used as evidence are of two categories:

- (1) Those which speak about all the Prophets
- (2) Those which speak about some of the Prophets in particular. They have used this sort of verses as evidence concerning this matter because the Sunnah of Allāh concerning His Prophets is one. Hence, whatever is true of one prophet is true about all of the Prophets, unless an evidence should indicate that a matter is particular to a certain prophet to the exclusion of the other prophets.

The first category is those verses which speak about all of the prophets:

- I. The verses which speak about Divine Selection (*al-iṣṭifā'* and *al-ijtibā'*), as in the verse:

**“Allāh chooses (*yaṣṭafī*) messengers from the angels and from mankind. Indeed, Allāh is Hearing and Seeing.” [22:75]**

Al-Rāghib al-Aṣfahānī states:

“The meaning of *al-iṣṭifā'* is to select the pure part (*ṣafw*) of something, just as *ikhtiyār* is to choose the best (*khayr*) of it, and *ijtibā'* is to choose the *jibāyah* (gathered) of it. Allāh’s Selection (*iṣṭifā'*) of one of His Servants could be in that Allāh brought him into being pure of the faults that are found in others. It could also be by selection (*ikhtiyār*) of him and by His Command, even if it is not stripped of the first.”<sup>128</sup>

That is, Allāh made them the cream (*ṣafwah*) of His Creation by way of analogy with that thing which can be purified and cleansed of tarnish. What is meant is that Allāh has chosen them (*iṣṭafāhum*), that is: He purified them (*ṣaffāhum*) of blameworthy characteristics and adorned them with praiseworthy qualities.”<sup>129</sup>

This agrees with the verse:

**“Allāh knows best where He places His message (*risālah*).” [6:124]<sup>130</sup>**

It is because of this Divine Selection that the Prophets are men of good who only do good actions and who possess only good qualities. Allāh says of them:

<sup>128</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān* (p. 283).

<sup>129</sup> Al-Rāzī, *Tafsīr* (8.19).

<sup>130</sup> It also agrees with the following verse concerning Ādam, **“Then his Lord chose him (*ijtabāhu*) and turned to him in forgiveness and guided [him].” [20:122]** And concerning Jonah, : **“And his Lord chose him (*fajtabāhu*) and made him of the righteous.” [68:50]** And concerning Joseph, : **“And thus will your Lord choose you (*yajtabīka*)” [12:6]** And concerning Moses, : **“I have chosen you (*iṣṭafaytuka*) over mankind with My messages and My words [to you].” [7:144]**

**“And indeed they are, with Us, among the chosen and the best (*al-muṣṭafayn al-akhyār*).” [38:47]**

That is, they are chosen from amongst all their other fellow human beings. *Akhyār* is the plural of *khayyir* or *khayr*, just as *amwāt* is the plural of *mayyit* or *mayt*. Allāh has judged them to be *akhyār* in an absolute sense. This encompasses goodness in every respect with regards to their actions and their characteristics, because no exception has been made and because there is no reason to regard it as having been left unnecessarily unspecified.<sup>131</sup> Allāh also says about them:

**“Indeed, they used to hasten to good deeds (*al-khayrāt*).” [21:90]**

The use of *al* before the plural *khayrāt* indicates that this is general. Thus it applies to all actions and abstentions.<sup>132</sup>

- II. The verses which indicate they have been preferred over all the worlds, such as the verse:

**“and all [of them] We preferred over all the worlds.” [6:86]**

What is meant is that Allāh preferred them over all the rest of the creation in granting them Prophethood.<sup>133</sup> This superiority (*afḍalīyyah*) of the Prophets is as a result of the great level they possessed in respect to guidance, virtue, care, avoidance of sin, devotion to Allāh, and obedience to Him such that they possessed a status superior to that of all the worlds (*‘ālamīn*). The word *‘ālam* refers to everything in existence besides Allāh; therefore, it includes the angels concerning whom Allāh says:

<sup>131</sup> Al-Rāzī, *Tafsīr* (26.189).

<sup>132</sup> Al-Ījī, *‘Aḍud al-Dīn, al-Mawāqif* (pp. 360-361).

<sup>133</sup> Al-Bayḍāwī *Tafsīr* (2.427).

**“They do not disobey Allāh in what He commands them but do what they are commanded.” [66:6]<sup>134</sup>**

### 3.2.2.2 The Rational Evidences

**(1) The evidence of miracle:** The occurrence of miracles logically necessitates infallibility. Amongst those who have used this line of argument are al-Ghazālī. He states,

“Once the proof of reason has established the truthfulness of the Prophets and Allāh’s confirmation of their truthfulness by way of miracles, then anything which contradicts what is indicated by the miracle is impossible for them as dictated by reason. The indication of the miracle conflicts with the possibility of disbelief, ignorance concerning Allāh, concealing Allāh’s Message, lying, error, mistakes in what he is conveying, falling short in proclamation (*tablīgh*), or ignorance concerning the details of the Law which he has been commanded to call to. As for commission of sin in respect to that which is particular to him and does not affect the Message, this does not indicate that they are safeguarded from it. We have rational evidence and in fact, textual evidence and consensus (for that).”<sup>135</sup>

That is, a miracle indicates that a prophet has been trusted by Allāh with His Revelation and His Law. Thus, if he were a disbeliever, Allāh would not have entrusted any of that to him, for disbelievers are daring enough to reject Allāh’s Oneness and to associate partners with Him. Therefore, they are not trustworthy and cannot be entrusted with revelation.<sup>136</sup> Al-Ashqar states,

“The usage of a miracle as evidence is sound, however its implication is limited to the claim of (receiving) the Message, its accompanying challenge (*tahaddī*), and whatever becomes established as law upon being conveyed by him in word or deed. It does not apply to other statements or actions.”<sup>137</sup>

<sup>134</sup> Al-Rāzī, *Tafsīr* (13.54).

<sup>135</sup> Al-Ghazālī, *al-Mustaṣfā* (p. 274).

<sup>136</sup> `Abd al-Khāliq, *Hujjiyyah al-Sunnah* (p. 120).

<sup>137</sup> Al-Ashqar, *Af`āl al-Rasūl* (1.150).

Therefore, the miracle accompanied by a challenge from the Prophet is equivalent to Allāh saying, “My servant has spoken truthfully, therefore obey him and follow him,” and it is a proof that he is truthful in what he says.<sup>138</sup>

**(2) The evidence of repulsion:** The Mu`tazilah have mentioned this as an evidence. They state that it is obligatory upon Allāh to protect the Prophets from falling into sin so that the people are not driven away from them due to their sin.<sup>139</sup>

The validity of this argument has been disputed however. Ibn Baṭṭāl states,

“It is invalid because the Qur’ān is in disagreement with it, for Allāh has revealed the Qur’ān containing unspecific (*mutashābih*) segments while He already knew that doing so would lead some people to disbelieve. Thus, He says:

**‘As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific (*mutashābih*)’ [3:7]**

And He says:

**“And when We substitute a verse in place of a verse - and Allāh is most knowing of what He sends down - they say, “You, [O Muḥammad], are but a forger[of lies].” [16:101]**

Thus, this substitution – which is abrogation (*naskh*) – was a cause of their disbelief just as sending it down in *mutashābih* fashion was a cause of their disbelief.<sup>140</sup>

Al-Ghazālī also disputes this argument of theirs, saying,

“We do not deem it necessary that they be safeguarded from all qualities that may drive away others for victory in warfare used to go in turns to him and to the disbelievers, and this would drive the hearts of some people away from faith, and he was not safeguarded from that, even if the falsifiers should have doubt, while at the same time he was kept from gaining literacy lest it should cause the falsifiers to doubt. Furthermore, one group fell into doubt because of

<sup>138</sup> `Iyād, *al-Shifā*, (1.487).

<sup>139</sup> Ibn Baṭṭāl, *Sharḥ ṣaḥīḥ al-Bukhārī* (20.87).

<sup>140</sup> Ibid.

abrogation, as He says, ‘**And when We substitute a verse in place of a verse...**’ [16:101] and another group fell into doubt due to the *mutashābihāt* as He says: ‘**they will follow that of it which is unspecific (*mutashābih*).**’ [3:7] This is because negation of all repulsive qualities is not a necessary implication of a miracle.”<sup>141</sup>

### 3.2.3 The Nature of *ʿIṣmah*

It has already been mentioned in section 3.1 that the Prophets possess two essential characteristics. The first of these two is humanity, an attribute that is always with them in all natural human affairs such as sleeping, eating, drinking, walking, as well as the worldly affairs that are necessary for securing people’s livelihood and do not relate to any religious law such as agriculture, construction, medical treatment, mastery of warfare, and other strictly worldly tasks. Because they are human beings, they are consequently subject to error and forgetfulness like all human beings. However, they have been chosen to bear the characteristic of Prophethood, and this is a religious characteristic because it relates to conveying and clarifying Allāh’s decrees and all the duties of the Prophets and Messengers. Because of the great many requisites and responsibilities of Prophethood that come with Divine Selection, receiving revelation, and then conveying and explaining it, it is not conceivable that it could be possible for any of them to lie, to be treacherous, or to conceal anything of that which they have been ordered to convey. Abū Ḥayyān states,

“If we were to deem any of that possible for them, all the Divine Laws (*al-Sharāʿi*) would be nullified, and we would be unable to place trust in anything that they claim Allāh revealed to them.”<sup>142</sup>

<sup>141</sup> Al-Ghazālī, *al-Mustaṣfā* (p. 274).

<sup>142</sup> Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīṭ* (7.378).

According to the Qur'ān, mankind has been obligated to believe in the Prophets, follow them, imitate their example, and obey them in full. In light of this, is it conceivable that the Prophets could then deliberately commit sin while it is their duty to clarify the sins so that they may be avoided, not so that they may be committed?

The evidences mentioned by those who affirm infallibility for the Prophets are clear in implying that it is impossible for the Prophets to fall into lying, treachery, or concealing that which they have been charged to convey. Likewise, they necessarily indicate that it is impossible for them to deliberately commit sins or disobedience. It is this reality which has come to be known by the title of infallibility (*al-`iṣmah*). It is that matter which is within the psyche of a prophet which prevents him from falling into sin and disobedience. The term *al-`iṣmah* is a technical term that has been devised to express this reality. Preferences in terminology are not something to be disputed. Furthermore, this is a Qur'ānic terminology that has been used in a number of places. For example, the wife of al-`Azīz locked the doors and tried to seduce Joseph. She then said to him as the Qur'ān relates,

**“Now come, you.”** [12:23]

Thereupon, Joseph turned away from her, and there is no reason for why he did so except that there was some matter which prevented him from acquiescing to her. This matter has been called *al-isti`ṣām*.<sup>143</sup> Later on, the wife of al-`Azīz would say as the Qur'ān relates:

**“And I certainly sought to seduce him, but he firmly refused  
(*fasta`ṣam*)”** [12:32]

---

<sup>143</sup> Linguistically, *isti`ṣām* is to seek *`iṣmah*.

The thing that guarded Joseph from falling into adultery and sin was that he saw the proof of his Lord as the Qur'ān states:

**“And he would have inclined to her had he not seen the proof of his Lord.” [12:24]**

That proof is none other than the protection which turned him away from falling into adultery because of him being one of Allāh's Chosen (*mukhlāṣ*) Servants.

The scholars have taken two different perspectives in defining *al-`iṣmah*:

**The first perspective** is that *al-`iṣmah* is a sort of protection for the infallible (*ma`ṣūm*) as a result of which he is unable to commit sin or as a result of which sin becomes impossible for him. Consequently, they define it in the following manner, “Removal of the ability of the infallible (*ma`ṣūm*) to commit sin such that he is unable to perform it because Allāh has taken away his ability to perform it.”<sup>144</sup> Thus, what is meant by “removal of the infallible one's ability” is that it becomes impossible for him to commit sin.<sup>145</sup>

<sup>144</sup> Ibn al-Najjār, Taqī al-Dīn Muḥammad ibn Aḥmad, *Sharḥ al-kawkab al-munīr* (2.167).

<sup>145</sup> Another such definition which represents this viewpoint is the following: “*al-`iṣmah* is to prepare the servant to be obedient at all times, and this is predicated upon creation of the ability to do every act of obedience.” According to al-Zarkashī in *al-Baḥr al-muḥīṭ* (3.243), al-Talmisānī attributes this definition to the Ash`arīs. However, in *Ḥujjiyyah al-Sunnah* (p. 90), Dr. `Abd al-Ghanī `Abd al-Khāliq has stated that according to the paradigm of the Ash`arīs, creation of the ability to perform acts of obedience does not necessitate that their choice is taken away, because the Ash`arīs are of the view that such choice exists even before the creation of the action and before the creation of the emergent ability to perform it. When one's choice becomes attached to a certain action and firmly resolves upon it, Allāh creates the action as well as the emergent ability to perform it. Therefore, the ability to perform sin not being created only indicates that the firm resolve is not present, not that they do not possess choice. Thus, `Aḍud al-Dīn states in *al-Mawāqif* (p. 366), “The reality of infallibility (*al-`iṣmah*) in our view is that Allāh does not create any sin in them.” Nakrī mentions in *Dustūr al-`Ulamā'* (2.234) that infallibility is “a particular quality in the psyche or body of a person which prevents him from the commission of sin.” In al-Bājūrī's *ḥāshiyah* of *al-Jawharah* (p. 84), it is defined as “Allāh's protection of an accountable individual (*mukallaḥ*) from all sins, minor and major, intentional and unintentional, before Prophethood and afterwards, while in motion and while at rest, internal and external, private and public, serious and joking, while content and while angry. The disagreement concerning some of those scenarios is not to be relied upon.”

This perspective in defining infallibility dictates that it is impossible for the *ma`šūm* to fall into disobedience or sin, either because his freedom of choice is taken away, because he is protected in a manner that makes it impossible for him to sin, or because Allāh has created in him the ability to do acts of obedience at all times. Al-Ashqar summarizes this viewpoint in the following manner,

“Allāh deprives the *ma`šūm* of the ability to commit sin or He creates a barrier that prevents the *ma`šūm* from sin.”<sup>146</sup>

This definition of infallibility has been criticized because it would mean that the *ma`šūm* does not deserve any praise for his infallibility. In this case, Allāh’s placing upon the *ma`šūm* the obligations of obedience to His commands and avoidance of sins would become meaningless as would rewarding him for his obedience and punishing him for sin.<sup>147</sup> Just as with all other adults, a prophet falls under verses such as the following:

**“And do not take alongside Allāh another deity (*ilāh*)” [17:39]**

The prophet is accountable for keeping to this just like anyone else, but this prohibition would be meaningless if the prophet had no freedom of choice. Therefore, *al-`iṣmah* does not take away the free will of the prophet, or as al-Māturīdī states, “*Al-`iṣmah* does not eliminate trials (*al-miḥnah*).”<sup>148</sup> Thus, *al-`iṣmah* does not force someone to be obedient, nor does it make him incapable of sin.

If infallibility were to deprive a person of free will, some people would have justified their lack of faith or obedience, arguing that the prophet is *ma`šūm* and has the ability to do

<sup>146</sup> Al-Ashqar, *Af`āl al-Rasūl* (1.143).

<sup>147</sup> `Abd al-Khāliq, *Ḥujjiyyah al-Sunnah* (p. 88).

<sup>148</sup> Abū al-Baqā’, *Kitāb al-Kullīyāt* (1.645).

acts of obedience while being unable to commit sin. However, the Prophet used to emphasize his humanity to people time and again:

**“Say, ‘I am only a man like you’” [18:110]**

And thus, he was given responsibilities by Allāh as Allāh says:

**“Then declare what you are commanded and turn away from the polytheists.” [15:94]**

He was commanded to worship his Lord as Allāh says:

**“So exalt the praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).” [15:98-99]**

He was commanded to seek forgiveness for his sin as Allāh says:

**“And ask forgiveness for your sin” [40:55]**

He was fearful of falling into disobedience as Allāh says:

**“Say, ‘Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.’” [6:15]**

**The second perspective** on infallibility is that it does not prevent the *ma`ṣūm* from committing sin, but rather it turns him away from it in a manner that does not deprive him of free will. For this reason, the proponents of this view have defined infallibility as “redirecting the causes of sin away from sin by way of invitation and intimidation (*al-targhīb wa al-tarhīb*) that Allāh inspires them with.”<sup>149</sup> Thus, according to this, infallibility is

---

<sup>149</sup> Ibn al-Najjār, Taqī al-Dīn Muḥammad ibn Aḥmad, *Sharḥ al-kawkab al-munīr* (2.167). It has been defined in other manners as well. For example, Imām al-Rāzī defines it thus in *Muḥaṣṣal Afkār al-Mutaqaddimīn* (p. 159), “It is that matter which Allāh does to His servant as a result of which he would not commit sin, however it does not reach to the level of forcing him.” The Mu` tazilah defined it as “the creation of bounties (*altāf*) which bring one nearer to obedience.” *Altāf* is the plural of *lutf*. In the parlance of the Mu` tazilah, it is “for Allāh to do with His servants that which brings them nearer to obedience and distances them from sin without going to the extent

renunciation of sin on account of the invitation and intimidation that Allāh inspires him with. It should be noted here that this definition has not restricted infallibility to the Prophets which seems to imply that it is possible for both prophets and non-prophets. However, ibn Ḥajar has clarified that the difference between prophets and non-prophets is that it is a necessity in the case of prophets and merely possible in the case of non-prophets.<sup>150</sup> Therefore, a non-prophet may receive *ʾiṣmah* from falling into sins as a prophet would, however the difference is that it is never absent from a prophet while it could be for non-prophets. Therefore, *al-ʾiṣmah* is like all the other characteristics that are necessary for prophets such as trustworthiness, truthfulness, etc. However, just because they are necessary qualities for prophets does not mean that others do not possess them. Therefore, just because these are necessary qualities of prophets does not mean that every individual of their nation has necessarily fallen into betrayal of trust or lying in order for the prophets to be distinguished from them. Likewise, the *ʾiṣmah* of the Prophets from disbelief does not necessarily mean that every individual of their nation has at some point fallen into disbelief.<sup>151</sup> For this reason, it was common for scholars to ask Allāh for *ʾiṣmah* from sins,<sup>152</sup> intending by that security to avoiding sin. Thus, the term *ʾiṣmah* is not used concerning anyone besides the Prophets and angels except if it used with its linguistic meaning, security

---

of forcing them.” [al-ʾAṭṭār, Ḥasan, *Ḥāshiyah al-ʾAṭṭār ʾAlā Jamʾ al-Jawāmiʾ* (2.488). What is meant by forcing them is to deprive them of free will because it is the point at which one cannot be held accountable. al-Ḥumaydī has defined it as “Holding fast to obedience and refusal to sin, while the *ma ʾṣūm* is the one who is well-fortified from disobedience of Allāh.” [*Tafsīr gharīb mā fī al-Ṣaḥīḥayn al-Bukhārī wa Muslim* (1.235)] The author of *al-Bidāyah* has defined it as “A bounty (*luṭf*) from Allāh that leads the servant to do good and rebukes Him from doing evil while allowing him his free will in order that he be tested.” [Abū al-Baqāʾ, *Kitāb al-Kullīyyāt* (1.645).

<sup>150</sup> Ibn Ḥajar, *Fath al-Bārī* (11.501).

<sup>151</sup> ʾAbd al-Khāliq, *Ḥujjiyyah al-Sunnah* (p. 94).

<sup>152</sup> For example, Imām al-Shāfiʾī states in *al-Risālah* (p. 146), “And I ask Allāh for *al-ʾiṣmah* and success (*al-tawfiq*).”

from someone. This is different from the prophet or the angel who, by necessity, possesses security, for while anyone else may happen to possess this quality, it is not necessarily so.<sup>153</sup>

This alleviates the doubt that has troubled some people concerning the issue of *al-ʿiṣmah* for they felt that it conflicts with the humanity of the Prophets. However, the mere fact that a person has not committed any disbelief, lying, or betrayal of trust does not necessitate that he is not human! The only difference between the infallible prophets and all other fallible human beings is that the *ʿiṣmah* of the Prophets is necessary. Therefore, the Prophets cannot fall into disbelief, lying, betrayal or trust, or neglect in proclaiming their message. As for any other human being, it may be impossible for him to fall into some of those things, but this does not make them infallible from sin by way of necessity.

The other matter mentioned by those who have adopted this second view which further emphasizes that infallibility does not conflict with the humanity of the Prophets is that it does not strip them of their free will. Therefore, a prophet continues to possess free will and accountability.

Imām al-Rāzī has put forth an explanation of the causes of infallibility which further clarifies its realities. He states,

“The causes of infallibility are four matters. **One of them** is that he possesses in his body or his psyche a particular quality which produces a natural faculty that prevents wickedness. That is, he is psychologically prepared to not fall into wickedness. This explains how he avoided falling into disobedience and sin before being sent as a prophet. **The second** is that he will come to have knowledge of the flaws of sin and the virtues of acts of obedience. This complete knowledge is attained after being sent as a prophet. **The third** is that this knowledge is reemphasized by the continuous revelation and clarification from Allāh. **The fourth** is that whenever he does anything such as not taking the best course of action or forgetting something, he is not left alone. He is

---

<sup>153</sup> Ibn al-Najjār, Taqī al-Dīn Muḥammad ibn Aḥmad, *Sharḥ al-kawkab al-munīr* (1.372).

immediately rebuked and made aware of it. His affair is made tight as a result. Whenever these four matters come together in an individual, he shall be *ma`ṣūm* from committing sins without a doubt because the faculty of restraint will have taken hold in the core of his psyche. When this is supplemented with complete knowledge of the happiness contained in obedience and the misery contained in disobedience, this knowledge aids him in acting according to that psychological faculty. Then, the revelation completes all of this. Furthermore, the fear of being taken to account for something little further strengthens this alertness. When all of these affairs come together, the reality of infallibility (*al-`iṣmah*) is attained.”<sup>154</sup>

Thus, according to al-Rāzī, infallibility is attained by a number of matters coming together in a prophet whereas they do not come together in that manner for anyone else. Thus, they guard him from falling into disobedience. If he should fall into any error, forgetfulness, or misjudgment, he is not left without rebuke or reminder. If we should combine the causes mentioned by al-Rāzī with those mentioned by al-Rāghib al-Aṣfahānī in his definition of *al-`iṣmah*, we gain a fuller picture of what the scholars mean by *al-`iṣmah*. He states,

“(It is) Allāh’s Protection of the Prophets by way of especially granting them purity of being, along with what He has granted them of physical and spiritual virtues; then, with aid and making their feet firm; then, by sending down tranquility upon them, by protecting their hearts, and with divine support (*al-tawfīq*).”<sup>155</sup>

This makes clear what the scholars mean by *al-`iṣmah* and that, in essence, it is a collection of special grants Allāh has given to the Prophets in a continual manner, such as spiritual faculties, purity of being, inspiration, knowledge, support, and guidance to obedience. They have noted that the *ma`ṣūm* is prevented from committing sin because of the combination of all of these matters as stated by al-Rāzī and al-Aṣfahānī, not because he is

<sup>154</sup> Al-Rāzī, *Muḥaṣṣal afkār al-mutaqaddimīn wa al-muta’akhhirīn* (p. 159).

<sup>155</sup> Al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān* (p. 337).

unable to commit sin as al-Rāzī stated that what Allāh does with the *ma`šūm* does not reach the level of forcing him such that accountability is removed.

To a great extent, the issue of prophetic infallibility is similar to the issue of stipulating upright character (*al-`adālah*) for the acceptance of the narrations of narrators. The sages have defined *al-`iṣmah* as “a faculty which prevents one from wickedness. It is attained by knowledge of the flaws of disobedience and the virtues of acts of obedience. It is reaffirmed by the continuous revelation of commands and prohibitions as well as censure for the commission of minor sins and failing to choose the best course of action.”<sup>156</sup> As for *al-`adālah*, it has been defined as “a faculty in the soul which prevents one from commission of sins, even the base minor sins and the permissible but lowly acts.”<sup>157</sup> The distinction between them is that *al-`iṣmah* does not merely consist of a spiritual faculty, it is also Allāh’s Divine Blessing of continuous revelation and correction of mistakes, whereas *al-`adālah* does not possess these additional qualities.

Therefore, *al-`iṣmah* is one of the fruits of Prophethood and Divine Selection for revelation. Whomsoever Allāh selects to give him revelation, He grants him *al-`iṣmah* as that is a necessary dictate of revelation, just as He granted the Prophet Muḥammad *ṣmah* from forgetting what he was taught to recite when He said:

**“We will make you recite, [O Muḥammad] so you will not forget,” [87:6]<sup>158</sup>**

Having affirmed infallibility for the Prophets, we shall now investigate which sort of sins and which sort of matters the Prophets are infallible from.

<sup>156</sup> `Aḍud al-Dīn, *al-Mawāqif* (p. 366).

<sup>157</sup> Al-Shirbīnī, *al-Iqnā`* (2.409).

<sup>158</sup> See: ibn `Āshūr, *Tafsīr al-tahrīr wa al-tanwīr* (30.279).

### 3.2.4 Categories of *`Iṣmah*

It is not conceivable for sins, be they major or minor, to be committed by any human being except in one of the following fashions: deliberately, forgetfully, accidentally or out of misunderstanding. When one sins deliberately, he resolves to commit a prohibited action while believing it to be prohibited. By sinning forgetfully, or one might say heedlessly or unintentionally, what is meant is that he does a prohibited action while unmindful and not remembering that it is prohibited. To commit sin out of misunderstanding is to intend the prohibited action while believing it to be permissible because of an error in understanding the evidence of its prohibition. As for accidentally, it is to do a permissible action and fall into something prohibited as a result of that.<sup>159</sup>

Also, in some cases, a person may not sin at all, but he may choose a course of action he considers correct, only to discover that his decision was inferior. In other words, he failed to take the best course of action.

#### 3.2.4.1 Infallibility in Doctrine (*I'tiqād*)

The scholars are in consensus that the Prophets are infallible in creed, and therefore safe from disbelief of all types, apparent or subtle. They are in consensus that they are *ma`ṣūmīn* from falling into that deliberately, and the majority of them are of the view that they are also *ma`ṣūmīn* from falling into that unintentionally. Therefore, none of them has ever done anything which contradicts Monotheism (*tawḥīd*) such as worshipping and glorifying other than Allāh, such as prostrating to an idol or rejecting His Existence or His

---

<sup>159</sup> `Abd al-Khāliq, *Hujjīyyah al-Sunnah*, (p. 124).

Oneness. They are safeguarded from this even before Prophethood and even more so afterwards, nor is it possible for them to fall into disbelief in their childhood due to following their parents.<sup>160</sup> Thus, we find the Prophet Muḥammad hated the idolatry of his people even and refused to partake in it even before being commissioned as a prophet.<sup>161</sup>

#### 3.2.4.2 Infallibility in Proclamation of the Message (*al-Tablīgh*)

All scholars of the Ummah are of a consensus that the Prophets are *ma`ṣūmīn* from lying and distortion with respect to anything that relates to proclamation of the message or the claim of Messengerhood. Otherwise, they could not be trusted to convey the message. They are in agreement that it is not possible for them to fall into this, whether intentionally or unintentionally, although there are some who consider this to be possible to occur unintentionally. They claim that complete avoidance of that is not possible.<sup>162</sup> In any case, with regards to proclamation, the Prophets are infallible in all respects, whether great or small. The followers of religions agree that they must be infallible with respect to deliberately lying about anything which their miracles indicate they must be truthful in, such as their claim of being given a Message and what they are conveying from Allāh to the creatures. Numerous scholars have reported a consensus that they are safeguarded

---

<sup>160</sup> Ibn Abī Sharīf al-Maqdisī, *al-Musāmarah bi sharḥ al-musābarah*, (p. 227); cited in *Dirāsāt uṣūlīyyah*, al-Ḥafnawī, Muḥammad (p. 21).

<sup>161</sup> Al-Azami, *The History of the Qur'ānic Text*, p. 25.

<sup>162</sup> Al-Rāzī, *Tafsīr* (3.7).

(*ma`šūmīn*) from lying or distortion in any matter related to proclamation.<sup>163</sup> As for saying something false unintentionally or out of forgetfulness, the majority have also negated this.<sup>164</sup>

### 3.2.4.3 Infallibility in Judgments and Verdicts (*al-Aḥkām wa al-Futyā*)

The Prophets are infallible with regards to anything related to issuing verdicts. By consensus, it is not conceivable for them to err deliberately in that regard. Abū Ḥayyān has reported the claim of consensus on this matter from ibn Abī al-Faḍl al-Mursī who said,

“They are in consensus that it is impossible for them to err deliberately in issuing verdicts.”<sup>165</sup>

As for unintentional errors, this is disputed as some have considered it possible while others have rejected that view.<sup>166</sup> This matter shall be explored further when we come to the issue of the Prophet exercising independent judgment (*ijtihād*) and whether or not he can err in that.

---

<sup>163</sup> See Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīṭ* (1.314). He reports the statement of Muḥammad al-Mursī, “The Ummah is in consensus concerning their `iṣmah from lying and distortion with respect to anything relating to proclamation, although some people have deemed such a thing to be possible if done out of forgetfulness.” In *Minḥāj al-Sunnah al-Nabawīyyah* (1.470-471), ibn Taymīyyah states, “They are in agreement that the Prophets are infallible in whatever they convey from Allāh. This is the purpose of Messengerhood, as the messenger is the one who conveys from Allāh His Commands, Prohibitions, and Reports, and they are infallible in their proclamation of the Message by the agreement of the Muslims such that it is not possible that any error could enter into that permanently.”

<sup>164</sup> Aḍud al-Dīn, *al-Mawāqif* (p. 358); al-Shanqīṭī, *Aḍwā' al-bayān* (4.118).

<sup>165</sup> Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīṭ* (1.314).

<sup>166</sup> Al-Rāzī, *Tafsīr* (3.28).

### 3.2.4.4 Infallibility in Actions (al-Af'āl)

The Prophets possess infallibility from disobedience (*ma`ṣiyah*) and sin (*dhanb*). The distinction between the two is that the term *ma`ṣiyah* is indicative of a prohibition, and the term *dhanb* implies that the guilty party is deserving of punishment.<sup>167</sup>

The majority of scholars divide acts of disobedience (*ma`āṣī*) and sins (*dhunūb*) into major and minor based on the following verse:

**“If you avoid the major sins (*kabā'ir*) which you are forbidden, We will remove (*nukaffir*) from you your lesser sins (*sayyi'āt*) and admit you to a noble entrance [into Paradise].” [4:31]**

The usage of the word *kabā'ir* indicates that there is a corresponding category as well, that of minor sins (*al-ṣaghā'ir*). In this verse, the Qur'ān has termed them *sayyi'āt* and informed that avoidance of the major sins is an expiation for the minor sins.<sup>168</sup>

### The Opinions of the Scholars Concerning Infallibility in Actions

The *Ummah* has differed concerning this issue, reaching eight different opinions:

**The first opinion:** It is conceivable that they could intentionally commit major sins. It goes without saying that those who considered this possible also considered it possible for them to commit them unintentionally as well as to commit both types of minor sins. They considered this possible both before and after Prophethood. This opinion has been attributed

<sup>167</sup> Al-`Askarī, *al-Furūq al-lughawīyah* (1.503).

<sup>168</sup> This dichotomy is also indicated by the following verse: **“Those who avoid the major sins (*kābā'ir al-ithm*) and immoralities (*al-fawāḥish*), only [committing] slight ones (*al-lamam*).” [53:32]** the exegetes (*mufasssīrūn*) are of the view that *al-lamam* in this verse refers to the minor sins (*al-ṣaghā'ir*).

to *Ahl al-Ḥadīth* and ibn Taymīyyah,<sup>169</sup> and al-Rāzī has attributed this to the Ḥashawīyyah.<sup>170</sup>

Ibn al-Ḥājib states in his manual on *al-Uṣūl*,

“The majority are of the view that it is rationally impossible for the Prophets to commit disobedience.”<sup>171</sup>

**The second opinion:** It is conceivable for them to commit a major sin<sup>172</sup> unintentionally, or by way of an erroneous understanding (*al-khaṭ' fī al-ta'wīl*).<sup>173</sup> It has been said that this is the majority view.<sup>174</sup>

**The third opinion:** It is conceivable for them to commit minor sins, but not major sins.<sup>175</sup> This is the view of al-Ṭabarī and others from the jurists, speculative theologians, and the traditionists.<sup>176</sup> According to ibn Baṭṭāl, this is the view of *Ahl al-Sunnah*.<sup>177</sup> They have mentioned a number of evidences for this view. For example, Allāh addresses His Messenger, saying:

**“That Allāh may forgive for you what preceded of your sin (*dhanb*) and what will follow” [48:2]**

<sup>169</sup> Concerning ibn Taymīyyah, al-Ashqar states in *Af'āl al-Rasūl* (1.145-146), “His statement appears to imply that he considers it possible for sins to issue forth from them, be they major or minor. Thus, he does not consider the prophet to possess *ishmah* from committing sin or disobedience. Rather, he possesses *ishmah* from continuing on that sin without repenting and from being allowed to continue in conveying some aspect of the Law in a manner that is incorrect.” However, the attribution of this opinion to ibn Taymīyyah is dubious, for elsewhere, ibn Taymīyyah has clearly stated that the Prophets are safeguarded from deliberate commission of major sins as shall be mentioned elsewhere.

<sup>170</sup> The term Ḥashawīyyah is an attribution to *al-ḥashw* or *al-ḥashā*. These are a group of people who understood the texts according to their literal meanings and adopted anthropomorphism (*al-tajsīm*). [Muṣṭafā, Ibrāhīm *al-Mu'jam al-wasīf* (1.177)]

<sup>171</sup> Al-Shanqīṭī, *Aḍwā' al-bayān* (4.117).

<sup>172</sup> With the exception of disbelief or lying concerning those matters in which they must be truthful as indicated by their miracles, as has already preceded.

<sup>173</sup> Ḥaḍud al-Dīn, *al-Mawāqif* (3.427).

<sup>174</sup> Ḥaḍud al-Dīn, *al-Mawāqif*, p. 359; also see: al-Alūsī, *Rūḥ al-ma'ānī* (16.274), al-Khādimī, *Barīqah maḥmūdīyyah* (1.259).

<sup>175</sup> Without continual persistence in committing the minor sin because that would render it a major sin as has preceded.

<sup>176</sup> Al-Qurṭubī, *Tafsīr* (1.308). Cf. *Sharḥ ṣaḥīḥ al-Bukhārī*, ibn Baṭṭāl (10.140); he attributes this view to *Ahl al-Sunnah*.

<sup>177</sup> Ibn Baṭṭāl *Sharḥ ṣaḥīḥ al-Bukhārī* (20.87).

Thus, He attributes to him sin.<sup>178</sup>

Thus, the proponents of this view have said that the mention of the sins of the Prophets in the Qur'ān is apparent.<sup>179</sup>

**The fourth opinion:** It is inconceivable for them to commit major sins, but it is conceivable for them to deliberately commit minor sins, except those which are repulsive such as lying or giving less than is due (in transactions). This is the view of the majority of the *Mu'tazilah*.<sup>180</sup>

**The fifth opinion:** The prophets are infallible with respect to committing minor sins intentionally, although it is conceivable for them to commit them unintentionally or due to an incorrect understanding, so long as it is not from the base minor sins. Al-Jāhiz has also stipulated that this is noted to them so that they become aware of it. Many jurists have followed him in this view.<sup>181</sup>

**The sixth opinion:** It is inconceivable for them to ever commit a major or minor sin deliberately, while it is conceivable for them to commit one due to a particular rationalization or understanding (*ta'wīl*). This is the view of al-Jubbā'ī.<sup>182</sup>

**The seventh opinion:** It is inconceivable for them to commit major or minor sins except unintentionally or by way of error. However, they are taken to account for any such

---

<sup>178</sup> Also, Allāh has mentioned the sins of His Prophets in the Qur'ān. He states: “**And Ādam disobeyed his Lord and thus went astray.**” [20:121] And Noah said to His Lord: “**indeed my son is of my family**” [11:45] And so he asked Allāh to save him, while Allāh had previously addressed him, saying: “**And do not address Me concerning those who have done wrong; they are surely to be drowned**” [11:37] Also, Abraham said: “**And Who I hope will forgive me my sin (khaṭī'ah) on the Day of Recompense.**” [26:82]

<sup>179</sup> For their evidences, cf. *Ṣaḥīḥ al-Bukhārī, ibn Baṭṭāl* (20.87).

<sup>180</sup> Al-Rāzī, *Tafsīr* (3.8); cf. al-Shanqītī, *Aḍwā' al-bayān* (4.118).

<sup>181</sup> Al-Nafrāwī, *al-Fawākih al-dawānī* (1.229), *Mughnī al-muḥtāj* (17.223), al-Ramlī, *Fatāwā* (6.75).

<sup>182</sup> Al-Rāzī, *Tafsīr* (3.8).

action that they commit, even though their nations are pardoned for falling into sin in this manner because their knowledge is greater and they have more proofs. Thus, they are able to avoid that which others are not.<sup>183</sup>

**The eighth opinion:** They do not commit any major or minor sins or anything that would diminish a person's manhood whatsoever, intentionally or unintentionally, nor due to a certain rationalization (*ta'wīl*) or error (*khaṭ'*), not before Prophethood nor afterwards. This is the view of the Imāmīyyah and of Abū Ishāq al-Isfarāyīnī, Abū al-Faḥ al-Shahristānī, and Qāḍī `Iyāḍ. In fact, it is claimed that this is the view of the adept scholars (*al-muḥaqqiqīn*).<sup>184</sup> Ibn Taymīyyah stated that this is a view of a party of later scholars,<sup>185</sup> and a large body of jurists from the followers of Mālik, Abū Ḥanīfah, and al-Shāfi`ī.<sup>186</sup> Their evidence for this view – besides the verses that we have already mentioned as evidence of their infallibility – is that they are too noble in the sight of Allāh for any sin to issue from them, and we have been commanded to follow them in their actions and their conduct in an unrestricted fashion without consideration of any other factor. Thus, if we were to deem minor sins conceivable for them, it would not be possible to follow their guidance, as every single action of theirs somehow relates to something desirable, permissible, or prohibited. It would not be correct for a person to be commanded to follow something which could be a sin, particularly for those of the legal theorists (*uṣūlīyyūn*) who are of the view that actions take precedence over

---

<sup>183</sup> This view has been mentioned by al-Rāzī (3.8) and Abū Ḥayyān (1.314) without actually attributing it to anyone in particular.

<sup>184</sup> Al-Bayrūtī, *Asnā al-maṭālib* (4.175); al-Rāzī, *Tafsīr* (3.8); al-Khādimī, *Barīqah maḥmūdīyyah* (1.262).

<sup>185</sup> Ibn Taymīyyah, *al-Fatāwā* (10.296).

<sup>186</sup> Al-Qurṭubī, *Tafsīr* (1.308).

statements if there is a conflict between the two.<sup>187</sup> Furthermore, if they were to commit sin, they would be in a lower status than the sinners of their nation because they are so noble, and this is something impossible. Furthermore, their testimony would then be unacceptable and it would be an obligation to rebuke them and trouble them so that they not be worthy of punishment. Also, they cannot do anything that goes against what they have been commanded because they have been selected (*muṣṭafawn*) and because Iblīs did not count them among those he would send astray.<sup>188</sup>

### 3.2.5 The Conclusion Concerning *ʿIṣmah*

As for the opinion that Prophets can commit major or minor sins intentionally, then this is something impossible, particularly after being granted Prophethood, for they are the most knowledgeable of mankind concerning the greatness of Allāh's Right. Given that sin is to deliberately oppose an order, how could any prophet deliberately intend to oppose a command or prohibition from Allāh, irrespective of whether it is a minor sin or a major sin, for all of these are the same with regards to the right of Allāh. Furthermore, the division of sins into major and minor is only with respect to the type of disobedience the person is committing. For that reason, the opinion that the Prophets could commit major sins or minor sins deliberately or intentionally is incorrect. Even those who said that it is logically conceivable acknowledge that it has not actually occurred in practice.<sup>189</sup>

Furthermore, when considered from another perspective, the Qur'ān tells us that the Prophets committed sins and errors, just as it also attributes to them the word disobedience

---

<sup>187</sup> *Ibid.*

<sup>188</sup> Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīṭ* (1.314).

<sup>189</sup> Al-Shanqīṭī, *Aḍwā' al-bayān* (4.118).

(*ma`ṣiyah*). Thus, the opinion that they cannot fall into anything of the sort at all, whether unintentionally or otherwise, before Prophethood or afterwards, is not consistent with the verses of the Noble Qur`ān that have preceded. This conclusion that we have reached is commensurate with the second opinion, and Allāh knows best.

Furthermore, it is our conclusion that after receiving Prophethood, the Prophets are *ma`ṣūmūn* from disbelief, from lying in their declaration of the Message, and from intentional error in issuing verdicts for it is similar in meaning to proclamation. Even if they should err in their judgment (*ijtihād*), they are *ma`ṣūmūn* from being allowed to continue in error, particularly with regards to making known the ordinances of the religion.<sup>190</sup> They are infallible from deliberately falling into major or minor sins because they are an example to be followed.

Therefore, any such sin that they have fallen into is either from before their Prophethood when they had no such responsibility, or they fell into it due to their humanity, as a result of incorrect understanding (*khaṭa' fī al-ta'wīl*), inattentiveness (*sahw*), forgetfulness (*nisyān*), or a slip (*zallah*).<sup>191</sup> This understanding can be gained from the following quote of al-Dawānī,

---

<sup>190</sup> Al-Sarakhsī, *Uṣūl al-Sarakhsī* (1.318).

<sup>191</sup> An example of the Prophets falling into sin because of an error in understanding is Noah, asking His Lord to save his son. He did so because of his understanding of Allāh's Statement: **"Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed."** [11:40] Noah understood that his son was included amongst his family whom Allāh ordered him to bring on the ship as can be seen from his statement: **"My Lord, indeed my son is of my family"** [11:45] Another example is Abraham seeking forgiveness for his father. Also, there is the example of Jonah leaving his people in anger that they did not respond to his call thinking that he had fulfilled his duty and that Allāh would not constrain matters for him. Thus, Allāh says of him: **"And [mention] the man of the fish, when he went off in anger and thought that We would not constrain [matters] for him."** [21:87] An example of them committing sin of forgetfulness is Ādam's eating from the tree as Allāh says: **"But he forgot, and We found not in him determination."** [20:115] An example of a slip committed by one of the Prophets is Moses' killing of the Egyptian. Killing is a major sin, but it was an accidental killing. The intent of Moses was only to thwart him, but he ended up killing him as the Qur`ān states: **"So Moses struck him and [unintentionally] killed him."** [28:15].

“The adept scholars (*al-muḥaqqiqūn*) from amongst the traditionists (*al-muḥaddithīn*) and the Pious Predecessors (*al-Salaf al-Ṣāliḥ*) hold that they are infallible from committing major and minor sins deliberately. Thus, any report of them lying or sinning, if it is from an *āḥād* route, it is rejected, and if it is transmitted by way of *tawātur*,<sup>192</sup> then it is to be rationalized. If that is not possible, it is understood to have occurred as a result of forgetfulness, neglecting to take the best course of action, or before their mission (*al-ba`thah*).”<sup>193</sup>

However, we do not agree with him and those who have adopted his method of rejecting *āḥād* reports, particularly those *aḥādīth* that are at the pinnacle of authenticity such as the ones that have been reported by al-Bukhārī and Muslim and have been accepted by the *Ummah*. How can recourse be made to rejecting such *aḥādīth*? Why should they not be dealt with in the same manner as the *mutawātir* by interpreting them in a manner consistent with the infallibility of the Prophets rather than rushing to reject them? It is preferable to employ all of the texts rather than to neglect them. These scholars have justified their rejection of these *aḥādīth* by saying that “... it is easier to attribute error to the narrators than it is to attribute sins to the Prophets”.<sup>194</sup> “As for any such report that is established by way of *tawātur*, so long as we can find some alternate interpretation for it, we shall do so and divert it from its apparent meaning because of the evidences for infallibility. However, anything

<sup>192</sup> *Tawātur* is narration of a report from multiple routes in such a manner that one has completely certainty that the various narrators could not have conspired together to fabricate such a report, nor could they have simply heard it from one another. Such narrations are called *mutawātir*. Any report that does not reach this level is said to be *āḥād*.

<sup>193</sup> Al-Khādimī, *Barīqah maḥmūdīyyah*. (1.260)

<sup>194</sup> `Aḍud al-Dīn, *al-Mawāqif* (p. 361). Al-Rāzī has adopted this approach as well; in his *Tafsīr* (18.96), he comments on the Agreed Upon *ḥadīth* of Abū Hurayrah “**Abraham only told three lies...**” saying, “There is no doubt that absolving Abraham of lying is more important than absolving a group of unknowns of lying.”

In another place (22.161), he states, “Attributing falsehood to its narrators is preferable to attributing it to the Prophets, peace and salutations be upon them.”

However, in our view, the preferred route is to understand lying (*kadhīb*) in this *ḥadīth* to refer to indirect speech (*al-ma`ārīḍ*) as al-Rāzī himself has mentioned in his *Tafsīr* (2.59), (22.161). Alternatively, one might say that Abraham attributed lying to himself by way of belittling himself while it was not truly a lie. Thus, he states in the famous *Ḥadīth* of Intercession, “**I had told three lies...**” However, our Prophet Muḥammad has related to us in the first *ḥadīth* what Abraham had said. Hence, there is no justification to reject the *ḥadīth*.

that we cannot find an alternative for, we understand it to have occurred before his mission (*al-ba`thah*), to be an example of leaving off the best course of action or to be minor sins which occurred unintentionally. However, the fact that they occurred by way of leaving off the best course of action or minor sins committed unintentionally does not conflict with calling them sins.<sup>195</sup> Furthermore, Ibn Taymīyyah has made note of a very important matter: the Prophets are not merely safeguarded from committing sins deliberately, they are also safeguarded from being allowed to continue in sin.<sup>196</sup> The evidence for this is that no place in the Qur’ān is the sin of any prophet mentioned – either by way of error, forgetfulness, or one of the other manners that we have clarified – except that it then goes on to mention that prophet’s repentance from that sin and seeking forgiveness for it. Ibn Taymīyyah states,

“Allāh, Exalted is He, has not mentioned anything of that sort in the Qur’ān concerning any of the Prophets except that alongside it is mention of repentance and seeking forgiveness (*al-tawbah wa al-istighfār*).”<sup>197</sup>

This does not conflict with the obligation of following their example in the least, as Ibn Taymīyyah states,

“It is known that following their example is only legislated with respect to those matters which were approved from them, not those which they were prohibited from and those which they retracted from, just as it is only obligatory to obey their commands and prohibitions that were not abrogated. However, as for any command or prohibition that was abrogated, it is impermissible to treat it as something commanded or prohibited, to say nothing of obeying him and following him in that. Similarly, their arguments that sins conflict with perfection, that they are hideous when performed by someone who has received great blessing, that they cause repulsion, or any other similar rational arguments, this is only true if they continue in that

<sup>195</sup> Ḥ Aḍud al-Dīn, *al-Mawāqif*, (p. 361).

<sup>196</sup> Ibn Taymīyyah, *al-Fatāwā* (15.51).

<sup>197</sup> *Ibid* (10.296).

without retraction. However, sincere repentance which is accepted by Allāh takes its performer to a level even greater than the one he was at.”<sup>198</sup>

Therefore, the only way that we can know that any action is regarded as a sin for a prophet is if it is accompanied by that prophet seeking forgiveness and repenting from that action. As for all other actions, they are not sins even if people mistakenly deem them as such.

As for Allāh charging His Prophet with the obligation of seeking forgiveness for his sin, it does not indicate that he has fallen into disobedience, because it is an address for him as well as for his nation which is also included in this duty.<sup>199</sup> Thus, the command to seek forgiveness does not necessitate the commission of sin any more than the prohibition against committing polytheism (*shirk*) necessitates that he committed *shirk*.<sup>200</sup> Likewise, Allāh stating that He shall forgive all his past and future sins does not indicate that he actually committed a sin. It only indicates such a sin as may occur from him by way of error, forgetfulness, or a slip due to human weakness. Thus, Allāh will forgive him any such sin if it should so happen. It is similar to the saying “your sin is forgiven if you should have any sin. It does not necessitate the existence of sin”.<sup>201</sup> As for the verse:

**“And We removed from you your burden,”** [94:2]

Al-Khādimī mentions that it has been interpreted in the following manner,

“The burden (*al-wizr*) is those matters which occurred from the Prophet before Prophethood and were then prohibited for him after it. He was very concerned

<sup>198</sup> *Ibid* (2.337).

<sup>199</sup> Al-Khādimī, *Barīqah maḥmūdīyyah* (1.263).

<sup>200</sup> As in the verse: **“And never be of those who associate others with Allah (*al-mushrikīn*).”** [6:14, 10:105, 28:87]

<sup>201</sup> Al-Khādimī, *Barīqah maḥmūdīyyah* (1.263).

about them and they weighed heavily upon him due to his perfect level of fearing Allāh (*al-khashyah*).<sup>202</sup>

Furthermore, not once does the Qur'ān allude to any sin committed by the Prophet Muḥammad which he was ordered to seek forgiveness for nor that he actually sought forgiveness for any sin.<sup>203</sup>

As for those matters for which the Prophet Muḥammad has been rebuked in the Qur'ān such as ransoming the prisoners, concealing the issue of Zaynab, prohibiting for himself that which Allāh had made lawful in order to please his wives, frowning in the face of the blind man who came to him in order to learn, and other than that, some people have deemed this to be an evidence against prophetic infallibility. However, none of that is to be considered as disobedience to Allāh because He did not command him to repent or seek forgiveness for it nor did He mention that he sought forgiveness or repented after being rebuked. By undertaking such actions, the Prophet was only guilty of not taking the best course of action, and the likes of this is not called a sin, as al-Alūsī states,

“It is only a sin with respect to him to go against the best course of action because of his noble status.”<sup>204</sup>

---

<sup>202</sup> Ibid.

<sup>203</sup> As the Qur'ān does not mention any sin on the part of the Prophet, he alone amongst all the Prophets has been specially honoured by being granted the Great Intercession (*al-Shafā`ah al-'Uzmā*). Thus, there is no prophet except that he shall mention some sin that he committed by way of error, slip, or forgetfulness, and thus he will decline to intercede. Then, the people will come to the Prophet Muḥammad and he shall intercede for them as is reported by al-Bukhārī, Muslim and many others.

<sup>204</sup> Al-Alūsī, *Rūḥ al-ma`ānī* (11.39).

In conclusion, there are many verses that have been mentioned as an evidence against prophetic infallibility, but in reality they do not conflict with it. The scholars have clarified this in numerous places so their works should be referred to for more details.<sup>205</sup>

---

<sup>205</sup> For that purpose, one may have recourse to the commentaries on those verses, particularly the *Tafsīr* of al-Rāzī. Additionally, he also wrote a separate work devoted to this topic entitled *Infallibility of the Prophets* (*ʿIṣmah al-Anbiyāʾ*). Also, one may refer to what the scholars of creed (*ʿaqidah*) have written in their discussion of our duties to the Prophet.

## CHAPTER FOUR

### THE ROLE OF THE PROPHET

#### Introduction

In order to pass a judgment on a matter, one must properly understand it. Therefore, it is necessary for anyone who sets out to know the status of the Prophetic *Aḥādīth* and to pass a judgment concerning them to study them in order to attain a proper, academic understanding of their nature. One can only attain this understanding after having a precise understanding of the concept of the Prophet and Prophethood. This is because the Prophetic *Ḥadīth* deal with the statements, actions and approvals of the Prophet Muḥammad.

In order to understand the debate concerning the legislative authority of *Ḥadīth*, it is important to understand the status of *Ḥadīth*. Towards that purpose, this chapter studies the prophet's primary attributes and his role as depicted in the Qur'ān.

Prophethood is a serious matter as it entails being selected by Allāh and receiving revelation (*waḥī*). There is no way for anyone other those whom Allāh has chosen for this status to have knowledge about such matters. Prophets are oftentimes met with rejection and doubts about the truthfulness of their prophesying. For this reason, Allāh clarifies the issues that relate to His selection of prophets, the nature of Prophethood and their conveying of His message in clear decisive verses of the Qur'ān. Some will understand the intended meaning of Allāh's Words, while others will fail to do so. Because of the great attention given to this issue in the Qur'ān, we have endeavoured to rely upon the verses of the Noble Qur'ān and their exegesis (*tafsīr*) throughout my study of the concept of Prophethood.

This does not mean that we have ignored *Aḥādīth* as a source of evidence; we have occasionally mentioned some *Aḥādīth* when necessary for the purpose of clarification. When using *Aḥādīth* as evidence, we have striven our best to utilize *Aḥādīth* related by al-Bukhārī and Muslim in their two *Ṣaḥīḥ*'s.<sup>1</sup>

When we state that we have striven to only use verses of the Qur'ān as evidence for this issue, this should not be taken to mean that the Qur'ān suffices us of any need of *Aḥādīth* in all issues. Rather, the concept of Prophethood is one of the fundamentals of the religion, and therefore the Qur'ān has taken great care to explain and clarify it. The Prophetic *Aḥādīth* only further emphasize and clarify the matter.

We have chosen to only cite verses of the Qur'ān in this chapter for a number of reasons, and they are as follows:

**Firstly:** to emphasize that the Qur'ān has paid such great care to clarifying the duty and status of a prophet that there is no place for anyone to dispute the matter. In fact, an entire chapter (*sūrah*) of the Qur'ān has been entitled “*The Prophets*” (*Al-Anbiya'*) and it is *Sūrah* no. 21 according to the arrangement of the *Muṣḥaf*. This illustrates the great attention that has been paid to this issue in the Qur'ān.

**Secondly:** all those who dispute the authority of the Prophetic *Aḥādīth* uphold the authority of the Qur'ān. Therefore, those who do not regard *Aḥādīth* as authoritative cannot claim the evidences we cited against them are unacceptable.

---

<sup>1</sup> Since they are the most authentic *Ḥadīth* books according to *Ḥadīth* scholars; see for instance: al-Suyūṭī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī* (1.91) where he says, “They are the two most authentic books after the Qur'ān, and al-Bukhārī is the more authentic of the two and contains the most benefits.”

**Thirdly:** One of the main objectives of this research is to investigate the authority of *Aḥādīth*. Therefore, it would not be logical to use as evidence the same materials whose authority is being investigated in the first place.

#### 4.1 The Institution of Prophethood and Messengerhood

##### Introduction:

Understanding the status of the statements and actions of the Prophet Muḥammad is largely predicated upon understanding the characteristics, responsibilities and functions of the Prophets. As the nature of Prophethood is from the Unseen Matters which are not known to any but a prophet - as stated by al-Ghazālī<sup>2</sup> - and as Muslims have been commanded to believe in them and affirm their Prophethood, in many verses of the Qur'ān. Allāh has clarified the status and responsibilities of the prophet towards the creation. In the Qur'ān, Allāh has given many descriptions which contain indications of the nature of a prophet's obligations. He has related many of the stories of the Prophets (*qaṣaṣ al-anbiyā'*) along with what they indicate about the characteristics He has granted to all the Prophets. Furthermore, there are certain characteristics which are necessary for the Prophets to have although they have not been explicitly mentioned in the Qur'ān. However, they are dictated by the characteristics and obligations of the Prophets.

Accordingly, studying these characteristics and obligations will help in developing a clearer picture of the role of the prophet. It will lead to a more precise understanding of his status and the status of his statements and actions in the Law (*shar'*). Furthermore, we will be able to determine whether or not it is a religious obligation to follow them. This shall provide us with the answer to a nagging question: Was the duty of the Prophet limited to only conveying the Qur'ān, as is the view of the Anti-Ḥadīth faction, or does he have other obligations along with that?

---

<sup>2</sup> al-Ghazālī, Abū Ḥāmid, *Iḥyā' 'Ulūm al-Dīn* (3.8).

For that reason, this section shall be devoted to studying the main two characteristics mentioned in the Qur’ān: the prophet and the messenger.

#### 4.1.1 The Meaning of Prophethood

##### 4.1.1.1 The Lexical Meaning of “*Nabī*” (Prophet):

The word *nabī* and its plural, *anbiyā’* or *nabīyyīn*, is mentioned in the Qur’ān with great frequency, and Allāh has described His Servant Muḥammad with it, addressing him:

**“O Prophet.”** [8:64-65,70]

This description and title is not particular to the Prophet Muḥammad; it is shared with him by others whom Allāh granted Prophethood before him. Also, Allāh has granted a particular chapter (*sūrah*) of the Qur’ān the title “*The Prophets*” (*al-Anbiyā’*).<sup>3</sup> Therefore, it is important to know: what is the meaning of prophet (*nabī*)?

The lexicologists are of the view that the word *nabī* is possibly derivative from one of two roots (*aṣl*), both of which are applicable to those whom Allāh has granted this description:

The first view is that the word *nabī* is derived from a hamzated (*mahmūz*) root, *al-inbā’*<sup>4</sup> or *al-naba’*. A *naba’* is an important news, and the revelation (*waḥī*) is an important news that Allāh conveys to the prophet (*nabī*).<sup>5</sup> The word *nabī* originated as *nabī’* following the morphological pattern (*wazn*) of *fa’īl*. The pattern *fa’īl* can be used to indicate two meanings. It can act as a passive participle (*maf’ūl*) along the pattern of *muf’al*. In that case, *nabī* would mean *munba’*, one informed by Allāh, indicating that he receives important news (*naba’*) from Allāh,

<sup>3</sup> It is *Sūrah* no. 21. It is one of the Makkan *sūrahs* which lay the foundations for doctrinal issues, and the issue of Prophethood and the Prophets is one of those issues.

<sup>4</sup> al-Rāzī, Muḥammad ibn Abī Bakr, *Mukhtār al-Ṣiḥāh*, p. 286.

<sup>5</sup> al-Shanqīṭī, *Aḍwā’ al-bayān* (3.385). An example of this is the verse: “**Or has he not been informed of what was in the scriptures of Moses.**” [53:36].

which is the revelation (*waḥī*).<sup>6</sup> It can also act as the active participle (*fā'il*) along the pattern of *muf'il*. In that case, *nabī* would mean *munbi'*, one who conveys news from Allāh. This news is that Allāh has informed him of His Oneness (*tawḥīd*), given him knowledge of His Unseen (*ghayb*) and informed him that he is His Prophet.<sup>7</sup>

Those who consider that words are derivatives (*mushtaqqāt*) of verbs rather than nouns deem *nabī* to be derived from *anba'a*, to inform. Therefore, *nabī* is upon the pattern *fa'il* having the meaning of *muf'il*, just like *samī* and *asma'a*; its plural is *al-nuba'a*, and its gerund (*maṣdar*) is *al-nabū'ah*. Also, it could be derived from “something *nabu'a* when it appears, therefore, it is *nabī*, apparent.”<sup>8</sup> For that reason the apparent path is called *nabī*. In this case, it is a *fa'il* pattern that functions as an active participle (*fā'il*) derived from *fa'ula*, like *sharīf* and *sharufa*.<sup>9</sup>

The second view is that the word *nabī*, prophet, is derived from *al-nabw*, meaning loftiness and elevation.<sup>10</sup> Al-Farrā' states, “It is from *al-nabwah* and *al-nabāwah*, meaning: loftiness.” According to this view, the root (*aṣl*) is non-hamzated (*ghayr mahmūz*). It means that he is lofty in status because Allāh has sent him and established the evidence of his truthfulness.<sup>11</sup> For that reason, they state that there is no diminutive form (*taṣghīr*) of the word *nabī* because it is prohibited in the *Shar'* to render honourable names in the diminutive form.<sup>12</sup>

As for its verbal derivation, it is derived from “something *nabā*, *yanbū* when it emerges and rises”. It is also said that the root (*aṣl*) of *nabī* is the clear path;<sup>13</sup> the *nabī* of Allāh is called a

<sup>6</sup> Cf. al-Dardīrī, *Sharḥ al-kharīdah al-bahiyyah*, p. 103.

<sup>7</sup> Cf. al-Zubaydī, *Tāj al-'Arūs* (1.444).

<sup>8</sup> al-Andalusī, Abū Ḥayyān, *Tafsīr al-Baḥr al-Muḥīṭ* (1.381-382).

<sup>9</sup> Ibid.

<sup>10</sup> Ibn Durayd, Muḥammad, *Jamharat al-Lughah* (2.1028).

<sup>11</sup> al-Sam`ānī, *Tafsīr* (3.294). This view is supported by the verse: “**And We raised him to a lofty station.**” [19:57].

<sup>12</sup> al-Kafawī, Abū al-Baqā', *Kitāb al-Kullīyyāt*, p. 900.

<sup>13</sup> al-Andalusī, Abū Ḥayyān, *Tafsīr al-Baḥr al-Muḥīṭ* (1.282).

*nabī* because he is the path to Allāh and the path by which guidance is sought.<sup>14</sup> It is also said that the word *nabī* was originally hamzated, but then it was relaxed for ease of pronunciation.<sup>15</sup>

#### 4.1.1.2 The Legal (*Shar`i*) Definition of “*Nabī*”

It has become clear in the discussion of the linguistic definition that one of the meanings of the word *nabī* is someone who has received some important news (*naba'*) from Allāh. Therefore, whoever Allāh grants news (*anba'ahu*), he is a prophet (*nabī*). Thus, the word *nabī*, in that light, is an explanation of the relationship between Allāh and the one He has chosen for Prophethood, and that relationship is one of revelation (*waḥī*) and communicating news (*al-inbā'*).<sup>16</sup> For that reason, Prophethood has been defined as “the embassy of (Allāh’s) slave between Allāh, and the intelligent of His Creation.”<sup>17</sup>

As for the legal definition of prophet, the scholars have mentioned many definitions for it,<sup>18</sup> but perhaps the most comprehensive of them is “male; free; the most complete amongst all his contemporaries with respect to intellect, sagacity, insight, and in physical traits – as for Moses’ speech impediment, it was removed due to his supplication when he became a messenger as mentioned in the verse;<sup>19</sup> *ma`ṣūm* (infallible, guarded), even with respect to minor sins done in forgetfulness before Prophethood according to the stronger view; free from

<sup>14</sup> al-Māwardī, *al-Nukat wa al-`Uyūn* (1.54).

<sup>15</sup> al-Andalusī, Abū Ḥayyān, *Tafsīr al-Baḥr al-Muḥīṭ* (1.282). For that reason, Abū `Ubaydah has stated as cited by al-Suyūṭī in *al-Muzhir* (2.220), “The `Arabs left off the *hamzah* in four words because of their frequent use,” and he counted amongst them: *nabī*. It is stated in *al-Ṣiḥāḥ*, “They left off the *hamzah* in these four words, with the exception of the people of Makkah. They pronounce them with a *hamzah* and they do not pronounce other words with *hamzah*, and they differ from the (other) `Arabs in that respect.”

<sup>16</sup> al-Būṭī, *Kubrā al-yaqīniyyāt* p. 183.

<sup>17</sup> Abū Nu`aym al-Aṣbahānī, *Dalā'il al-nubūwwah* (1.2).

<sup>18</sup> See Appendix I to view these definitions.

<sup>19</sup> Referring to vv. 20:27,36, “(Moses said,) ‘And loose a knot from my tongue, that they understand my words’ ... He said, ‘Your request has been granted, O Moses.’”

having a base father or shameless mother at any point in his lineage; free from any repulsive quality such as blindness or leprosy. This is not applicable to the affliction of someone like Job (Ayyūb) or the blindness of someone like Jacob, given that it occurred after receiving Prophethood, whereas the discussion is concerning those who had the quality from before, the distinction is that this drives people away in contrast with someone whose Prophethood is already established. He is free from that which diminishes one's honour (*murū'ah*), such as eating in the street or practising a lowly trade such as cupping (*hijāmah*); and he is inspired with a Law (*shar'*), but he has not been ordered to proclaim it (*tablīgh*)."<sup>20</sup>

It is a distinction of this definition that it combines most of the qualities mentioned by the scholars in defining a prophet. However, it seems that this definition has been expanded to include the legal and rational characteristics necessary for a prophet. For that reason, we prefer the following succinct definition of a prophet (*nabī*): "A human being (*insān*)<sup>21</sup> who receives revelation, irrespective of whether he is commanded to proclaim it (*tablīgh*)."<sup>22</sup> That is, there are two necessary conditions: humanity, and being informed of the Unseen. Therefore, simply by way of receiving information, that is revelation, one becomes a *nabī*. It is not a requirement that one receives any law or anything else in particular, nor is it a necessity that

<sup>20</sup> Ibn Hajar al-Haitami, *Tuhfat al-muhtāj bi sharḥ al-minhāj* (1.93).

<sup>21</sup> He may perhaps mean by this that a prophet should be male for he said *insān*, not *insānah*. However, this is not usually intended as the word *insān* can be used generally for the human race, as in the verse: "**Indeed, man (*insān*) is in loss.**" [103:2] In this instance, it encompasses male and female.

<sup>22</sup> al-Qari, 'Ali *Mirqāh al-Mafātīḥ* (3.16). Some have defined a prophet (*nabī*) as "one who is informed of the Unseen." [*Hāshiyah al-'Adawī* (1.24)]. A similar definition is "a human being (*insān*) who receives revelation, irrespective of whether he is ordered to proclaim it, even if he does not have a book or does not abrogate some of the law of those who preceded him, as with Joshua (Yūsha')." [*Hāshiyah al-'Aṭṭār* (1.20-21)]

he be commanded with proclamation (*tablīgh*)<sup>23</sup> or not. This is in agreement with the lexical meaning of the wording *nabī*.

In light of these views, the definition we prefer is that that the prophet is “a human being (*bashar*), chosen by Allāh to receive revelation (*waḥī*),” or more succinctly “a human being to whom Allāh grants revelation.”

This is the minimum requirement to define someone as a prophet. So merely by receiving revelation, which is a *naba'*, by any one of the recognized methods of revelation, one becomes a *nabī*.

The requirement of humanity and revelation is indicated by the verse:

**“Say: I am only a human being (*bashar*) like yourselves, it has been revealed (*yūḥā*) to me...”** [18:110, 41:6]

The term *bashar* includes both male and female,<sup>24</sup> while excluding angels and *Jinn*. Including humanity in the definition of a prophet is a matter of consensus amongst the scholars.<sup>25</sup>

The requirement “chosen by Allāh” is indicated by the verse

<sup>23</sup> The expressions “proclamation” and “conveying” are often times used interchangeably for *tablīgh*. Therefore, both may be used in this paper for that purpose.

<sup>24</sup> Some scholars have claimed a consensus that women cannot be prophets. However, other scholars have disagreed. Consensus is established only that women cannot be messengers as shall be mentioned.

<sup>25</sup> They sometimes express this condition with the word *insān*. Perhaps, this expression has been chosen to cover those females whose Prophethood is disputed, and they are namely four women: Mary (Maryam), Āsiyah, Sārah, and Hagar (Hājar). [*al-‘Atṭār, Ḥasan. Ḥāshiyah al-‘Atṭār ‘Alā Jam‘ al-Jawāmi‘* (1.58)] Some scholars have stipulated that the prophet be “male” (*dhakar*). They feel this is superior to using the word *insān* because of the claim of consensus that women from the Children of Ādam cannot be prophets. This is rebutted by saying that gender can be distinguished in the word *insān* by adding *tā'* so that the male is *insān* and the female *insānah*. [*Hāshiyah al-‘Atṭār* (1.58)] Some scholars have added another restriction to the definition for the purpose of clarification: “from the Children of Ādam.” It seems that this has been added to exclude the *Jinn* from the definition, because there is both male and female amongst them or to take into account the verse **“They seek refuge in men (*rijāl*) from the *Jinn*.”** [72:6] [Cf. al-Qurtūbī, *Tafsīr* (9.274)] They may also sometimes express it with the word “slave” (*‘abd*) instead of *insān* as in al-Maydānī’s *al-‘Aqīdah al-Islāmiyyah*, p. 266. However, the word *bashar* is a Qur’anic expression which encompasses male and female.

**“Allāh chooses messengers from amongst the angels and from amongst mankind (*al-nās*).” [22:75]<sup>26</sup>**

This is a matter that is solely dependent upon Allāh’s Will and His Eternal Knowledge.<sup>27</sup>

The stipulation of selection by Allāh indicates that Prophethood is not acquired,<sup>28</sup> it is as ibn Ḥajar has stated,

“... a blessing which Allāh grants to whomever He wills. One cannot attain it by his knowledge or a spiritual insight (*kashf*). One does not earn it by working up to a certain level of sainthood (*wilāyah*). Its true legal meaning in the law is the one who has attained Prophethood. It is not dependent upon the body of the prophet, nor even his knowing that he is a prophet. Rather, the reference point for this is Allāh informing him that ‘I have made you a prophet.’ Therefore, it does not become null at death just as it does not become null due to sleep or forgetfulness...”<sup>29</sup>

Therefore, Prophethood is a Divine Gift, it cannot be acquired by one’s effort, nor attained by seeking it.<sup>30</sup>

The restriction of selection is added for the purpose of clarification and to shut the door to anyone who thinks that Prophethood can be acquired, however this restriction is not a necessary part of the definition, as Revelation does not occur at one’s choosing.

The expression “to receive revelation (*waḥī*)” includes all the three main forms of revelation mentioned in the verse,

**“And it is not for any human being that Allāh should speak to him except by inspiration (*waḥī*) or from behind a partition or that He sends a messenger to inspire (*fa-yūḥī*), by His permission, what He wills.” [42:51]**

<sup>26</sup> Also, the verses **“Indeed, Allāh chose (*iṣṭafā*) Ādam and Noah and the family of Abraham and the family of ‘Imrān over the worlds” [3:33]** and **“And I have chosen you (*ikhtartuka*), so listen to what is revealed [to you].” [20:13]**

<sup>27</sup> As evidenced by the verse **“He casts the inspiration (*rūḥ*) of His command upon whom He wills of His servants to warn of the Day of Meeting.” [40:15]** and the verse **“Allāh knows best where He places His Message.” [6:124]**

<sup>28</sup> Ibn ‘Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr* (10.64).

<sup>29</sup> Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī* (10.104).

<sup>30</sup> al-Ghazālī, Abū Ḥāmid, *Ma‘ārij al-Quds*, p. 131.

This condition is a point of consensus amongst the scholars.<sup>31</sup> Hence, we have limited ourselves to this definition of the prophet. Thus, one cannot be a prophet without receiving revelation from Allāh, “irrespective of whether that is by way of a messenger, inspiration or a dream, for the dreams of the Prophets are true, irrespective of whether or not he has a book.”<sup>32</sup> It does not matter whether that prophet has been ordered to proclaim the law revealed to him or not, nor whether it is a new law or one affirming that which was before it, nor whether he has a book or not. Ibn Ḥazm states, “So, anyone whom Allāh has informed of a future event before it occurs or has revealed to him any given matter, then he is undoubtedly a prophet. This is not like the sort of inspiration that is natural such as what is mentioned by Allāh: **‘And your Lord inspired the bee,’** [16:68] nor is it speculation or conjecture. It is not like soothsaying, concerning which Allāh states, **‘devils from mankind and jinn, inspiring to one another adorned speech in delusion.’** [6:112] For soothsaying came to an end with the advent of Allāh’s Messenger. It is also not like astrology which is a practice that is learned, nor is it like the dreams whose truth or falsehood is unascertainable.<sup>33</sup> Rather, the revelation which is Prophethood: is when Allāh decides to inform the one He is granting revelation of that which he knows of him, and when He reveals it to him it is in a manner other than those mentioned. Through that revelation, Allāh grants its recipient necessary knowledge of the truthfulness of

---

<sup>31</sup> This is evident upon examining the various definitions given by the scholars for a “prophet” in their books. See for instance: `Ulaysh, *Minah al-jalil* (9.228); al-Biqā`ī, *Naẓm al-durar* (5.373); al-Mubārakpūrī, *Tuḥfat al-aḥwadhī* (6.455); al-Shawkānī, *Nayl al-awṭār* (1.14); al-Alūsī, *Rūḥ al-ma`ānī* (17.173); *Ḥashiyahs of Qalyūbī and `Umayrah* (1.7); al-Ramlī, *Nihāyah al-muḥtāj* (1.92); *Ḥāshiyah al-Bujayrmī* (1.128); al-Shirbīnī, *al-Iqnā`* (1.8); al-Suyūṭī, *Tadrīb al-rāwī* (2.122); al-Baghawī, *Tafsīr* (3.293); al-Qurṭubī, *Tafsīr* (12.80); ibn Ṭāhir al-Baghdādī, *al-Farq bayna al-firaq*, p. 332; al-Kafawī, Abū al-Baqā’, *Kitāb al-kullīyyāt*, p.900

<sup>32</sup> al-Dimyāṭī, *Ḥāshiyat I`ānah al-Ṭālibīn* (1.13).

<sup>33</sup> He is not referring to the dreams of the Prophets for they are *waḥī* as in *Ṣaḥīḥ al-Bukhārī* (no. 138). He is referring to the dreams of those other than them. They are not called *waḥī* even if they are confirmed to be true as with the two prison-mates of Joseph and the king as mentioned in *Sūrah Yūsuf* (no. 12).

that which has been revealed to him just like the knowledge he acquires by the perception of his senses and the understanding of his intellect. There is no parameter for doubt in any of this. This is either by the angel coming or by some internal address directed to him. This is taught to him by Allāh without the medium of any teacher.”<sup>34</sup>

As for the additional restrictions mentioned by scholars in their definitions of a prophet such as the revelation must be a law, there is no evidence to support it, for the verse of *al-Zumar* [42:51] on the modes of revelation is general. Some have justified this restriction in order to exclude Mary and other saints (*awliyā'*).<sup>35</sup>

As for the order of proclamation, it is not a condition for Prophethood. Therefore, it is not necessary that a Prophet be ordered to proclaim the revelation in order to be a prophet. Merely by receiving news from Allāh– that is: by receiving revelation – he is deserving of the title of Prophethood, irrespective of whether he informs someone else of that or not.<sup>36</sup>

<sup>34</sup> Ibn Ḥazm, *al-Faṣl Fī al-Milal* (5.13).

<sup>35</sup> Cf. al-Biqā'ī, *Nazm al-Durar* (5.373). This means that they acknowledge that Mary received revelation, however, her not being inspired with a law means that she is not a prophetess (*nabīyyah*) but a saint and true believer (*ṣiddīqah*). However, the mother of Moses was inspired with a number of orders: **“And We inspired the mother of Moses, ‘Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.’”** [28:7] He ordered her to suckle him, to cast him into the river, and to not fear or grieve, and He gave her glad tidings that He shall return him to her and make him one of the Messengers. This sort of revelation consisting of command, prohibition, and glad tidings is not accepted by a human being, particularly not concerning a fragile, newborn baby, unless he know that it is a revelation obligated upon him by Allāh. The verse does not mention whether the revelation was in the form of inspiration, a dream, or other than that. However, most of the exegetes (*mufasssīrīn*) have understood it to refer to inspiration, even though they do not consider her a prophetess.

Likewise, Allāh inspired Mary: **“Then We sent to her Our Spirit, and he represented himself to her as a well-proportioned man.”** [19:17] He has clarified that the one who came to her in human form was the Holy Spirit (*Rūḥ al-Qudus*). This could be none other than Gabriel, and Gabriel is Allāh’s Messenger to His Prophets. He then conveyed to Mary a number of reports and commands from Allāh: **“He said, ‘I am only the messenger of your Lord to give you [news of] a righteous son.’”** [19:19] This constitutes notifying her of news from Allāh, and he described himself as the messenger of Mary’s Lord. He then conveyed to her a number of duties in the form of commands and prohibitions: **“But he called her from below her: Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see any human being, say, ‘Indeed, I have vowed a fast to the Most Merciful, so I will not speak today to [any] man.’”** [19:24-26].

<sup>36</sup> Ibn Taymīyyah, *Kitāb al-Nubūwwāt*, p. 177.

However, he is commanded to act upon that which Allāh has revealed to him.<sup>37</sup> Thus, he is commanded to observe prayer and other acts of worship and he is commanded to teach people and judge between them. The obligation of proclamation is only a condition for being a messenger, not a prophet, as shall be discussed.

Furthermore, there is no contradiction between humanity and receiving revelation. Although, the prophet shares the quality of humanity with all humans, he is distinct from them with respect to revelation, or as al-Ghazālī states,

“... thus, while the prophet shares the quality of humanity with the people in appearance, he is distinct from them in meaning, as his humanity surpasses the humanity of other people, for his humanity has been prepared to receive revelation. Allāh, states **‘Say: I am only a human being like yourselves,’** [18:110] This is an allusion to the apparent similarity, Allāh, states **‘it has been revealed to me...’** [18:110] This is an allusion to the distinction that exists in a figurative respect.”<sup>38</sup>

Therefore,

“... mankind are equal with respect to their humanity, however they are of varying levels with respect to the sublimity of their knowledge and the beauty of their deeds. It is for this reason that He went on to stay **‘it has been revealed to me...’** to indicate ‘I am distinct from you in that respect.’”<sup>39</sup>

Humanity is not the only characteristic of the prophet, as the station of Prophethood, Divine Selection, and Revelation necessitates other requirements and characteristics that are delineated in the following section.

---

<sup>37</sup> al-Suyūṭī, *Tadrīb al-Rāwī* (2.122).

<sup>38</sup> al-Ghazālī, Abū Ḥāmid, *Ma`ārij al-Quds*, pp. 132-133.

<sup>39</sup> al-Fayrūzabādī, *Baṣā`ir Dhawī al-Tamyiz* (2.204).

#### 4.1.1.3 The Characteristics Necessary for a “Nabi”

The definitions of the prophet set forth by the scholars mention a number of points which can be regarded as qualities or requirements necessary for Prophethood. Some have regarded them as part of the actual definition of a prophet, but perhaps it is best that it be given a succinct, yet precise definition as we have chosen to do.

From a study of the preceding definitions of the prophet, and of the characteristics of the Prophets mentioned under the topic of Prophethood in the creedal works, a conclusion can be reached as to the most important characteristics necessary and legally required for Prophethood as derived from the Qur’ān or logic.<sup>40</sup>

The most important of these attributes that can be determined are the following:

- I. **Humanity:** This is indicated by many verses as has been discussed.<sup>41</sup>
- II. **Male gender:** Some scholars have stipulated this requirement, while others have disputed it.<sup>42</sup> Given that this dispute is speculative and does not have much practical bearing, we have omitted this requirement from this discussion of the definition of the prophet, stipulating only that the prophet be “human,” so as to encompass both men and women.

However, there is consensus among the Muslim scholars that male gender is a requirement for a messenger, and the Qur’ān has stated as much:

**“And We sent not (*arsalnā*) before you except men to whom We revealed”**  
[12:109, 16:43]

---

<sup>40</sup> Logical propositions are of three categories: a proposition is logically necessary if it is not logically possible for it to be false; it is logically impossible if it is not logically possible for it to be true; and it is logically possible if it could possibly be false or true. For details, see al-Dardīrī, *Sharḥ al-kharīdah*, pp. 210-220. In light of this, there are certain attributes that are logically necessary for the Prophets to have and impossible for them to be without.

<sup>41</sup> Refer to: section 3.1 *Humanity of the Prophet*.

<sup>42</sup> See Appendix II for the evidence used by each group of scholars.

III. **Freedom:** This is a characteristic of the Prophets that is dictated by reason, because freedom is noble, while slavery is a deficiency. A slave is not even able to conduct his own personal affairs as he deems fit so bearing the burden of Prophethood is definitely out of the question for a slave. Furthermore, Allāh chooses His Prophets from the most noble and complete of human beings.

IV. **Truthfulness:** Truthfulness is one of the most important and most necessary characteristics for the Prophets to have, because the Prophet receives new from Allāh. Therefore, it is essential that he be truthful in his claim to be receiving Divine Revelation and in proclaiming the Divine Message. Al-Rāzī says, “It is sufficient virtue for truthfulness (*ṣidq*) that faith (*īmān*) is not but affirmation of truthfulness (*taṣdīq*), and it is sufficient censure of lying (*kadhib*) that disbelief is not but to belie (*takdhīb*).”<sup>43</sup> Furthermore, the Qur’ān states concerning some of the Prophets:

**“And We gave them of Our mercy, and We granted them *lisān ṣidq`alīyyan* (great praise on the tongues).”<sup>44</sup> [19:50]**

Therefore, what is truthful about these prophets is truthful for the rest of them. Furthermore, it describes Abraham as a *Ṣiddīq*:

**“And mention in the Book [the story of] Abraham. Indeed, he was a *ṣiddīq*, prophet.” [19:41]<sup>45</sup>**

---

<sup>43</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (10.138).

<sup>44</sup> It is called *lisān* (tongue) of *ṣidq* (truthfulness) to denote that they are most deserving of the praise that they receive on the tongues of men.

<sup>45</sup> In fact one of the supplications of the Prophet Abraham mentioned in the Qur’ān is: **“And grant me *lisān ṣidq* (a reputation of truthfulness) in the later generations.” [26:84]**

Furthermore, the Qur’ān describes Ishmael: **“Indeed, he was true to his promise.” [19:54].**

And the Qur’ān describes Mary: **“And his mother was a *ṣiddīqah*.” [5:75].**

Al-Rāghib al-Aṣḥānī states,

“The *ṣiddīq* is one whose truthfulness is very great. In fact it is said that it is a word for the one who has never lied. Another view is that it is the one who could not lie because he is habitually truthful. Still others say that it is a title for someone who is truthful in speech and belief and confirms his truthfulness with his actions.”<sup>46</sup>

Al-Rāzī has demonstrated that evidence shows that the station that comes directly after Prophethood with respect to knowledge and merit is that of the *ṣiddīq*. This is indicated by the wording of the Qur’ān, because any time *ṣiddīq* and *nabī* are mentioned in the Qur’ān, there is no intermediary mentioned between them as in the verse:

**“Indeed, he was a *ṣiddīq, nabī*” [19:41]**

Meaning, if one rises above the level of *Ṣiddīqīyyah*, he will have reached Prophethood, while if he comes down from Prophethood, he will be at the station of *Ṣiddīqīyyah*, and there is no intermediate station between them.<sup>47</sup>

Allāh has supported the Prophets with signs (*āyāt*) clearly indicating the truthfulness of their claim to Prophethood. These signs are supernatural matters which defy the conventional laws of the universe. They demonstrate that it is Allāh who is supporting the one who has made such a claim, for Allāh alone is Capable of breaking these laws.

Ibn `Āshūr states:

“...because Allāh does not defy the conventional law to show the truthfulness of a liar. Therefore, when He creates something supernatural at the instance of a messenger issuing a challenge, this is evidence that Allāh intends to demonstrate his truthfulness.”<sup>48</sup>

<sup>46</sup> al-Rāghib al-Aṣḥānī, *al-Mufradāt fī gharīb al-Qur’ān*, p. 277.

<sup>47</sup> al-Rāzī, Fakhṛ al-Dīn, *Tafsīr* (10.139).

<sup>48</sup> Ibn `Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr* (9.179).

Al-Shahrastānī states,

“It is not conceivable that there could ever be a prophet who does not have a sign demonstrating his truthfulness, because the reality of Prophethood is to be truthful in speech and to have an established sign. Therefore, if we were to suppose there were a prophet who does not have a sign, it would be as if he has not yet attained Prophethood.”<sup>49</sup>

The scholars have given this supernatural evidence the name *mu`jizah* (miracle).

Therefore, a *mu`jizah* is a sign of the truthfulness of the Prophets. Al-Ghazālī states,

“Thus, the truthfulness of the Messenger is known by his *mu`jizah*, and the truthfulness of Allāh’s Speech is known by the messenger informing that it is true.”<sup>50</sup>

It is stated in *Tafsīr al-Khāzin*,

“... therefore, it is obligatory to believe them in all that they have brought, because an inimitable event (*mu`jaz*) that is accompanied by a challenge stands in place of Allāh saying, ‘My slave has spoken the truth, therefore, obey him and follow him,’ and because the *mu`jizah* is evidence that he is truthful in what he says.”<sup>51</sup>

Therefore, since truthfulness is a necessary characteristic for the Prophets, it is inconceivable for them to lie.

V. **Trustworthiness (Amānah):** The Prophets and Messengers are repeatedly described in many places in the Qur’ān as being trustworthy. Furthermore, the Qur’ān mentions that each of the Prophets themselves said to their people:

**“Indeed, I am to you a trustworthy messenger (*rasūl amīn*).”**  
[26:107,125,143,162,178; 44:18]

<sup>49</sup> al-Shahrastānī, *Nihāyah al-Iqdām fi 'Ilm al-Kalam* (1.155).

<sup>50</sup> al-Ghazālī, Abū Ḥāmid, *al-Mustaṣfā*, p. 371. In respect to what he has stated here, a prophet is like a messenger.

<sup>51</sup> al-Khāzin, *Tafsīr* (3.74).

According to al-Ṭabarī, each prophet intended by that to inform his people that he is trustworthy with respect to the Divine Revelation given to him and the Divine Message entrusted to it. He does not lie concerning it, add to it or alter it in any way; he only proclaims what he has been commanded in the manner he has been commanded.<sup>52</sup> Al-Rāzī states,

“The *amīn* is the trustworthy (*thiqah*) person. This is the pattern *fa`īl* from to *amina ya`manu* and a person is *āmin* and *amīn*. Both words have a single meaning.”<sup>53</sup>

In fact, just as trustworthiness is a quality of the Prophets and the Messengers, it is also a quality of the Messenger Gabriel as mentioned in the Qur’ān:

**“The Trustworthy Spirit (*al-Rūḥ al-Amīn*) has brought it down.”** [26:191]

The meaning is the same in both cases, for Gabriel is entrusted with the Revelation and so he proclaims it just as he receives it. Then, the Prophets of Allāh proclaim all the Revelation that they have been ordered to proclaim.

Moreover, some scholars treat trustworthiness and truthfulness as the same thing. Consequently, they interpret trustworthiness to mean being truthful in proclamation.<sup>54</sup>

However, it is better to regard them as two distinct characteristics: truthfulness with regard to speech, and trustworthiness with regards to proclamation (*tablīgh*). Likewise, some scholars have treated trustworthiness and infallibility (*‘iṣmah*) as one and the same thing as what is meant by *‘iṣmah* is the matter of proclamation (*tablīgh*). However,

<sup>52</sup> al-Ṭabarī, *Tafsīr* (8.216).

<sup>53</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (14.127).

<sup>54</sup> See: al-Būṭī, *Kubrā al-yaqīniyyāt*, p. 203.

the truth is that *ʿiṣmah* is more general as shall be clarified shortly. Furthermore, just as the characteristic of trustworthiness is necessary for them, its opposite, treachery (*khiyānah*), is inconceivable for them.

VI. ***Fitnah (Intellect)***: and it is *dhakāʾ* (intelligence),<sup>55</sup> excellence of mind and faculties,<sup>56</sup> or brilliance and excellence of intellect.<sup>57</sup>

This is a necessary quality for proclaiming and passing on the message. This is one of characteristics which is logically necessary for the Prophets to possess so as to be able to establish the proof upon the Creation, as Allāh says:

**“And that was Our [conclusive] *hujjah* (proof, argument) which We gave Abraham against his people.” [6:83]**

Thus, they may be able to dispute with them about the truth. The order to dispute one’s opponent indicates that the one charged with this duty is intelligent. There is no doubt that the duties and obligations placed upon the Prophets which shall be mentioned in this section such as proclamation, teaching, clarifying, guiding and other duties require that the prophet possess the sharpest intellect and the deepest understanding and insight. The opposite of intelligence is stupidity, is inconceivable for the Prophets.

VII. ***Infallibility (ʿIṣmah)***: What is meant by this is that Allāh has guarded (*ʿaṣama*) His Prophets from falling into sins or anything which would damage their proclamation of the message or the ability to follow their example. This characteristic was discussed in detail earlier.<sup>58</sup>

---

<sup>55</sup> Ibn Sīdah, ‘Alī ibn Ismāʿīl, *Kitāb al-mukhaṣṣaṣ* (1.205).

<sup>56</sup> al-Kharāshī, Muḥammad ibn ‘Abd Allāh, *Sharḥ mukhtaṣar Khalīl* (7.139).

<sup>57</sup> ‘Illyish, Muḥammad *Mīnaḥ al-Jalīl Sharḥ mukhtaṣar Khalīl* (8.259)

<sup>58</sup> Section 3.2 has been devoted entirely to this topic because of its great importance.

VIII. **Being Free of Repulsive Blemishes:** This is irrespective of whether they are physical blemishes such as blindness or leprosy, or blemishes such as having a base father or shameless mother. In this vein, it is mentioned in the Qur'ān that Mary was told,

**“O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.” [19:28]**

The Prophets are only sent from amongst the honourable and most noble people. As has preceded, amongst other repulsive qualities are that which diminishes one's honour (*murū'ah*). It is a logical necessity that the Prophets be free of repulsive qualities and inconceivable that they should possess any of them.

These characteristics have been discussed in order to clarify the most important aspects as they relate to the subject of this thesis. The Prophets have numerous other qualities. Al-Ghazālī mentions some of them,

“Perfectly ordered temperament, beautiful appearance, complete form, purity from intoxication, good family, fragrant sweat, righteous ways, forbearance, dignity, docility, humbleness, mercy, kindness to friends, severity and might with enemies, truthfulness in speech, keeping of trusts, avoidance of all base qualities, possession of all virtues, a reputation free of all immoralities, pardoning those who wrong him, kindness with those who mistreat him, maintaining ties of kinship, protecting secrets, good neighborliness, aiding the oppressed, relieving the distressed, loving good, hating evil and other qualities.”<sup>59</sup>

---

<sup>59</sup> al-Ghazālī, Abū Ḥāmid, *Ma`ārij al-Quds*, pp. 131-132.

#### 4.1.2 The Title of “*Rasūl*” (Messenger)

This description is mentioned in numerous places in the Qur’ān such as the verse:

“O Messenger (*Rasūl*)” [5:41]

The question then is, “What is meant by this description? Is there a difference between the Message (*risālah*)<sup>60</sup> and Prophethood (*nubūwwah*)?”

##### 4.1.2.1 The Lexical Meaning of *Rasūl*

The word *rasūl* is derived from *al-risl*, to proceed gently. Therefore, a *rasūl* is someone that is sent. Sometimes the expression *rasūl* is applied to the words that are being borne, and sometimes it is applied to the bearer of those words and that *risālah* (message). It is applicable to both the singular and plural.<sup>61</sup> Ibn Taymīyyah states,

“*irsāl* is a general term that applies to *irsāl* (sending) the angels, *irsāl* (sending) of winds, *irsāl* (unleashing) of devils, and *irsāl* (unleashing) of fire...<sup>62</sup> However,

<sup>60</sup> The term *Risālah* can alternately refer to “the Message” and also to the state of being a messenger, or “Messengerhood,” for lack of a better term.

<sup>61</sup> Allāh states: “**There has certainly come to you a Messenger from among yourselves.**” [9:128] And He states: “**And he said, ‘Indeed, I am the messenger of the Lord of the worlds.’**” [43:46]. The plural of *rasūl* is *rusul*. Sometimes, the angels are called Allāh’s messengers as in the following verse: “**Yes, and Our messengers are with them recording.**” [43:80]. In other instances, it refers to prophets as in the following verses: “**Muḥammad is not but a messenger.**” [3:144]. “**O Messenger, announce that which has been revealed to you from your Lord**” [5:67]. As for the statement of Allāh: “**And We send not the messengers (*al-mursalin*) except as bringers of good tidings and warners.**” [6:48].

It is understood to refer to both the angel and human messengers. As for the verse: “**O Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.**” [21:53]. It is understood to refer to the Messenger and his closest companions. He referred to them as messengers because they are being included along with him, just as some call *al-Muhallab* and his children *al-Mahālibah* (pl. of *Muhallab*). The term *irsāl*, to send, can be used concerning a human, and concerning things, both liked and disliked. This could be in the form of subjugation, as with sending the winds or rain as in the verse: “**And We sent (*arsalnā*) [rain from] the sky upon them in showers**” [6:6]. *Irsāl* could be by sending someone who has free will, as with the sending of messengers in the following verses: “**and He sends (*yursilu*) over you guardian-angels**” [6:61] “**Then Pharaoh sent (*fa-arsala*) summoners throughout the cities**” [26:53] *Irsāl* could be simply letting something go and not preventing it, as in the verse: “**Do you not see that We have sent (*arsalnā*) the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?**” [19:83]

Furthermore, *irsāl* (release) is the opposite of *imsāk* (withholding). Allāh says: “**Whatever Allāh grants to people of mercy - none can withhold it; and whatever He withholds - none can release it (*falā mursil lahu*) thereafter.**” [35:2]. A *rasal* of camels or sheep is a group that moves leisurely. One says, “They came *arsalan*, following one another.” [Cf: *al-Rāghib al-Aṣfahānī, al-Mufradāt fī gharīb al-Qur’ān*, p. 195]

<sup>62</sup> Allāh says: “**There will be sent (*yursalu*) upon you a flame of fire and smoke, and you will not defend yourselves.**” [55:35] And: “**...[who] made the angels messengers (*rusul*) having wings...**” [35:1]

when a messenger (*rasūl*) is attributed to Allāh, he is called the “messenger of Allāh” (*rasūl Allāh*). This title is applied to those angels and human who bring a message (*risālah*) from Allāh, as Allāh states: **“Allāh chooses from the angels messengers (*rusul*) and from mankind.”** [22:75]

... and the angels said: **“O Lot, indeed we are messengers (*rusul*) of your Lord; [therefore], they will never reach you.”** [11:81]

As for sending the angels, winds or *jinn*, in general, it is to perform some action, and not to convey a message (*risālah*)... **“... when armies came to [attack] you and We sent (*fa-arsalnā*) upon them a wind and armies [of angels] you did not see.”** [33:9]

Therefore, the Messengers of Allāh are those who convey Allāh’s Commands and Prohibitions. This is what meant by “Messengers of Allāh” when the term is mentioned in an unrestricted matter. As for those who are sent by Allāh to perform an action by Allāh’s Will and Power, then this is general and encompasses all the Creation...”<sup>63</sup>

Lexically, the *rasūl* is also “... the one who follows the reports of the one who sent him.

This is derived from the expression ‘the angels came *raslan* following one another in succession. The *rasūl* is called a *rasūl* because he is a ‘bearer of a *rasūl*’, meaning: bearer of a message (*risālah*). The term *rasūl* applies to the one that is sent as well as the message (*risālah*). It is said that the camels came *arsālan*, meaning: one group after the other. If you send someone with a *risālah*, then he is called *mursal* and *rasūl*.”<sup>64</sup>

Therefore, the messenger (*rasūl*) is “the one who conveys the reports of the one who sends him for a purpose. It is a title given to the prophet who is sent (*mursal*) due to the continuous descent of revelation (*waḥī*) upon him. It follows the *fa`ūl* pattern and acts as a

Here, Allāh has called all angels messengers. Lexically, the angel (*malak*) is the bearer of an *alūkah*, and it is a message (*risālah*). In another place, Allāh states: **“Allāh chooses from the angels messengers (*rusul*)”** [22:75]

These are the ones that Allāh sends with revelation, as He states: **“And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger (*rasūl*) to reveal, by His permission, what He wills.”** [42:51]

And Allāh also states: **“And it is He who sends (*yursilu*) the winds as good tidings before His mercy”** [7:57]

**“...that We have sent (*arsalnā*) the devils upon the disbelievers...”** [19:83]

Refer to: Ibn Taymīyyah, *Kitāb al-Nubūwwāt*, p. 186.

<sup>63</sup> Ibn Taymīyyah, *Kitāb al-Nubūwwāt*, p. 186.

<sup>64</sup> Ibn Manẓūr, *Lisān al-`Arab* (11.284).

passive participle (*maf'ūl*),”<sup>65</sup> or “he is the one whom the sender (*mursil*) has ordered to pass on the message (*al-risālah*) to be accepted or received.”<sup>66</sup>

#### 4.1.2.2 The Legal (*Shar`i*) Definition of *Rasūl*

The scholars have two varying perspectives as to how to clarify the meaning of *rasūl* according to the *shar`ah*:

**The first perspective:** the word messenger (*rasūl*) is synonymous to the word prophet (*nabī*), for they both are indicative of a single reality. Thus, every messenger is a prophet, and every prophet is a messenger. There is no distinction between the two. The evidences for this view are the following:

- (1.) The messenger and prophet both receive revelation from Allāh. Both are sent by Allāh as in the verse:

**“And We have not sent (*Mā Arsalnā*) before you any messenger or prophet except...” [22:52]<sup>67</sup>**

Furthermore, each one has been ordered by Allāh with proclamation (*tablīgh*).<sup>68</sup>

- (2.) Allāh sometimes addresses Muḥammad as the Prophet and sometimes as the Messenger.<sup>69</sup>

This indicates there is no contradiction between the two.

<sup>65</sup> al-Munāwī, *al-Ta`arīf*, p. 363.

<sup>66</sup> al-Jurjānī, *al-Ta`arīfāt*, p. 148.

<sup>67</sup> And Allāh also states: **“And We sent no prophet to any town...”** [7:94] Therefore, He has affirmed *irsāl* for them both. Refer to: al-Qādī `Iyāḍ, *al-Shifā* (1.250).

<sup>68</sup> Allāh says: **“Mankind was one community [before their deviation]; then Allāh sent (*fa ba`atha Allāhu*) the prophets as bringers of good tidings and warners and sent down with them the Book (*al-Kitāb*) in truth to judge between the people”** [2:213] Concerning the Messengers, He states: **“Mankind was [of] one community [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people”** [4:165].

And: **“And We send not the messengers except as bringers of good tidings and warners.”** [6:48; 18:56]

<sup>69</sup> As in, **“O Prophet”** [33:1] and **“O Messenger”** [5:67]

- (3.) Allāh has stated that he is the “Seal of the Prophets” (*Khātam al-Nabīyyīn*).<sup>70</sup>
- (4.) The derivation of the word *nabī* is either from *al-naba'*, news, or from *naba'a*, to rise. Both meanings can only be achieved by receiving the message (*risālah*).<sup>71</sup> Al-Qurṭubī states, “The meaning of *nabī* is to convey news (*anba'a*) from Allāh, and conveying news from Allāh is the very meaning of *irsāl*<sup>72</sup> itself.”<sup>73</sup>
- (5.) One of the signs that two words have the same meaning is for them to both be affirmed together and to be removed together in usage, such that if one were to affirm one and negate the other, he would fall into self-contradiction.<sup>74</sup> Thus, the word *nabī* and *rasūl* are synonymous when used.

Al-Rāzī has attributed this view to the *Mu'tazilah*, however al-Zamakhsarī is one of them, and his view is different as shall be demonstrated. Furthermore, al-Suyūṭī chose this view in *Tadrīb al-Rāwī*, saying,

“These two (*nabī* and *rasūl*) have a single meaning, and this is the preferable (view).”<sup>75</sup>

It has also been said that every *nabī* is called a *rasūl*, and every *rasūl* is called a *nabī*. However, he is called a *rasūl* in consideration of his relationship with the people, and he is called a prophet with respect to his relationship with Allāh.<sup>76</sup>

**The second perspective:** the word prophet (*nabī*) is distinct from the word messenger (*rasūl*). As each of them receives revelation, every *rasūl* is a *nabī*. However, they do not regard

<sup>70</sup> As in v. (33:40).

<sup>71</sup> See evidences for this point in al-Rāzī, Fakhr al-Dīn, *Tafsīr* (23.43).

<sup>72</sup> Being sent as a messenger.

<sup>73</sup> al-Qurṭubī, *Tafsīr* (12.80).

<sup>74</sup> Refer to: `Abd al-Jabbār, *Sharḥ al-uṣūl al-khamsah*, p. 567.

<sup>75</sup> al-Suyūṭī, *Tadrīb al-Rāwī fi Sharḥ Taqrīb al-Nawāwī* (1/59)

<sup>76</sup> al-Būṭī, *Kubrā al-Yaqīniyyāt*, p. 183.

every *nabī* to be a *rasūl* because of the variation in meaning between these two words. This is the opinion of the majority of the scholars. They base this opinion on a number of evidences, including the following:

(1.) Allāh states:

**“And We have not sent (*Mā Arsalnā*) before you any messenger or prophet except...” [22:52]**

He has conjoined the *nabī* with the *rasūl* using the conjunction “and” (*wa*). This necessitates that there must be a difference between the two, and this is an instance of conjoining the general (*`āmm*) with the specific (*khāṣṣ*).<sup>77</sup>

(2.) In the Qur’ān, the titles of *rasūl* and *nabī* have been mentioned together in a single place.<sup>78</sup>

If these two words had a single meaning, this would constitute needless repetition.

The view of the majority is the one that we find to be stronger in light of the evidences they have cited. As the stronger opinion is that there is a distinction between the two, the question then arises: “what is the meaning of *rasūl* in their view.”

Upon examining different opinions of scholars closely, we find that the common element between the prophet and messenger is Prophethood (*nubūwwah*). Thus, the messenger is a prophet even before he is sent as a messenger (*yursal*), or as al-Qurṭubī put it,

<sup>77</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (23.43). The view that the two words are distinct in meaning has been adopted by the vast majority of the exegetes (*mufasssīrīn*) such as al-Baghawī, al-Nasafī (3.108), al-Zamakhsharī, Abū al-Su`ūd, al-Alūsī, and others in their commentary on verse (22.52).

<sup>78</sup> Examples are found in the following verses: **“And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger, prophet (*rasūlan, nabīyyan*).”** [19:51] **“And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger, prophet (*rasūlan, nabīyyan*).”** [19:54] And Allāh describes Prophet Muḥammad as *rasūl* and *nabī* in the following two verses: **“Those who follow the Messenger, the Unlettered Prophet (*al-rasūl al-nabī al-ummī*)”** [7:157] **“So believe in Allāh and His Messenger, the unlettered prophet (*rasūlihi al-nabī al-ummī*)”** [7:158].

The messenger and prophet share in a common matter, and it is *al-naba'*. However, they differ in another matter, *al-risālah*. Therefore, every messenger is a prophet, but not every prophet is a messenger. Therefore, if one says that so-and-so is a messenger, it necessitates that he is a prophet and messenger. However, if one were to say so-and-so is a prophet, it would not necessitate that he is a messenger.<sup>79</sup>

This is the opinion of the majority.<sup>80</sup> Furthermore, it is for this reason that Allāh mentioned the end of *al-nubūwwah* and *al-risālah* by stating the following about our Prophet Muḥammad:

**“but [he is] the Messenger of Allāh and the Last of the Prophets (*Khātam al-Nabiyyīn*).” [33:40]**

He did not say, “and the Last of the *Messengers*” so that this would encompass both *al-nubūwwah* and *al-risālah*. Ibn Kathīr comments on this verse,

“This verse clearly states that there shall be no Prophet after him. If there cannot be any Prophet after him, then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case.”<sup>81</sup>

While the title *nabī* is broader than the title *rasūl* since it includes it, *al-risālah* in itself is more general because *al-nubūwwah* is a portion of *al-risālah*. Hence, the term *al-risālah* encompasses *al-nubūwwah* and other than it, unlike *rasūl*, because it does not encompass the *anbiyā'* and other than them. Rather, it is quite the opposite. Hence, *al-risālah* is more general

<sup>79</sup> As cited by Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī* (11.112).

<sup>80</sup> al-Qāḍī ʿIyāḍ states: “The correct view is the view of the majority that every messenger is a prophet but not vice versa.” As cited by : Ibn Amīr Ḥājj, *al-Taqrīr wa al-Taḥbīr* (1.10).

<sup>81</sup> Ibn Kathīr, *Tafsīr* (3.494).

with respect to its actual meaning but more specific with regards to those who hold it.<sup>82</sup> The message (*risālah*) that the *rasūl* is obligated to proclaim is “a missive (*sifārah*) between al-Ḥaqq (Allāh) and the Creation which informs the possessors of intellect about that which their reasoning falls short of such as the characteristics of their Deity, their resurrection, their best interests in their religious and worldly affairs, encouragement of those matters which will lead to their guidance and refutation of misconceptions which could cause their destruction.”<sup>83</sup>

Some Prophets are sent and given the duty of proclaiming a message (*risālah*), while others are not. Hence, the title *nabī* indicates someone who has received a revelation from Allāh. Thus, it is a description of his relationship with Allāh. On the other hand, the title *rasūl* indicates someone bearing a message (*risālah*) which he has been charged to proclaim to the Creation. Thus, it is a description of his relationship with the Creation.<sup>84</sup> This is why it has been called “a missive (*sifārah*) between al-Ḥaqq and the Creation.” Therefore, when the *nabī* is charged with proclaiming a message (*risālah*) to the Creation, he becomes a *rasūl* as well. It is for this reason that Allāh has mentioned these two descriptions in conjunction:

**“al-rasūl al-nabī”** [7:157]

**“... and he was a messenger, prophet (*rasūlan, nabīyyan*).”** [19:51,54]

As for the verse:

**“And We have not sent (*Mā Arsalnā*) before you any messenger or prophet except...”**  
[22:52]

The word *arsalnā* simply means to send. That is, it simply indicates its basic linguistic meaning, rather than indicating that *nabī* is synonymous to *rasūl*. Therefore it means, “We sent

<sup>82</sup> Ibn Abi al-ʿIzz al-Hanafī, *Sharḥ al-ʿaqīdah al-Ṭahāwīyyah*, p. 167.

<sup>83</sup> Ibn Amīr Ḥājj, *al-Taqrīr wa al-Taḥbīr* (1.9).

<sup>84</sup> Cf: al-Būṭī, *Kubrā al-Yaqīnīyyāt*, p. 183.

a prophet to convey a *risālah*, and so he is a *rasūl*, and another We sent without a *risālah*, so he is only a *nabī*.” As for the verse:

**“And We sent no prophet to any town” [7:94]**

It is possible that in this instance as well, *irsāl* is merely meant with its basic linguistic meaning. This interpretation of *irsāl* as simply meaning to send is indicated by the verse:

**“Then Allāh sent (*fa ba`atha Allāhu*) the prophets as bringers of good tidings and warners” [2:213]**

It is also possible that *arsalnā* could mean we charged the prophet with proclaiming the message (*risālah*) and thus he became a messenger, because *al-nubūwwah* comes before *al-risālah*. The term *irsāl* has been used to simply mean sending in many verses along with the word messenger (*rasūl*) as well:

**“Just as We have sent (*Kamā Arsalnā*) among you a messenger (*rasūl*)” [2:151]<sup>85</sup>**

Because of the great difficulty involved in proclaiming the message (*risālah*), Allāh has only chosen men from amongst the Prophets to be messengers, and there is consensus concerning this. Therefore, the messenger is different from the prophet in two respects:

- (1) the obligation to proclaim the message (*risālah*), and it is from this that the title messenger (*rasūl*) derives;
- (2) being male, for *al-risālah* is only granted to men.<sup>86</sup>

Therefore, the prophet is a prophet simply because he has received revelation, and he could possibly be charged with implementing revelation that is granted to him. For example, Zakarīyyā and his family have been described by Allāh in the following statement:

**“they used to hasten to good deeds” [21:90]**

<sup>85</sup> Also refer to: al-Qur’ān [4:64; 9:33; 48:28; 9:61; 14:4; 17:77] amongst other verses.

<sup>86</sup> As mentioned later in p. See note 90

This indicates that they used to act according to the revelation. He could possibly be charged with implementing the law of someone before him, and he could also be charged with various tasks such as teaching and passing judgment, as Allāh states:

**“Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] passed judgment by it amongst the Jews.”**  
[5:44]

The prophet could also be charged with proclaiming some commands:

**“And their prophet said to them, ‘Indeed, Allāh has sent to you Saul as a king.’”** [2:247]

And when Abraham advised his father, he had not yet been charged with proclamation of any message (*risālah*). However, he had received revelation, and therefore he had attained Prophethood but not Messengerhood.<sup>87</sup>

However, a prophet could be charged with proclaiming a Divine Message to mankind, and as a result take on the title of messenger. *Al-risālah* indicates that there must be a sender (*mursil*), a message (*risālah*), and a messenger (*rasūl*). The sender is Allāh, while the message (*risālah*) could be a new law, or even an old law, as Joseph was a messenger even though he did not bring a new law. Rather, he was following the Religion (*millah*) of Abraham<sup>88</sup> David and Solomon were also messengers, and they were upon the law of the Torah as Allāh states:

**“Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron and Solomon, and to David We gave the book [of Psalms]. And [We sent] messengers about whom We**

---

<sup>87</sup> For that reason, Allāh says about him: **“And mention in the Book [the story of] Abraham. Indeed, he was a *ṣiddīq*, prophet. [Mention] when he said to his father, “O my father, why do you worship that which does not hear and does not see and will not benefit you at all?”** [19:41-42]

<sup>88</sup> As is mentioned about him in the Qur’ān: **“And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, ‘Never will Allah send a messenger after him.’”** [40:34].

**have related [their stories] to you before and messengers about whom We have not related to you. And Allāh spoke to Moses with [direct] speech.”**  
[4:163-164]<sup>89</sup>

Aaron was also a messenger even though he did not receive a book nor a new law. However, when he was charged by Allāh with proclaiming a message (*risālah*) to Pharaoh, he was counted as a messenger. For this reason, Allāh said to him and his brother Moses:

**“So go to him and say, ‘Indeed, we are messengers of your Lord’”** [20:47]

The word “messengers” here is in the dual case. That message (*risālah*) could be a book which abrogates a past law, or the *risālah* could be without a book, as was the case with Isaac, Jacob, Job, Jonah, Aaron, David and Solomon. None of them brought a book abrogating previous laws.

Furthermore, it has already preceded that in his definition of the messenger, Ibn Taymīyyah noted that the duty of proclaiming the message does not occur except when sending a messenger to an opponent, that is, a disbeliever. This is because when a prophet is sent amongst believers, they are not in need of a message from Allāh calling them to believe in Him or in order to establish the proof against him. This is an excellent deduction, however we prefer to define it as conveying the message (*al-risālah*) without placing a restriction that it must be sent to someone in opposition or someone not in opposition.

Therefore, the preferred definition for a messenger is that he is “a prophet (*nabī*) who is ordered to proclaim (*tablīgh*) a message (*risālah*).” This definition seems to agree with the definition of the “messenger” advanced by the majority of the scholars, and it is that he is someone “ordered with proclamation (*tablīgh*).” However they did not mention the word

---

<sup>89</sup> Ibn Taymīyyah, *Kitāb al-Nubūwwāt*, p. 184.

*risālah* so we have added it because of the relationship between it and the word *rasūl*. An evidence that by proclamation (*tablīgh*), they mean proclamation of a *risālah*, is the following statement quoted by the Qur’ān from Prophets Noah and Hūd:

**“But I am a messenger (*rasūl*) from the Lord of the Worlds. I convey (*uballighu*) to you the messages (*risālāt*) of my Lord and advise you; and I know from Allāh what you do not know.”** [7:61-62,67-68]

Another evidence is that Statement of Allāh to His Prophet Muḥammad:

**“O Messenger (*rasūl*), announce (*balligh*) that which has been revealed to you from your Lord”** [5:67]

If we wanted to add further clarification to this definition by accounting for the point raised by ibn Taymīyyah, we would say that the messenger is “a prophet (*nabī*) ordered to proclaim a message to an opponent.”

Therefore, by calling him a prophet (*nabī*), this indicates that he is a human being selected by Allāh to receive revelation. The word *nabī* has been kept masculine to exclude any prophetess (*nabīyyah*),<sup>90</sup> for messengers (*rusul*) can only be men (*rijāl*),<sup>91</sup> and this view is a matter of consensus amongst the scholars.

The statement that he is “ordered to convey a message” indicates that the messenger has brought a message (*risālah*) which he is charged to convey, whereas this is not so for the prophet.

The statement “to an opponent” is a clarifying condition, but it is not essential to the definition. It indicates that conveying the message only occurs with an opponent, not with someone who believes in Allāh. Therefore, this condition excludes those prophets that are sent

---

<sup>90</sup> For those who hold that a woman can become a prophet.

<sup>91</sup> As indicated by these verses: **“And We sent not (*arsalnā*) before you except men (*rijāl*) to whom We revealed”** [12:109, 16:43], **“And We sent not before you, except men to whom We revealed”** [21:7].

to believing people, and so with that, they are not charged with conveying any message to them.

Thus, any human being that receives revelation from Allāh becomes a prophet. Then, if he is commanded to convey a message to anyone, he becomes a messenger. Thus, Prophethood is a description of the prophet's relationship with Allāh, while Messengerhood is a description of his relationship to the Creation.

Likewise, just as Prophethood cannot be attained by one's efforts, this is true even more so concerning Messengerhood as Allāh has said:

**“Allāh knows best where He places His Message.”** [6:124]

Thus, the message has a particular place, and it cannot be placed anywhere else. Therefore, anyone who has been specified for that and bears the characteristics which make him suitable for bearing the message, he is a messenger. If he does not have those characteristics, he is not, and the only one who knows those characteristics is Allāh. For that reason, Prophethood and Messengerhood are the most noble stations for human beings, and the majority of the scholars are of the view that Messengerhood is nobler than Prophethood for Messengerhood leads to a nation receiving guidance, while Prophethood is limited to the prophet; thus, the relationship of Messengerhood to Prophethood is like that of the scholar to the worshipper.<sup>92</sup>

However, al-`Izz b. `Abd al-Salām has noted that there is another aspect of Prophethood which makes it superior to Messengerhood. He states that,

“Prophethood is an expression of Allāh's addressing His Prophet by issuing a command related to him, as He says to His Prophet Muḥammad: **‘Read in the name of your Lord.’** [96:1] This is an obligation connected to Allāh's Messenger, while the *risālah* is an address which is connected to the *Ummah*. The Messenger is superior to the *Ummah* because of the address

---

<sup>92</sup> This is the opinion of Shihāb al-Dīn al-Qarāfi as mentioned in *al-Taqrīr wa al-Taḥbīr*, Ibn Amīr Ḥājj, (1.10).

which is connected to Him, thus he is superior on account of the nobility of the connection. This is because Prophethood is the connection with him while Messengerhood is the connection with the *Ummah* and his share in it is only that of proclamation. Hence, these are two opposing aspects; however, there is nothing to bar a single reality from being noble in one respect but not the other.”<sup>93</sup>

The more correct view is that *al-risālah* is superior to *al-nubūwwah* because it includes it along with an additional duty. Therefore, even though *al-nubūwwah* is connected to Allāh, *al-risālah* contains this as well along with a connection to the Creation and so it contains an additional quality of perfection.<sup>94</sup> Additionally, *al-risālah* results in the guidance of a nation while *al-nubūwwah* is limited to the prophet, as with (teaching of) knowledge and worship.<sup>95</sup>

The Prophet Muḥammad attained both stations: the station of *al-nubūwwah* and then the station of *al-risālah*. Allāh has addressed him in the Qur’ān with both titles. Twice, He addresses him with the most noble title, the title of messenger,<sup>96</sup> and twelve times with the title of prophet.<sup>97</sup>

It is to be noted that the address with the title of prophet has many duties connected with it, such as the command to be conscious of Allāh (*al-taqwā*) and to not obey the disbelievers and hypocrites, the command to strive against them, and other duties. His Statement

**“O Prophet, fear Allāh”** [33:1]

is an indication of the relationship he should have with his Lord. His statement

**“O Prophet, say to your wives...”** [33:28]

<sup>93</sup> Ibn Amīr Ḥājj, *al-Taqrīr wa al-Taḥbīr* (1.10).

<sup>94</sup> Ibn Hajar al-Haitami, *Tuḥfat al-Muḥtāj* (1.93).

<sup>95</sup> al-Ṣāliḥī, Muḥammad bin Yūsuf al-Shāmī, *Subul al-Hudā wa al-Rashād* (2.278).

<sup>96</sup> An example is the verse: **“O Messenger, let them not grieve you who hasten into disbelief of those who say, ‘We believe’ with their mouths, but their hearts believe not, and from among the Jews.”** [5:41].

<sup>97</sup> An example is the verse: **“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”** [66:9].

is an indication of the manner in which he should deal with his wives. And His Statement

**“O Prophet, We have sent you...”** [33:45]

is an indication of the manner in which he should deal with the general public.<sup>98</sup>

Similarly, the address with the title of messenger is connected to the duty of conveying the message (*risālah*) and not to be worried if the disbelievers do not accept it. Therefore, the messenger may receive certain duties due to his Messengerhood in which he is conveying Allāh’s Message on His Behalf, and he may receive certain duties as a consequence of his Prophethood in which he would be conveying news from Allāh and acting upon what was revealed to him. Therefore, the statements and actions of the prophet which relate to the revelation (*waḥī*) and proclamation (*tablīgh*) are a translation of the characteristics of the Prophethood and Messengerhood that Allāh has especially granted him. It is for this reason that there has been a particular focus upon them because they are indicative of the revelation which separates the prophet from all other human beings. Although the status of Prophethood and Messengerhood is higher than that of humanity, they do not conflict with it nor do they remove a person from it. For this reason, the scholars have mentioned humanity as a condition in their definitions of “prophet” and “messenger” in order to emphasize that being granted these qualities by Allāh does not take a way one’s humanity.

---

<sup>98</sup> al-Rāzī, Fakhṛ al-Dīn, *Tafsīr* (25.187).

## 4.2 The Main Duties of the Prophet

### Introduction

We have already seen that the messenger is a prophet who has been charged with the obligation of conveying the message. This raises a question: Was the duty Prophet and Messenger Muḥammad merely limited to conveying the Message or did it extend beyond that to other duties?

Those who deny the authority of *Ḥadīth* are of the view that the Messenger was not charged with any other duty besides conveying the Qur'ān. They have cited a number of verses as evidence of this view, amongst them the following verse:

**“So is there upon the messengers [any duty] except [that of] clear notification (*al-balāgh al-mubīn*)?” [16:35]<sup>99</sup>**

Another evidence they have cited is that most of the verses which mention the duty of conveying the Message employ restrictive and limiting expressions which indicate that his duty is limited to that. An example is the verse:

**“Upon you is only [the duty of] notification.” [42:48]**

---

<sup>99</sup> Other such verses include:

“They [the Messengers] said, ‘Our Lord knows that we are sent to you as messengers, and we have no responsibility except that of clear notification (*al-balāgh al-mubīn*).’” [36:16-17]

“And there is not upon the Messenger except [the duty of] clear notification (*al-balāgh al-mubīn*).” [29:18]

“But if they turn away - then upon you is only the [duty of] notification (*al-balāgh*).” [3:20]

“But if they turn away, [O Muḥammad] - then only upon you is [responsibility for] clear notification (*al-balāgh al-mubīn*).” [16:82]

“Not upon the Messenger is there [any responsibility] except [to] notify. And Allāh knows whatever you reveal and whatever you conceal.” [5:99]

“But if they turn away - then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification.” [42:48]

“Then know that upon Our Messenger is only [the responsibility of] clear notification (*al-balāgh al-mubīn*).” [5:92]

“The duty of Our Messenger is only to convey (the Message) clearly.” [64:12]

“Then upon Our Messenger is only [the duty of] clear notification.” [24:54]

“Upon you is only the [duty of] notification, and upon Us is the account.” [13:40]

There is no doubt that the duty of conveying the message is a task that is both noble and difficult as it requires the Prophet to convey the revelation in full as it was sent down to him without altering it in the least. It further requires him to openly proclaim the message and to convey it to all of mankind at every opportunity that he is able to avail himself of.

Those who reject the authority of Hadīth are of the view that any duty that is mentioned in the Qur'ān besides the duty of proclamation has two possible explanations:

(1) Either it is directly related to the duty of conveying itself, but it has been expressed in other words, as in the verse:

**“Recite (O Muḥammad) what has been revealed to you of the Book”** [29:45]

What is meant here by reciting the revelation is the very same as conveying. However, this verse has explained the manner in which it is to be done: namely, by recital (*tilāwah*) of the Book, which is to read it in a certain manner.

(2) Or it is in reference to other secondary tasks which the Prophet took up during his lifetime but their authority comes to an end with his death. These include tasks like: political leadership of the state, adjudication of legal disputes, directing the military affairs, teaching his followers and other similar tasks. An example can be found in the verse:

**“O Prophet, strive (*Jāhid*) against the disbelievers and the hypocrites,”** [9:73, 66:9]

This relates to his duty as a leader of the military and of the state.

In order to ascertain an accurate picture of the duties with which the Prophet was charged, it is beneficial for us to study the duties that he has been charged with in the Qur'ān. A study of such verses will assist us in clarifying the role that he had to play vis-à-vis his nation.

It will also aid us in ascertaining whether or not the Prophet had any additional duties besides conveying the Message.

### **The Primary Sacred Duties of the Prophet:**

Anyone who reads the Qur’ān will find that the Prophet has been assigned numerous duties besides conveying the Message. Some of these duties are related to him personally, such as the command to stand the night in prayer.<sup>100</sup>

Other duties are related to his receiving the revelation, while others still relate to the role that he is to play in his nation (*ummah*) to which he was sent.

#### **4.2.1 The First Duty: The Command for *Qirā’ah*, *Tilāwah* and *Tartīl* of the Qur’ān**

The revelation to the Prophet began with the command to read (*iqra’*) in Allāh’s Name:

**“Read (*iqra’*), in the Name of your Lord, Who created,” [96:1]**

There is nothing contradictory in commanding an illiterate prophet to read, because the lexical meaning of *qirā’ah*, the root of *iqra’*, is to manifest something. *Qirā’ah* can take place with something that is recited or with something that is written. In this case, it is from something recited by Gabriel. This is in fact greater in demonstrating its miraculous nature for the one who was unlettered just the day before has now become a teacher. What is more, the verses of this *sūrah* have given indication of both forms of *qirā’ah*, as it has mentioned *qirā’ah* alongside teaching with the pen.<sup>101</sup> In fact, the name of the Qur’ān is derived from the word, *qirā’ah*. With respect to reading the Qur’ān, the Prophet has been charged with observing a number of conditions:

(1) He should not hasten his *qirā’ah* and should follow the *qirā’ah* of Gabriel:

<sup>100</sup> As Allāh said: “**O you wrapped in garments (Muḥammad)! Stand the night (in prayer), except a little.**” [73:1-2].

<sup>101</sup> al-Shanqīṭī, *‘Aḍwā’ al-bayān* (9.13).

**“And when We have recited it (*qara’nāhu*) [through Gabriel], then follow its recitation (*qur’ānah*).” [75:18]**

Here, Allāh is teaching His Messenger the manner in which he is to acquire the revelation from the angel, for he used to rush to acquire it and race with the angel in his recital of it. Therefore, Allāh ordered him that when the angel comes to him, he should listen to him, and Allāh Himself would ensure that He gathered it for him in his breast and make it easy for him to convey it in the manner in which he received it. For this reason, He states:

**“Move not your tongue with it [O Muḥammad] to hasten with it [i.e. recitation of the Qur’ān].” [75:16]<sup>102</sup>**

Then, He said,

**“Indeed, upon Us is its collection” [75: 17] in your breast,**

**“and (to ensure) its recital (*qur’ānah*).” [75:17]**

What is meant is that He shall give you the ability to recite it.

**“And when We have recited it (*qara’nāhu*),” [75:18]**

that is: when the angel recites it to you on behalf of Allāh, Mighty and Majestic is He,

**“then follow you its recital (*qur’ānah*).” [75:18]**

That is: listen to it, and then recite it as he has demonstrated to you how to recite it.<sup>103</sup>

(2) He should read it at intervals:

**“And [it is] a Qur’ān which We have separated [by intervals], that you might recite it to the people over a prolonged period. And We have sent it down progressively.” [17:106]**

<sup>102</sup> As He said in another place: **“And be not in haste, (O Muḥammad), [to recite] the Qur’ān before its revelation is completed to you, and say: ‘My Lord! Increase me in knowledge.’” [20:114]**

<sup>103</sup> Ibn Kathīr, *Tafsīr* (4.450).

That is: in order that you may recite it to men slowly and deliberately so that you make it distinct and clear, and do not hasten in recitation of it such that it is not understood from you.<sup>104</sup>

(3) He should seek refuge in Allāh from Satan when reciting it:

**“So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].” [16:98]**

Furthermore, just as the Prophet was ordered with *qirā’ah* of the Qur’ān, he was also ordered with *tilāwah* of the Qur’ān:

**“Recite, [O Muḥammad], what has been revealed to you of the Book” [29:45]**

He has clarified to him that part of his role amongst his people is to recite to them the verses of the Qur’ān:

**“Just as We have sent among you a Messenger from yourselves, reciting to you Our Verses and purifying you, and teaching you the Book and the Wisdom (*al-Ḥikmah*), and teaching you that which you did not know.” [2:151]<sup>105</sup>**

Furthermore, the Prophet has mentioned of himself that Allāh has charged him with this duty:

**“And (I am also ordered) to recite the Qur’ān” [27:92]**

---

<sup>104</sup> al-Ṭabarī, *Tafsīr* (15.179).

<sup>105</sup> The following verses are also in the same vein: **“Certainly did Allāh confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His Verses, and purifying them, and teaching them the Book and the Wisdom (*al-Ḥikmah*), although before that they had been in manifest error.” [3:164]** **“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and the Wisdom (*al-Ḥikmah*) - although they were before in clear error.” [62:2]** **“Allāh has sent down to you a message. A Messenger reciting to you the distinct verses of Allāh” [65:10-11]** **“And never would your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Verses.” [28:59]** **“A Messenger from Allāh, reciting (*yatlū*) purified scriptures.” [98:2]**

The term *tilāwah* is derived from *talā, yatlū, talwan*, meaning: to follow. *Talā al-Qur’ān* means “he recited the Qur’ān,” as if to say that he followed up one verse right after another, and the verbal noun (*maṣḍar*) is *al-tilāwah*.<sup>106</sup>

The distinction between *tilāwah* and *qirā’ah* is that *tilāwah* only applies when two or more words are being read, whereas *qirā’ah* could be even for a single word. One says, “So-and-so read (*qara’a*) his name,” but one does not say, “he *talā* his name.” This is because the root meaning of *tilāwah* is to follow one thing with another, and therefore it would not apply with a single word.<sup>107</sup> *Tilāwah* of Allāh’s Book can be by following it in recitation or in application of its dictates and teachings. Furthermore, the word *qirā’ah* is more general than the word *tilāwah*. Every *tilāwah* is *qirā’ah* while not every *qirā’ah* is *tilāwah*. Also, *tilāwah* is only applied with such an item that if you read it, it becomes binding upon you to follow it.<sup>108</sup>

Furthermore, as Allāh has charged the Prophet with the duty of *tilāwah al-Qur’ān*, He has also charged him with the duty of *tartīl* of the Qur’ān:

**“And recite (*rattil*) the Qur’ān with a measured recitation (*tartīlan*).” [73:4]**

Furthermore, just as Allāh ordered him with *tartīl* of the Qur’ān, he received it in *murattal* fashion:

**“And We have recited it with *tartīl* (*rattalnāhu tartīlān*).” [25:32]**

<sup>106</sup> Ibn Durayd, *Kitāb Jamharah al-Lughah* (1.196).

<sup>107</sup> al-`Askarī, *al-Furūq al-Lughawīyyah* (1.140).

<sup>108</sup> al-Rāghib al-Aṣḥānī, *al-Mufradāt fī gharīb al-Qur’ān* (75). The exegetes have stated that the word *tilāwah* has been used in the Qur’ān for five different meanings:

- (1) Reading, as in the verse: **“So bring the Torah and recite it (*fatlūhā*), if you should be truthful.” [3:93]**
- (2) Following, as in the verse: **“And [by] the moon when it follows it (*talāhā*)” [91:2]**
- (3) To send down, as in the verse: **“We recite (*natlū*) to you from the news of Moses and Pharaoh in truth for a people who believe.” [28:3]**
- (4) Implementation, as in the verse: **“Those to whom We have given the Book recite it with its true recital (*yatlūnahu haqqa tilāwatih*).” [2:121]**
- (5) Narration, as in the verse: **“And they followed [instead] what the devils had recited (*mā tatlū al-shayāṭīn*) concerning reign of Solomon.” [2:102].**

In respect to recitation, *tartīl* is to recite slowly, deliberately and with precision,<sup>109</sup> and for the words to depart from one’s mouth with ease and in the correct manner.<sup>110</sup> Therefore, the meaning would be, “We have taught you little by little so that you may learn it and remember it.” Another meaning of *tartīl* is to clarify and explain. In which case the meaning of *wa rattalnāhu tartīlan* would be “and We have clarified it with (full) clarification” (*wa bayyannāhu tabyīnan*) or “and We have explained it with explanation” (*wa fassarnāhu tafsīran*).<sup>111</sup>

## 4.2.2 The Second Duty: Clarification

### 4.2.2.1 Clarification of the Qur’ān

We have already seen how Allāh guaranteed His Prophet to gather the Qur’ān for him in his breast so that he would not forget it as mentioned in the verse:

**“We will make you recite, [O Muḥammad], and you will not forget,”** [87:6]

Similarly, Allāh has also promised to clarify it and explain its meanings:

**“Then upon Us is its clarification (*bayānahu*) [to you].”** [75:19]

That is: after preserving it and reciting it, We shall clarify it to you and inspire you with its meaning in accordance with what We intended and legislated.<sup>112</sup> Lexically, *bayān* means to uncover something. It is more general in meaning than mere speech, and it is particular to human beings.<sup>113</sup> That which clarifies some speech is called a *bayān*, because it uncovers the meaning that is intended, as in the verse:

**“This [Qur’ān] is a *bayān* to [all] mankind.”** [3:138]

<sup>109</sup> al-Ṭabarī, *Tafsīr* (19.11).

<sup>110</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, p. 187.

<sup>111</sup> al-Ṭabarī, *Tafsīr* (19.11). Also refer to *Tafsīr ibn Kathīr* (3.318).

<sup>112</sup> Ibn Kathīr, *Tafsīr* (4.450).

<sup>113</sup> For that reason, Allāh states, “**He created man, and taught him *al-Bayān*.**” [55:3-4]

One says *bayyanahu abānahu* when he delivers a *bayān* clarifying something, as with the verse:

**“That you may make clear to the people what was sent down to them” [16:44]<sup>114</sup>**

Thus, just as Allāh has given the Prophet a guarantee to gather the Qur’ān for him in his breast, He has also given him a guarantee to give him a clarification (*bayān*) of it, that is: a clarification of its laws and injunctions in full detail.<sup>115</sup> The Prophet used to rush to repeat with his tongue whatever the angel was reciting to him and he used to ask about its meanings and its difficult passages out of his zeal for knowledge. Thereupon, the Prophet was prohibited from reciting to him while Gabriel was reciting to him in the verse:

**“And when We have recited it [through Gabriel], then follow its recitation.” [75:18]**

And he was prohibited from asking questions as Allāh would himself clarify its meanings to him as indicated in the verse:

**“Then upon Us is its clarification (*bayānahu*) [to you].” [75:19]<sup>116</sup>**

Some scholars have adopted the view that the *bayān* referred to in this verse is a clarification of its words, not the meanings. Thus, it is as if He said, “It is upon Us to gather the revelation and to ensure that you read it. And even more so, it is upon Us to ensure that you clarify it to mankind by your tongue.” This is a guarantee from Allāh that He shall gather it together for him in his breast such that he has it memorized and is not in need of reading it. It will be clear to every listener without having to verify it or to produce any written copy to check it.

<sup>114</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, p. 69.

<sup>115</sup> al-Ṭabarī, *Tafsīr* (29.190).

<sup>116</sup> al-Rāzī, Fakhṛ al-Dīn, *Tafsīr* (30.199).

Therefore, in this case, *bayān* must mean a clarification of its words, not of its meanings, as its meaning would necessarily become clear upon hearing its words.<sup>117</sup>

Perhaps, the reason why some have adopted the view that *bayān* here refers to clarifying its words is a fear that it would imply that the meanings are not being immediately explained at the time when it is necessary, and that is not permissible. Al-Rāzī has responded to this by saying that the verse **“Then upon Us is its clarification [to you],”** [75:19] does necessitate a delay in the obligation of clarifying. This is because it only becomes an obligation when it is actually necessary. As for the word “then” (*thumma*), it applies to clarification in an absolute sense. Thus, it applies to clarification in a general fashion as well detailed clarification.<sup>118</sup>

It is not inconceivable that in this instance *bayān* could be of two types: clarification of the words and of the meanings as had been indicated by ibn al-Qayyim. While discussing the different types of *bayān* the Prophet engaged in, he states,

“Clarifying the very revelation itself by its emergence on his tongue after it has been hidden. Then, clarifying and explaining its meaning to anyone in need of [such explanation], just as he explained that the wrongdoing (*ẓulm*) referred to in His Statement, **“They who believe and do not mix their belief with injustice (*ẓulm*)”** [6:82] is polytheism (*shirk*), the easy reckoning (*al-ḥisāb al-yaṣīr*) is the presentation (for judgment), that the white thread and black thread refer to the whiteness of day and the blackness of night, that the one he saw at the other ascension next to the lote-tree of the utmost boundary was Gabriel. This is as he explained that His Statement, **“or that there come some of the signs of your Lord,”** refers to the rise of the sun from the West, and just as he explained that His Statement **“an example, a good word like a good tree,”** [14:24] refers to the palm tree. Again, we see it in his explanation that His Statement, **“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter,”** [14:27] is a reference to the questioning in the grave when each person shall be asked ‘Who is your Lord? What is your religion?’ ...”<sup>119</sup>

<sup>117</sup> Ibn `Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr* (29.350).

<sup>118</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (30.199).

<sup>119</sup> Ibn al-Qayyim, *I`lām al-Muwaqqi`īn* (2.314).

Furthermore, the Qur'ānic Statement “**its clarification (bayānahu)**” is a generic noun which is attached (*muḍāf*) to the pronoun *hu* which refers to the Qur'ān. Consequently, it should encompass all types of clarification related to the Qur'ān such as making the Qur'ān itself known and clarifying its laws and anything related to them such as exceptions (*takhṣīṣ*), qualifications (*taqyīd*), abrogation (*naskh*), amongst other matters.<sup>120</sup> Thus, in this verse, *bayān* would refer to clarifying the unclear, explaining the undetailed (*mujmal*), clarifying the difficult (*mushkil*), explaining the obscure (*mubham*), qualifying the absolute (*taqyīd al-muṭlaq*), and specifying the general (*takhṣīṣ al-`āmm*).

Moreover, just as Allāh has explained these meanings to His Prophet , He has also entrusted him with another important task, that of clarifying them to mankind. He has charged him with this duty, saying:

**“And We sent down<sup>121</sup> (*anzalnā*) to you the Reminder (*al-Dhikr*) that you may make clear (*li-tubayyina*) to the people what was sent down (*nuzzila*) to them and that they might give thought.” [16:44]**

*Al-Dhikr* is the Qur'ān, and it has been called that because it serves as a reminder for the heedless.<sup>122</sup> In this verse, Allāh has ordered him to clarify to mankind that which was sent down to them from their Lord because he knew the meaning of that which was sent down, was very keen concerning it and followed it. Thus, he explains the details of that which is mentioned in brief and clarifies anything difficult to understand. He is the one who provides for them, in great detail. A satisfactory explanation of the laws of this ‘Reminder’ and other matters such as the state of the generations that were destroyed. This is indicated by the use of the *fa`ala*

<sup>120</sup> Cf. Ibn Ḥajar al-`Asqalānī, *Fath al-Bārī* (8.551).

<sup>121</sup> Or “**revealed**”.

<sup>122</sup> al-`Imādī, Abū al-Su`ūd, *Tafsīr* (15.116).

pattern in the verbs *bayyana* and *nazzala*, particularly after the act of sending down was referred to initially using the verb *anzala* following the pattern *af'ala*.<sup>123</sup>

Furthermore, the Prophet explained the Qur'ān by way of his statements and actions. As for statements, there is an established consensus that they constitute a clarification (*bayān*). Since statements constitute *bayān*, even though they are not as effective in demonstrating the meaning as actions which are witnessed, then it is even more so true that actions constitute a *bayān*.<sup>124</sup>

Furthermore, according to al-Sarkhasī, what is meant in this verse is an additional *bayān* beyond what has been mentioned in the Qur'ān. The evidence for this is the statement **“what was sent down (*nuzzila*) to them.”** If this were referring to the Qur'ān, Allāh would have said, “what was sent down to you,” as He has stated in another verse:

**“O Messenger, announce that which has been revealed to you from your Lord,”**  
[5:67]

That which has been sent down to the people refers to the injunctions that they are commanded to believe in and to act upon.<sup>125</sup>

Furthermore, Allāh has not only entrusted His Prophet with the task of clarifying anything in the Qur'ān that requires clarification, He has also placed upon him the duty of clarifying any matter of Allāh's Religion concerning which mankind may dispute – relying on the Qur'ān in doing so:

**“And We have not revealed to you the Book, [O Muḥammad], except for you to make clear to them that wherein they have differed.”** [16:64]

<sup>123</sup> al-Alūsī, *Rūḥ al-ma`ānī* (14.150).

<sup>124</sup> al-Āmidī, *al-Iḥkām* (3.31).

<sup>125</sup> al-Sarkhasī, *Uṣūl al-Sarkhasī* (2.72).

This is achieved by distinguishing for them between what is correct and what is incorrect and between truth and falsehood.<sup>126</sup>

#### 4.2.2.2 Clarifying Matters the People of the Scripture Have Concealed

Allāh has also given His Prophet the duty of clarifying that which the People of the Scripture have concealed of their scriptures. Allāh says:

**“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.”** [5:15]

That is, “... he makes clear to you much of what you used to conceal and not make clear from that which is in your scripture.”<sup>127</sup> It could also mean that he makes clear that which they have altered, distorted or misinterpreted, as well as that which they have falsely attributed to Allāh, while refraining from commenting on much of what they have distorted because there is no benefit in clarifying it.<sup>128</sup> This clarification could be in the form of verses of the Qur’ān which he shall recite to them, such as Jesus giving glad tidings of the coming of Aḥmad,<sup>129</sup> as Allāh says:

**“And bringing good tidings of a messenger to come after me, whose name is Aḥmad.”** [61:6]

This clarification may also come in the form of some information he receives by way of revelation. One example of this that is mentioned by all *Tafsīrs* in their explanation of verse (5:15) is that he clarified that the adulterers who have been married<sup>130</sup> are to be stoned.<sup>131</sup>

<sup>126</sup> al-Ṭabarī, *Tafsīr* (14.130).

<sup>127</sup> *Ibid.* (6.160).

<sup>128</sup> Ibn Kathīr, *Tafsīr* (2.35).

<sup>129</sup> al-Alūsī, *Rūḥ al-ma`ānī* (4.428).

<sup>130</sup> The `Arabic term is *muḥṣan*; it applies to anyone who is or has been married.

<sup>131</sup> For example, see al-Ṭabarī, *Tafsīr* (10/141). The evidence that they mentioned for this is the *ḥadīth* of `Abdullāh ibn `Umar:

#### 4.2.3 The *Third Duty: Adhering to the Revelation and Following It (al-tamassuk wa al-ittibā')*

The verbs *tabi`a* and *ittaba`a* mean to follow in the footsteps of someone; this is achieved by obedience and compliance.<sup>132</sup> The Prophet has been ordered to follow that which Allāh has revealed to him in numerous verses, amongst them:

**“And follow (*wa-`ttabi`*) what is revealed to you, [O Muḥammad],” [10:109]<sup>133</sup>**

He also commanded him to openly declare his following of the revelation:

**“Say, ‘I only follow what is revealed to me from my Lord.’” [7:203]**

And He commanded him to hold fast to the revelation that he received:

**“So adhere (*fa-`stamsik*) to that which is revealed to you. Indeed, you are on a straight path.” [43:43]**

*Istimsāk* is to hold on to something (*mask*) very tightly. The *sīn* and *tā'* have been included to show greater emphasis. This command is employed when seeking persistence in performing an action, because someone is not commanded to perform an action that he is already engaged simply so that he may perform that action but for some other reason. In this case, it is in order that he stay firm in his adherence to that which has been revealed to him as indicated by the Qur'ānic Statement, **“Indeed, you are upon a straight path,”** and “that which

---

He relates that the Jews came to Allāh's Messenger and told him that a man and woman from amongst them had committed adultery. Allāh's Messenger said, **“What do you find in the Torah concerning the matter of stoning.”** They said, “We are to humiliate them and they are whipped.” `Abdullāh ibn Salām said, “You have lied, for truly, it contains mention of stoning, so bring the Torah.” They brought the Torah and spread it out. One of them placed his hand over the Verse of Stoning and read that which came before it and that which came after it. `Abdullāh ibn Salām told him, “Lift up your hand.” He lifted up his hand and underneath it was the Verse of Stoning. Allāh's Messenger gave the command and had them stoned. `Abdullāh (ibn `Umar) comments, “I saw the man leaning over the women protecting her from the stones.” [al-Bukhārī (no. 3436)]

The issue of stoning the *muḥṣan* adulterer is one that many contemporary writers have rejected. Their strongest argument against it is that this punishment has not been mentioned in the Qur'ān.

<sup>132</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān*, p. 72.

<sup>133</sup> Other verses include: **“And follow that which is revealed to you from your Lord.”** [33:2]  
**“Follow (*ittabi`*), [O Muḥammad], what has been revealed to you from your Lord”** [6:106]

has been revealed to him” is the Qur’ān.<sup>134</sup> This verse indicates that the Prophet used to act upon and follow that which was revealed to him, and thus it is that he was upon the Straight Path.

For that reason, he used to say in restrictive form (*ṣīghah al-ḥaṣr*):

**“I only follow what is revealed to me.”** [6:50, 10:15, 64:9]

That is: in all that I tell you and call you to, I do not follow anything except the revelation of Allāh which He reveals to me. I act upon His Revelation and implement His Command,<sup>135</sup> and therefore I do not go beyond it in the least bit.<sup>136</sup>

Likewise, the Prophet was ordered to follow the Law Code (*al-Sharī`ah*) which is a portion of the revelation:

**“Then We put you, [O Muḥammad], on an ordained way (*sharī`ah*) concerning the matter [of religion], so follow it”** [45:18]

The term *sharī`ah* is derived from *shara`a al-shar`*, that is, “the clear path became evident” (*nahaja al-ṭarīq al-wāḍiḥ*). One says, “I described for him the path” (*shara`tu lahu ṭarīqan*). *Al-Shar`* is a verbal noun (*maṣḍar*) and it was then applied as a name for an open road, and it is called *shar`*, *shir`ah* and *sharī`ah*. The term was then used metaphorically for the Divine Path. In this verse, *sharī`ah* refers to the religion and commands that Allāh chose to ordain for him to follow amongst those matters which the (past) law codes (*sharā`ī`*) differ in and which are subject to abrogation.<sup>137</sup> Allāh has appointed for every a nation a law and a method:

**“To each of you We prescribed a law (*shir`ah*) and a method (*minhāj*).”** [5:48]

<sup>134</sup> Ibn `Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr* (25.219-220).

<sup>135</sup> al-Ṭabarī, *Tafsīr* (7.199).

<sup>136</sup> Ibn Kathīr, *Tafsīr* (2.135).

<sup>137</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur`ān*, p. 258.

Therefore, the religion is always one, but the law code (*sharī`ah*) may differ. Thus, the Torah came with a particular *sharī`ah* as did the Gospel, and the Qur`ān has its own *sharī`ah*. Allāh makes lawful in it what He wills and He prohibits what He wills as a test to see who will obey Him and who will disobey Him. However there is a single religion which alone is accepted by Allāh: monotheism (*tawhīd*) and sincerity (*ikhhlās*) before Allāh; this is the religion that was brought by all the Messengers.<sup>138</sup>

Allāh charged the Prophet Muḥammad with following the *sharī`ah* which Allāh revealed to him. This indicates that in all of his statements and actions which relate to the office of Prophethood (*al-Nubuwwah*) and the Message (*al-Risālah*), that is: to the Divine Revelation and its proclamation, he was, in reality, following the Revelation and the *Sharī`ah* which he was commanded to follow.

It is important to note that the Prophet was ordered to follow the Divine Revelation (*waḥī*), and *waḥī* is a comprehensive word which encompasses every type of revelation which he received, irrespective of whether he received it in his dreams, by way of inspiration (*ilhām*), it was spoken to him from behind a veil (*ḥijāb*), or by means of an angel sent to him as a messenger. For this reason, when we find most of the commentators of the Qur`ān interpreting the word *waḥī* as referring to the Noble Qur`ān, this is to be understood as referring to what was most common, because the word *waḥī* is actually broader than just that. Therefore, in following the *waḥī*, the Prophet was following the Qur`ān as well as any other revelation he received besides the Qur`ān.<sup>139</sup>

---

<sup>138</sup> al-Ṭabarī, *Tafsīr* (10.385).

<sup>139</sup> The nature of revelation (*waḥī*) and its categories shall be discussed in greater detail in (5.1) of this dissertation.

#### 4.2.4 The *Fourth* Duty: Conveying the Message (*Tabligh al-Risālah*)

The duty to convey is what makes a prophet (*nabī*) into a messenger (*rasūl*) as we have explained.<sup>140</sup> This sacred duty is referred to in the following verse:

**“O Messenger, announce<sup>141</sup> (*balligh*) that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allāh will protect you from the people.” [5:67]**

Meaning, “proclaim and convey all that has been revealed to you from Your Lord. If you should conceal anything of it, then you have not truly conveyed Allāh’s Message.” This verse is teaching the Prophet as well as all the bearers of knowledge who shall come after him from his nation not to conceal any matter of the Divine Law. Furthermore, Allāh knew that His Prophet would not conceal any of the Divine Revelation.<sup>142</sup> This includes proclamation (*tabligh*) of anything which can be legitimately called revelation (*waḥī*). Another interpretation of this verse is that it is a command to make the proclamation of the Message public, as in the beginning of Islām it had been kept secret out of fear of the polytheists (*mushrikīn*). Consequently, he was commanded in this verse to make it public and Allāh informed him that he would protect him from mankind.<sup>143</sup>

Furthermore, conveying the Message was not only the duty of the Messenger Muḥammad alone. In fact, it was the duty of all the Messengers before him:

**“So is there upon the messengers [any duty] except [that of] clear notification?” [16:35]**

---

<sup>140</sup> In Section 4.2.1.2

<sup>141</sup> Or “**convey**”.

<sup>142</sup> al-Qurṭubī, *Tafsīr* (6.242).

<sup>143</sup> *Ibid.* (6.242).

**“They said, ‘Our Lord knows that we are sent to you as messengers, and We have no responsibility except that of clear notification.’” [36:16-17]**

In fact, the Messenger was not merely given the duty to convey; it was also his duty to ensure that this proclamation was clear (*mubīn*):

**“And there is not upon the Messenger except [the duty of] clear notification (*al-balāgh al-mubīn*).” [29:18]**

The clear proclamation (*al-balāgh al-mubīn*) is one the intent of which is clear to the listener and he understands its meaning.<sup>144</sup> In some instances, the word *mubīn* may be used meaning speech which is not in need of any other clarification (*bayān*). It could also be used to refer to speech which is in need of clarification (*bayān*), and a clarification has indeed been given. Examples of this would be a brief (*mujmal*) statement whose meaning has been explained, a general (*‘āmm*) statement that has been specified, an absolute (*muṭlaq*) phrase that has been qualified, an action which is accompanied by some evidence indicating its purpose or something other than that.<sup>145</sup>

The Qur’ān has also brought attention to an important matter related to the task of proclamation. It explains that the Prophet’s duty is limited to conveying the message. He is not responsible for those who disbelieve or reject faith. It is for this reason that the verses concerning this matter have used limiting constructions (*ṣīghah al-ḥasr*):

**“But if they turn away - then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants.” [3:20]<sup>146</sup>**

<sup>144</sup> al-Ṭabarī, *Tafsīr* (20.20).

<sup>145</sup> al-Āmidī, *al-Iḥkām* (3.26). See Chapter 5, Section 5.3.1.2 for examples.

<sup>146</sup> Other such verses include:

**“But if they turn away, [O Muḥammad] - then only upon you is [responsibility for] clear notification.” [16:82]**  
**“Not upon the Messenger is there [any responsibility] except [to] notify. And Allāh knows whatever you reveal and whatever you conceal.” [5:99]**

**“And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account<sup>147</sup> (*al-ḥisāb*).” [13:40]**

Just because reckoning and taking to account is only for Allāh, does that mean that Allāh does not engage in any other affairs besides that?!

One reason that this duty has been mentioned using constructions of limitation is in order to clarify the obligation of obedience upon the Messenger and that that obligation is only because he is responsible for conveying what has been revealed to it, be it Qur’ān or other than that. Therefore, obedience to him is obligatory just as obedience to Allāh is obligatory:

**“And obey Allāh and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.” [5:92]<sup>148</sup>**

Thus, the primary and most fundamental duty of the Messenger is only to convey the revelation to mankind in a clear manner. It does not mean that it is his only duty. Those who respond to his message when he conveys it are then in need of learning the teachings of the religion. Consequently, the duties of the Prophet include clarification, teaching and spiritual purification.

Hence, conveying (*tablīgh*) is of two types:

**“But if they turn away - then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification.” [42:48]**

<sup>147</sup> Or reckoning.

<sup>148</sup> Other such verses include the following:

**“And obey Allāh and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.” [64:12]**

**“Say, ‘Obey Allāh and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.’” [24:54]**

**The first of them** – and this is the fundamental type – is that which is to be conveyed as is. This is particular to that which he is required to recite: the Qur’ān

**The second of them** is to deduce principles which had not yet been revealed. Then, revelation would come down confirming his deduction, either explicitly or with something that concurs with his reasoning and shows its validity.<sup>149</sup>

As for the use of expressions of exclusivity in verses such as **“Upon you is only [the duty of] notification,”** [42:48] it does not mean that this is his only duty. It is only a clarification of the Qur’ānic Statement which precedes it:

**“then We have not sent you, [O Muḥammad], over them as a guardian”** [42:48]

It means, Allāh did not send him to record and preserve their actions for this is not one of his duties. His duty is nothing more than to convey the Message to them. The purpose of this verse was to comfort the Prophet and lighten the burden that he felt.<sup>150</sup> Conveying the Message is the Prophet’s duty towards all mankind, and he has no other obligation towards them. The Prophet used to feel grief that his people, including some of his close relatives, would not believe in him, to the extent that he was almost killing himself in grief, as the Qur’ān tells us:

**“Perhaps, [O Muḥammad], you would kill yourself with grief (*bākhi` nafsaka*) that they will not be believers.”** [26:3]

Meaning: perhaps, you are going to bring about your destruction out of grief if they do not believe in this Qur’ān. Consequently, the Qur’ān instructed him not to grieve over them:

**“And do not grieve over them”** [16:127]

<sup>149</sup> Ibn Ḥajar al-`Asqalānī, *Fath al-Bārī* (21.124).

<sup>150</sup> Cf. al-Rāzī, *Fakhr al-Dīn, Tafsīr* (10.155).

The Qur’ān has explained to him that he is not responsible for their disbelief or their rejection, as it states:

**“Not upon you, [O Muḥammad], is [responsibility for] their guidance, but Allah guides whom He wills.” [2:272]**

#### 4.2.5 The *Fifth* Duty: Teaching Those Who Accept the Message

##### 4.2.5.1 Teaching Them “the Book and the Wisdom”

The Qur’ān informs us that the duties of the Messenger include teaching people both “the Book and the Wisdom,” as they have been mentioned together in numerous places:

**“And teaching them the Book and the Wisdom (*al-Ḥikmah*)” [2:129, 3:164, 62:2]**

**“And teaching you the Book and the Wisdom (*al-Ḥikmah*)” [2:151]**

There is no doubt that this only a duty towards those who believed in the Messenger and his Message and then desired to learn the Book and the Wisdom.

Perhaps, by gathering the verses in which the Book and the Wisdom have been mentioned, either together or individually, along with the commentary of the Qur’ānic exegetes (*mufasssīrūn*), we will be able to gain a better idea of what is meant by them. The two of them have been mentioned together in the Qur’ān in nine places:

**The first instance:** Allāh says about the Family of Abraham:

**“But we had already given the family of Abraham the Book and the Wisdom and conferred upon them a great kingdom (*mulkan ‘azīman*).” [4:54]**

Meaning: Allāh gave the Family of Abraham the “Book” or “Scripture” (*Kitāb*) of Allāh which He revealed to them, such as the Scrolls of Abraham and Moses, the Psalms (*al-Zabūr*),

and all the other scriptures which He gave them. As for “the Wisdom,” it refer to the revelation they received which was not in the form of a book to be read.<sup>151</sup> As for the “great kingdom,” the best interpretation is the interpretation of ibn `Abbās that it refers to the kingdom of Solomon – and al-Ṭabarī endorsed this view as well. This view is preferred because it conforms with the customary usage of the word *mulk* by the `Arabs, unlike the interpretation of those who said it refers to the dominion (*mulk*) of Prophethood or those who said that wives and slaves were made permissible for them. This is because it is not permissible to understand the speech that Allāh has addressed to the `Arabs except according to its customary usage unless there is some indication or some proof that something else is meant.<sup>152</sup>

**The second and third instances** are concerning Jesus:

**“And He will teach him *al-kitāb* and the Wisdom and the Torah and the Gospel.”**  
[3:48]

**“and [remember] when I taught you *al-kitāb* and the Wisdom and the Torah and the Gospel”** [5:110]

The majority of the Qur’ānic exegetes have interpreted *al-kitāb* in these two verses to mean *al-kitābah*, learning to write.<sup>153</sup>

**The fourth and fifth instances** speak of their being sent down:

**“And Allāh has revealed (*wa anzala Allāh*) to you the Book and the Wisdom”** [4:113]<sup>154</sup>

Meaning: “And of Allāh’s Favour upon you, O Muḥammad, amongst all of his other favours is that He sent down to you ‘the Book’ – and it is the Qur’ān – which contains a clarification (*bayān*) of everything, guidance and admonition. And along with the book, He has

<sup>151</sup> al-Ṭabarī, *Tafsīr* (8.482)

<sup>152</sup> *Ibid.* (8.482).

<sup>153</sup> Cf. al-Rāzī, Fakhṛ al-Dīn, *Tafsīr* (8.48), al-Zamakhsharī, *al-Kashshāf* (1.723).

<sup>154</sup> The other verse reads, “**and what He revealed (*anzala*) to you of the Book and the Wisdom**” [2:231]

sent down to you ‘the Wisdom,’ and it is that which has been mentioned in a brief fashion in the Book of its lawful and unlawful, its commands and prohibitions, its injunctions and its promises and threats.”<sup>155</sup>

The other four instances are the verses that speak of the Prophet teaching the Book and the Wisdom to his nation, and mention of them has preceded. In one other place in the Qur’ān, the Book and the Wisdom are mentioned, but they are mentioned in indefinite fashion without the article “the” (*al*):

**“And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], ‘Whatever I give you of scripture (*kitāb*) and wisdom (*ḥikmah*)...” [3:81]**

Al-Rāzī has mentioned that there is a difficulty involved in understanding this verse: this statement is addressed to all of the Prophets, while only some of them were given scripture. He then clarified that there are two ways to respond to this. The first is that all of the Prophets were given the Scripture in the sense that they all took guidance from it and called to implementation of it, even if it was not revealed to them. The other response is that the most noble of the Prophets are those who received the Scripture, and thus they were collectively referred to with the characteristic of the most noble of them. Al-Rāzī goes on to explain that “the Book” or “the Scripture” (*al-Kitāb*) is the revelation which is to be read, while “the Wisdom” (*al-Ḥikmah*) is that revelation which entails the detailed obligations which are not addressed in the Book.<sup>156</sup>

Additionally, there are three places in the Qur’ān where *al-Ḥukm*, not *al-Ḥikmah*, and Prophethood (*al-Nubuwwah*) are mentioned alongside Scripture (*al-Kitāb*):

<sup>155</sup> al-Ṭabarī, *Tafsīr* (9.200).

<sup>156</sup> al-Rāzī, *Fakhr al-Dīn, Tafsīr* (8.104).

(1) The first verse is:

**“It is not for a human [prophet] that Allāh should give him the Scripture (*al-Kitāb*) and authority (*al-Ḥukm*) and Prophethood (*al-Nubuwwah*) and then...”**  
[3:79]

According to al-Rāzī, this verse “refers to three different things which have been ordered in the most excellent fashion, for the Heavenly Scriptures descend initially and then the prophet attains an understanding of that Scripture, which is here referred to as *al-Ḥukm*. The scholars of language (*lughah*) and exegesis (*tafsīr*) are in agreement that *al-Ḥukm* here means knowledge. The Most High states:

**‘And We gave him judgment (*al-ḥukm*) [while yet] a boy,’** [19:12]

Meaning: knowledge and understanding. Once he attains understanding of the Scripture, he then conveys that to mankind, and that is Prophethood. So how excellent is this arrangement!”<sup>157</sup>

(2) Allāh says of some of the Prophets:

**“Those are the ones to whom We gave the Scripture (*al-Kitāb*) and authority (*al-Ḥukm*) and Prophethood (*al-Nubuwwah*).”** [6:89]

According to al-Rāzī, **“Those”** is a reference to the eighteen prophets whom Allāh mentioned before that. He then mentioned that He gave them the Scripture, Authority and Prophethood. This conjunction is indicative that each one is distinct from the others as they must necessarily be referring to three distinct entities. Therefore, His Statement **“to whom We gave the Scripture”** is an indication that He gave them copious knowledge. It is possible that what is meant here is the initial revelation, as with the Scrolls of Abraham, the Torah of Moses,

---

<sup>157</sup> *Ibid.* (8.98).

the Gospel of Jesus, and the Qur'ān of Muḥammad. It is also possible that it means that Allāh gave them complete understanding of the contents of the Scripture and knowledge which encompassed its realities and secrets. According to al-Rāzī, this is the preferable view because the eighteen prophets mentioned in this *sūrah* did not all receive a Divine Book of their own. As for “*al-Ḥukm*,” it is an indication that He made them judges (*ḥukkām*) over people who are able to pass judgment (*ḥukm*) amongst them according to the apparent evidences.<sup>158</sup> As for “**Prophethood**,” it is a high and noble rank; when it is attained, it leads to attaining the two aforementioned stations.<sup>159</sup>

(3) Allāh says of the Children of Israel:

**“And We did certainly give the Children of Israel the Scripture (*al-Kitāb*) and *al-Ḥukm* and Prophethood (*al-Nubuwwah*),”** [45:16]

Al-Rāzī states,

“The most feasible interpretation is that each of these three entities are distinct from one another. As for the Scripture (*al-Kitāb*), it is the Torah. As for *al-Ḥukm*, there are various interpretations. It is possible that it could mean knowledge and wisdom,<sup>160</sup> and it is possible that it means knowledge of how to resolve disputes (*faṣl al-ḥakūmāt*). It is also possible that it could mean knowledge of Allāh's Ordinances (*aḥkām*),<sup>161</sup> and this is the knowledge of jurisprudence (*fiqh*). As for Prophethood, then it is known.”<sup>162</sup>

There is one instance where *al-Ḥikmah* has been mentioned, not with *al-Kitāb*, but with Allāh's Verses (*Āyāt*):

**“And remember what is recited in your houses of the Verses (*Āyāt*) of Allāh and the Wisdom (*al-Ḥikmah*).”** [33:34]

<sup>158</sup> In our view, the interpretation of *al-Ḥukm* as knowledge and understanding is preferable.

<sup>159</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (13.56).

<sup>160</sup> In our opinion, this is the correct view, and Allāh knows best.

<sup>161</sup> Pl. of *ḥukm*.

<sup>162</sup> al-Rāzī, Fakhr al-Dīn, *Tafsīr* (27.227).

Al-Ṭabarī states,

“Allāh , Exalted is His Mention, has said to the wives of His Prophet Muḥammad: ‘Remember Allāh’s Blessing upon you that He has placed you in houses where Allāh’s Verses and the Wisdom are recited, and be grateful to Allāh for that and praise Him for that. By His Statement, **‘and remember what is recited in your houses of the Verses of Allāh,’** He meant: ‘And remember what is read in your houses of the Verses of Allāh’s Book and the Wisdom.’ By the Wisdom, He refers to that which was revealed to Allāh’s Messenger of the ordinances (*aḥkām*) of Allāh’s Religion which were not revealed in the Qur’ān; and that is the *Sunnah*.”<sup>163</sup>

There are those who have interpreted Allāh’s *Āyāt* and the Wisdom as referring to the Book which combines two matters: (1) the clear *āyāt*<sup>164</sup> which indicate the truth of the claim to Prophethood, because they are inimitable in their composition, and (2) the wisdom, knowledge, and laws contained in it.<sup>165</sup> Therefore, Allāh’s *Āyāt* is a reference to the entire Qur’ān because it is miraculous and inimitable (*mu’jiz*) in nature, a sign that it is from Allāh . The conjunction of “the Wisdom” with Allāh’s *Āyāt* is an instance of mentioning the particular (*khāṣṣ*) with the general (*‘āmm*), as “the Wisdom” refers to the admonitions and laws contained in the Qur’ān. It is in this vein that after mentioning certain commandments in *Sūrah al-Isrā’*, Allāh states:

**“That is from what your Lord has revealed to you, [O Muḥammad], of wisdom (al-Ḥikmah).”** [17:39]<sup>166</sup>

From this examination of the verses, we learn that Allāh has “given” both the Book and the Wisdom, He has sent both of them down (*inzāl*), and He has taught both of them. This indicates that Allāh is the source for both of them, and that this “giving”, “sending down” and

<sup>163</sup> al-Ṭabarī, *Tafsīr* (20.268).

<sup>164</sup> Lexically, the word *āyah* means “a sign” but is also used to refer to the verses of the Qur’ān.

<sup>165</sup> al-Zamakhsharī, *al-Kashshāf* (5.326).

<sup>166</sup> al-Rāzī, *Fakhr al-Dīn, Tafsīr* (4.61).

“teaching” must have been by way of revelation. Furthermore, it is then the task of the Prophets to teach mankind what Allāh has taught them:

**“That is from what my Lord has taught me.”** [12:37]

However, the important question is: what is meant by “the Book and the Wisdom” which the Prophet was commanded to teach to his nation? And what does it mean to teach the Book and the Wisdom?

Some have said that they are both descriptions of the Book, just as Allāh has described it as *āyāt*, He has also described it as a book and as wisdom.<sup>167</sup>

Those who reject the authority of *Ḥadīth* interpret it in this manner. Thus, they say that the Prophet was given the duty of conveying the message by way of reciting the verses to mankind. This recitation constitutes teaching the Book to mankind, and it constitutes teaching the Wisdom which is in the Book. Likewise, this teaching constitutes purification of the believers and teaching them that which they did not know.

It is our view that by studying the meaning of the Book and the Wisdom according to their usage in the Qur’ān, we can gain a proper understanding of what is meant by them and what is meant by teaching them.

As for *al-Kitāb*, it is a verbal noun (*maṣḍar*) having the meaning of something written (*maktūb*), just as something created (*makhlūq*) can be called *khalq*. The root meaning of *k-t-b* is to gather or to collect. Hence, a military troop is called a *kutaybah*. A book<sup>168</sup> is called a *kitāb*

---

<sup>167</sup> Ibn `Ashūr, *Tafsīr al-tahrīr wa al-tanwīr* (22.18).

<sup>168</sup> In `Arabic usage, the word *kitāb* can be used for anything written, irrespective of length, whether it be a short letter or pamphlet or a large book.

because it gathers together letters.<sup>169</sup> Allāh has called the Qur’ān a *kitāb* in numerous verses, such as the following verse:

**“This is the Book about which there is no doubt,” [2:2]**

The Qur’ān has been called *al-Kitāb* because it gathers together all manners of stories, *āyāt*, commandments and reports in particular ways.<sup>170</sup>

<sup>169</sup> al-Baghawī, *Tafsīr* (1.59).

<sup>170</sup> al-Zarkashī, *al-Burhān* (1.276). Some of the commentators (*mufasssīrūn*) have mentioned that the word *kitāb* has been used in the Qur’ān for eleven different meanings:

- (1) The Preserved Tablet (*al-Lawḥ al-Mahfūz*):

**“And no moist or dry [thing] but that it is [written] in a clear record (*kitāb mubīn*).” [6:59]**

**“We have not neglected in the Register a thing.” [6:38]**

**“No disaster strikes upon the earth or within yourselves except that it is in a register.” [57:22]**

**“That has ever been in the Register inscribed.” [17:58, 33:6]**

- (2) Writing:

**“And He will teach him *al-kitāb* and the Wisdom and the Torah and the Gospel.” [3:48]**

- (3) Reckoning:

**“Every nation will be called to its record (*kitābihā*)” [45:28]**

- (4) Term:

**“until the decreed period reaches its end” [2:235]**

- (5) Deeds:

**“Indeed, the *kitāb* of the wicked is in sijjeen.” [83:7]**

It has also been said that what is meant is the record in which their deeds have been recorded. This interpretation appears to be correct and it is supported by the following verses:

**“Read your record (*kitābak*). Sufficient is yourself against you this Day as accountant.” [17:14]**

**“And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’” [18:49]**

- (6) Time:

**“a measured *kitāb*” [3:145]**

- (7) The Qur’ān:

**“[This is] a blessed Book which We have revealed to you,” [38:29]**

- (8) The Torah:

**“O People of the Scripture (*al-Kitāb*), why do you argue about Abraham...” [3:65]**

- (9) The Gospel:

**“O People of the Scripture (*al-Kitāb*), come to a word that is equitable between us and you” [3:64]**

- (10) Obligation:

**“[This is] the *kitāb* of Allāh upon you.” [4:24]**

- (11) Knowledge:

**“Indeed, you have stayed according to the *kitāb* of Allāh until the Day of Resurrection” [3:56]**

Refer to: ibn al-Jawzī, *Nuzḥah al-A`yun al-Nawāzīr* (1.527)

There are other meanings of the word *kitāb* as well:

- (12) Any divine text revealed to any of Allāh’s Messengers, without specification:

**“We have already sent Our messengers with clear evidences and sent down with them the Scripture (*al-Kitāb*) and the balance that the people may maintain [their affairs] in justice.” [57:25]**

As for the word *al-Ḥikmah*, it is derived from *al-ḥukm*, the root meaning of which is “prevention” (*al-man`*), because it prevents one from falling into mistakes or misguidance, as Allāh says:

**“[This is] a Book whose verses are perfected (*uḥkimat*)” [11:1]**

Also, for this reason, the bit of a horse’s bridle is called a *ḥakamah*.<sup>171</sup> Thus, *ḥikmah* is defined as “a type of knowledge which prevents one from following falsehood. Ibn Qutaybah said, *Ḥikmah* is knowledge and action, a person does not become wise (*ḥakīm*) until he combines them. Ibn Fāris said, The root meaning of *ḥukm* is prevention, and *aḥkamtu* the fool (*al-safīh*) or *ḥakamtuhu* means, I took him by the hand (to restrain him).”<sup>172</sup> When the Qur’ān is characterized with wisdom, it is because it contains wisdom, as in the verse:

**“Alif, Lām, Rā. These are the verses of the wise Book (*al-Kitāb al-Ḥakīm*).” [10:1]**

It is also said that *al-Ḥakīm* means perfected (*muḥkam*), as in the verse **“a Book whose verses are perfected (*uḥkimat*),” [11:1]** and both meanings are valid. Furthermore, the word *ḥukm* is

**“Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.” [2:213]**

**“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Scripture (*al-Kitāb*) and the prophets” [2:177]**

**“And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], ‘Whatever I give you of Scripture (*kitāb*) and wisdom...’” [3:81]**

Here, it does not mean a certain book in particular. Rather, it refers to all books sent down by Allāh as faith in Allāh’s revealed books is a pillar of faith.

Anything that is written by the hands and pens. Here, the definite article *al* in *al-kitāb* is to indicate the category, not something particular:

**“So woe to those who write the ‘scripture’ (*al-kitāb*) with their own hands, then say, ‘This is from Allāh,’ in order to exchange it for a small price.” [2:79]**

(13) Contracting:

**“And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness” [24:33]**

See: al-Qaraḍāwī, *Kayfa nata`amal ma`a al-Qur`ān*, p. 241.

<sup>171</sup> Ibn `Ashūr, *Tafsīr al-tahrīr wa al-tanwīr* (3.61).

<sup>172</sup> Ibn al-Jawzī, *Nuzhah al-A`yun al-nawāzīr* (1.261).

broader in meaning than *ḥikmah*, for every *ḥikmah* is a *ḥukm*, but not every *ḥukm* is *ḥikmah*.

Allāh says:

**“And remember what is recited in your houses of the Verses (Āyāt) of Allāh and the Wisdom (al-Ḥikmah).”** [33:34]

It is said that, here, it means the explanation (*tafsīr*) of the Qur’ān. A *sūrah muḥkamah* is a *sūrah* which has not been abrogated. The *muḥkam* verses are either those mentioned in Allāh’s Verses: **“Say, ‘Come, I will recite what your Lord has prohibited to you...’”** [6:151] until the end of the *sūrah*, or those which have been made precise (*muḥkam*) such that the listener is not in need of any explanation because of their clarity, as with the stories of the Prophets.<sup>173</sup>

<sup>173</sup> al-Fayrūzābādī, *Baṣā’ir Dhawī al-Tamyīz* (2.491-492).

Furthermore, the exegetes (*mufasssīrūn*) have stated that *al-Ḥikmah* has been used for six different meanings in the Qur’ān:

- (1) Admonition:  
“Extensive wisdom - but warning does not avail [them].” [54:5]
- (2) The Prophetic Sunnah; and this is the interpretation of Qatādah, and al-Shāfi’ī concurred with him:  
**“and teaching you the Book and the Wisdom (al-Ḥikmah), and teaching you that which did not know.”** [2:151]  
**“and what He revealed (anzala) to you of the Book and the Wisdom with which He instructs you.”** [2:231]  
**“And Allāh has revealed to you the Book and wisdom and has taught you that which you did not know.”** [4:113]
- (3) Understanding of intricacies and understanding of the religion:  
**“And We gave him discernment (al-ḥukm) [while yet] a boy”** [19:12] Here, *al-ḥukm* means understanding of the commandments (*al-aḥkām*).  
**“Those are the ones to whom We gave the Scripture and authority (al-ḥukm) and prophethood.”** [6:89]  
**“And to each [of them] We gave judgement (al-ḥukm) and knowledge.”** [21:79]  
**“And We had certainly given Luqman wisdom (al-ḥikmah)”** [31:12]
- (4) Prophethood and Message: **“And Allāh gave him the kingship and Prophethood (al-Ḥikmah) and taught him from that which He willed.”** [2:251]  
**“and gave him wisdom (al-Ḥikmah) and discernment in speech.”** [38:20]  
**“And He will teach him writing and wisdom (al-Ḥikmah) and the Torah and the Gospel”** [3:48]
- (5) The Qur’ān’s verses, commands and prohibitions: **“Invite to the way of your Lord with wisdom (al-Ḥikmah) and good instruction,”** [16:125]
- (6) The sciences of the Qur’ān, its interpretation and the correct understanding of it: **“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good.”** [2:269]

Cf. al-Fayrūzābādī, *Baṣā’ir Dhawī al-Tamyīz* (2.490-491); ibn al-Jawzī, *Nuzḥah al-A’yūn al-Nawāzīr* (1.262).

Among those who studied the meanings of *al-Ḥikmah* according to its usage in the Qur’ān was al-Rāzī, Fakhr al-Dīn. He states in his *Tafsīr* (4.61):

The opinion that seems the strongest is that when “the Book” is mentioned along with “the Wisdom”, the Book is a reference to the actual Divine Text which is sent down to some Prophets. It is called a *Kitāb* because it embodies the meaning of gathering together letters and verses. Hence, in the Qur’ānic Statement **“and teaching them (or: and he teaches them) the Book,”** the Book could only be the Qur’ān.

As for “the Wisdom” which is mentioned alongside “the Book”, it is possible that it could be the Book itself. This would be like the verse:

**“And [recall] when We gave Moses the Scripture (*al-Kitāb*) and criterion (*al-Furqān*) that perhaps you would be guided.”** [2:53]

Allāh did not give him two books; “the Scripture” mentioned in this verse is the Torah. “The Criterion” is also a reference to the Torah, for the verses of the Torah are a criterion for judging truth from falsehood. Similarly, Allāh states:

“Know that wisdom (*al-ḥikmah*) is to be correct in statements and actions, and a man is not wise (*ḥakīm*) unless he combines both of those matters. It is said that it originates from the expression *aḥkamtu al-shay’*, meaning: “I turned it back,” so it is as if wisdom is what turns a person back from ignorance and error. This is only attained by the qualities we mentioned, correctness in statements and in actions, and by placing everything in its appropriate place. al-Qaffāl states, ‘Some philosophers have stated that wisdom is to imitate God to the extent of human abilities.’ The exegetes (*mufasssirūn*) have varying opinions as to what is meant by *al-Ḥikmah* in this instance – that is: in Allāh’s Statement, **“The Book and the Wisdom”**:

One of them: Ibn Wahb states: I asked Mālik, ‘What is *al-Ḥikmah*?’ He said, ‘Knowledge of the religion, understanding of it and following it.’

The second: al-Shāfi’ī said, “*al-Ḥikmah* is the Sunnah of Allāh’s Messenger .” This is also the opinion of Qatādah. According to the disciples of al-Shāfi’ī, the evidence is that He made mention of reciting the Book first and of teaching it second, then he added to that *al-Ḥikmah*. Therefore, *al-Ḥikmah* must be something external to the Book, and that is none other than the Sunnah of the Messenger.

The third: *al-Ḥikmah* is that which distinguishes truth from falsehood. It is a verbal noun (*maṣḍar*) having the meaning of *al-ḥukm*, as with *al-qi’dah* and *al-jilsah*. The meaning is that “he teaches them Your Book which you have sent down to them, and he expounds upon Your Decrees and Ordinances which You have taught to him.”

The fourth: **“And teaching them the Book”** means the precise (*muḥkam*) verses and *al-Ḥikmah* refers to the indistinct (*mutashābih*) verses.

The fifth: **“And teaching them the Book”** means that he teaches them the commands that it contains, while teaching *al-Ḥikmah* means to teach them the wisdom of those laws and the general welfare and benefits that they contain.

Thus, *al-Ḥikmah* is justice, knowledge, forbearance, Prophethood, the Qur’ān, the Gospel, obedience to Allāh and understanding of the religion and its implementation, or it is understanding, piety, intelligence, correctness in statements and actions or pondering Allāh’s Command and following it.”

**“And We had already given Moses and Aaron the criterion and a light and a reminder (*dhikr*) for the righteous.” [21:48]**

All three of these are characterizations of the Torah, for it is a criterion for judging between truth and falsehood, a light from which illumination is sought to reach the path of salvation, and also a *dhikr*. By *dhikr*, it could mean an honour, an admonition, a reminder or a mention of that which mankind need for the benefit of their religious affairs. The use of the conjunction “and” (و) is similar to the characterization of John the Baptist in the following verse:

**“and [who will be] honourable, abstaining [from women] and a prophet from among the righteous.” [3:39]<sup>174</sup>**

It is also possible that “the Wisdom” could be a reference to the teachings contained in the Revealed Book. In that case, the conjunction of the Wisdom with the Book would be a case of conjoining the particular with the general because of some special merit to be found in the particular.

The interpretation of *al-Ḥikmah* as being the Book or some of the verses of the Book is further supported by its basic lexical meaning of “prevention.” Hence, *ḥikmah* prevents one from falling into error or corruption, and whoever has received it has received abundant good. The description of the Book and its Verses as “Wisdom” is supported by the characterization of the Qur’ān as:

**“A revelation from a [Lord who is] Wise and Praiseworthy.” [41:42]**

And as:

**“A Book whose verses are perfected (*uḥkimat*)” [11:1]**

---

<sup>174</sup> al-Nasafi, *Tafsīr* (3.83).

Furthermore, its verses are full of wisdom:

**“That is from what your Lord has revealed to you, [O Muḥammad], of wisdom.”**  
[17:39]

That which Allāh actually revealed is the verses preceding this verse which contained many wisdoms. Furthermore, the mention of *al-Ḥikmah* with expressions such as “sent down”, “given” and “recited” indicates that *al-Ḥikmah* is in fact a reference to “the Book”:

**“And remember what is recited in your houses of the Verses (Āyāt) of Allāh and the Wisdom (al-Ḥikmah).”** [33:34]

Even though *al-Ḥikmah* is being interpreted as referring to the Book or some of its verses, teaching it along with the Book indicates that it is something else other than recitation of it and reading it to people. Recitation serves a number of functions, amongst them: to ensure that its words are preserved on the tongues of the masses safe from distortion, so that its words and its composition may be an imitable miracle for Muḥammad, so that its recitation may be a type of worship, and so that reading it in the ritual prayer (*ṣalāh*) and other devotional acts may be a type of worship.<sup>175</sup> As for teaching the book, it means teaching the proofs and commandments that it contains, for Allāh has described His Book as guidance and light because of the great meanings, wisdoms and secrets that it contains. Hence, when Allāh first made mention of recitation, He then made mention of teaching its realities and secrets.<sup>176</sup> Thus, what is meant is teaching the Book and the Wisdom which contains the clarification which Allāh has guaranteed the Prophet :

**“Then upon Us is its clarification (bayānahu) [to you].”** [75:19]

---

<sup>175</sup> al-Rāzī, *Tafsīr* (4.60).

<sup>176</sup> Cf. al-Rāzī, Fakhr al-Dīn, *Tafsīr* (4.60).

which He charged His Prophet with:

**“That you may make clear to the people what was sent down to them” [16:44]**

The Prophet’s clarification of it is by way of his statements and his actions in accordance with that which Allāh has taught him. The Qur’ān only attributes this teaching to the Prophet because he is the one who provides the matters that are to be examined, and he knows the way to understand the revelation which Allāh has sent down to him.<sup>177</sup>

However, the view that we find to be strongest is that the conjunction of “the Book” with “the Wisdom” indicates that the two are distinct from one another: the Wisdom is something other than the Book. The preceding discussion of the definition of the Prophet and Messenger shows that Prophethood is something shared between them, whereas the Revealed Scripture or Book is not like that. Allāh may only give some prophets and messengers revelation, while to some He may add to that by also giving them a book. Thus, He would have given him a book as well as revelation not contained in a book.

Therefore, the Wisdom which is mentioned along with the Book is only Prophethood, or revelation not contained in a book. Thus, what is meant by teaching the Wisdom is to teach this revelation or to teach the knowledge of Prophethood. Just as the Prophet taught his Companions the meanings, wisdoms and secrets of the book, He also taught them what Allāh revealed to him outside the Book. Thus, he taught his Companions the knowledge of the Qur’ān and the knowledge of Prophethood. The interpretation of *al-Ḥikmah* as Prophethood is a valid meaning supported by the usage of the Qur’ān as well as the lexical meaning of the word.

---

<sup>177</sup> al-Qurṭubī, *Tafsīr* (2.131).

Thus, the view that we have selected in interpreting “the Book and the Wisdom” is that “the Book” is the revelation which is read while “the Wisdom” is the revelation which contains the detailed obligations which are not mentioned in the Book.<sup>178</sup>

#### 4.2.5.2 Teaching His Nation that Which They Did Not Know

**“And teaching you that which you did not know.” [2:151]**

It has already preceded that some understand that this teaching was limited to the Qur’ān. Hence, for them, “teaching them that which they did not know” means teaching them the Qur’ān, because the Qur’ān teaches mankind that which they did not know. Indeed, there is no doubt that the Qur’ān taught mankind that which they did not know, however the knowledge of the Qur’ān has already been referred to earlier in the verse: **“and teaching you the Book.”** Therefore, the reference to “teaching them what they did not know” indicates some other knowledge which the Prophet taught them, for Allāh blessed the Prophet by teaching what he did not know:

**“And Allāh has revealed to you the Book and the Wisdom and taught you that which you did not know” [4:113]**

Meaning: “He taught you that which you did not know of the news of the ancients and the moderns and what had been and what shall be.”<sup>179</sup> This indicates that Allāh sent the Book down to His Prophet and He sent down to him the Wisdom, which is Prophethood or revelation that is not contained in a book, and He taught him other knowledge that he had not known, such as the knowledge of past events which the Prophet did not witness and news of future events.

<sup>178</sup> al-Rāzī, *Fakhr al-Dīn, Tafsīr* (8.104).

<sup>179</sup> al-Ṭabarī, *Tafsīr* (9.200).

This also includes scientific knowledge which modern research has validated as a miracle of the Prophet , such as the *aḥādīth* concerning medicine,<sup>180</sup> general health,<sup>181</sup> the environment,<sup>182</sup> and other sciences which the Prophet had not known nor had they been known to his nation.

#### 4.2.6 The Sixth Duty: Purifying His Nation (*Takzīyah al-Ummah*)

This duty has been mentioned alongside the duty to recite the verses of the Book and to teach the Book and the Wisdom:

**“and purifying them (*wa yuzakkīhim*)”** [2:129, 3:164, 62:2]

**“and purifying you”** [2:151]

*Takzīyah* is purification, and *zakāh* is growth and increase.<sup>183</sup> In these verses, it means: “and he purifies them from associating partners with Allāh (*al-shirk bi-Allāh*) and worshipping idols and he develops them and increases them by obedience to Allāh.”<sup>184</sup> This purification is performed not only by reciting the verses of the Qur’ān and teaching the Book and the Wisdom, which is Prophethood, but also by any statement or action of the Prophet which is intended for the purpose of purifying and sanctifying his *ummah*. For that reason it is attributed to him as his

<sup>180</sup> Such as the *ḥadīth* of `Ā’ishah that Allāh’s Messenger said, **“Indeed, this black seed is a healing from every disease except for death (*al-sām*).”** `Ā’ishah said, “What is *al-sām*?” He said, **“Death.”** [Reported by al-Bukhārī (5363)] Similarly, al-Bukhārī reports from Abū Hurayyah that Allāh’s Messenger said, **“When a fly falls into your vessel, then immerse it entirely, then remove it, for one of its wings contains healing while the other contains disease.”** Reported by al-Bukhārī (no. 5445). This is one of the many *aḥādīth* rejected by contemporaries claiming that it contradicts science.

<sup>181</sup> Such as the *ḥadīth* of Usāmah ibn Zayd that Allāh’s Messenger said, **“When you hear of the plague (*al-ṭā’ūn*) in a land, then do not enter it, and if it befalls a land while you are present there, then do not leave it.”** [Agreed Upon; al-Bukhārī (5396), Muslim (2218) the wording is al-Bukhārī’s]

<sup>182</sup> Like the *ḥadīth* of Anas that Allāh’s Messenger said, **“There is no Muslim who plants a tree or crops and then any bird, human or animal eats from it, except it will be counted for him as a charity (*ṣadaqah*).”** [Agreed Upon; al-Bukhārī (2195), Muslim (1553) the wording is al-Bukhārī’s] This contains an encouragement to cultivate the Earth. There are also *aḥādīth* which prohibit wastefulness in usage of water. These and other *aḥādīth* encourage preservation of the world’s natural resources.

<sup>183</sup> al-Ṭabarī, *Tafsīr* (1.558).

<sup>184</sup> *Ibid.*

*action: “and he purifies them,”* meaning: by his words and actions – in addition to recitation and teaching the Book and the Wisdom – which include promises, threats, admonitions, reminders, repeating all those actions time and again, and warning them of focusing on the worldly matters, until they believe and become righteous. The Prophet used to do many things of this sort in order to strengthen their faith.<sup>185</sup>

#### 4.2.7 The Seventh Duty: Ijtihād<sup>186</sup>

Allāh addressed his Prophet and the believers with His Words:

**“So I`tabirū (ponder) [on that], O people of vision.”** [59:2]

The word *i`tibār* means *qiyās*, or analogical reasoning.<sup>187</sup> Allāh further told His Prophet:

**“We have sent down to you the Book in truth so that you may judge between mankind by what Allāh shows you (makes you to understand).”**  
[4:105]

That which He showed him or made him to understand includes judgments based on texts as well as *istinbāt*, deduction, from the texts and *qiyās*, analogies, based on the texts. This is because making an analogy with the revealed law also constitutes judging by the revealed law, because it is to make a judgment based on its meaning and its *`illah*, legal rationale.<sup>188</sup>

---

<sup>185</sup> al-Rāzī, *Fakhr al-Dīn, Tafṣīr* (4.61).

<sup>186</sup> This duty will be discussed in detail in (5.2).

<sup>187</sup> al-Ashqar, *Af`āl ar-Rasūl*, (1/123).

<sup>188</sup> *Ibid* (1/124).

### 4.3 The Main Obligations Towards the Prophet (The Main Rights of the Prophet)

#### Introduction

The Qur'ānic verses have clarified the status and importance of the Prophet amongst humanity in three respects:

Firstly, it discusses Prophethood, its reality, its status in Allāh's Sight, and the most important requirements and characteristics of the Prophets.

Secondly, it discusses the mission that the Prophet must fulfil and the most important duties that he has been given.

Thirdly, it discusses the rights of the Prophet, that is: the obligations of the believers towards their prophet. These are mentioned in divine instructions of the Qur'ān which delineate those obligations and regulate the relationship between the two parties.

We have already discussed the first two issues in detail, leaving the third issue for discussion in order to gain a full and correct picture of the role and status of the Prophet among his followers or *ummah*. The Qur'ān has explained to us in detail our obligations towards the Prophet just as it has explained in detail our obligations towards Allāh and our obligations towards His Book.

Nonetheless, those who reject the authority of *Ḥadīth* – in keeping with their view that the duty of the Prophet was limited only to conveying the Qur'ān – are of the view that every right affirmed by the Qur'ān for the Messenger was only obligatory because of its relation to conveying the Message, nothing more. Therefore, the command to obey the Messenger, to follow him, and to receive that which he gives only applies to receiving the Qur'ān from him, obeying him in respect to the verses of the Qur'ān which he recites, following him in acting

upon the Qur'ān, and receiving the Qur'ānic injunctions and teachings which he gives us. This in no way proves that the statements and actions of the Prophet have any legal authority. Therefore, what is meant by “obedience to Allāh” is obedience to His Words which are contained in His Book, and “obedience to the Messenger” means to obey him in receiving this book from him, following it, and acting upon what it contains. Furthermore, obedience to the Messenger is obedience to Allāh because obedience to the one who has been sent constitutes obedience to the one that has sent him. Hence, the outcome of these two forms of obedience is receiving Allāh’s Book and acting upon it.

As for those who affirm the authority of *Ḥadīth*, they are of the view that obligating the believers to observe these rights of the Prophet constitutes obligating them to obey the Prophet, follow him, and to accept what he brings. They understand “obedience to Allāh” to mean obedience to His Book and “obedience to His Messenger” to mean obedience to him during his lifetime and obedience to his *Aḥādīth* and his *Sunnah* after his death.

A review of these rights that have been mentioned in the Qur'ān will aid us in gaining a more precise understanding of the role that the Prophet played amongst the believers.

## The Main Obligations Towards the Prophet

### 4.3.1 The Obligation of Believing in Him

The first right of the Prophet is believing in him and having faith in him. There are numerous verses which obligate belief in the Prophet, such as the following:

**“So believe in Allāh and His Messenger and the light [i.e. the Qur'ān] which We have sent down.” [64:8]<sup>189</sup>**

---

<sup>189</sup> Another such verse is the following: **“O you who have believed, believe in Allāh and His Messenger” [4:136]**

Thus, according to al-Shāfi`ī, Allāh has made faith in Him and then in His Messenger the perfect beginning of faith to which all other articles of faith are subsidiary. Hence, if a person believes in Allāh but does not believe in His Messenger, the title of perfect faith is not applied to him until he believes in the Messenger as well. Thus, Allāh has obligated people to follow His Revelation and the *Sunan* of His Messenger.<sup>190</sup> In light of this, believing in the Prophet Muḥammad is a binding obligation without which one's belief is incomplete, nor is one's Islām valid without it. The order to believe in him means that one must affirm the truthfulness of his Prophethood and of Allāh's Message to Him and one must believe all that he has brought and said.<sup>191</sup> Hence, affirming the truthfulness of the Prophet in all that he brought is a branch of believing in his Prophethood. Therefore, just as one must believe in every portion of the Qur'ān he conveyed to us by Divine Command, one must also believe in everything else that he brought to us of clarification, wisdom, knowledge and purification.

Furthermore, not believing in the Messenger constitutes disbelief (*kufr*) and rejection (*takdhīb*) of him, as Allāh says:

**“That is because they disbelieved in Allāh and His Messenger” [9:80]**

The one who disbelieves in His Messenger is like one who disbelieves in Allāh, and the one who rejects His Messenger is like one who rejects Allāh.<sup>192</sup>

If one believes in the Prophet, it becomes incumbent on him to grant him certain rights:

#### **4.3.2 the Obligation of Loving Him**

The obligation of loving him can be derived from the Qur'ānic Statement:

<sup>190</sup> Cf. al-Shāfi`ī, *al-Risālah*, pp. 73, 76.

<sup>191</sup> al-Qādī `Iyāḍ, *al-Shifā* (2.9).

<sup>192</sup> al-Ājurri, *Kitāb al-Sharī`ah* (3.1391).

**“Say, [O Muḥammad], ‘If your fathers, your sons, your brothers, your wives, your relatives ... are more beloved (*aḥabbu*) to you than Allāh and His Messenger ...”**  
[9:24]

al-Qādī `Iyāḍ comments, “Allāh has rebuked those who love their wealth, their families, and their children more than Allāh and His Messenger. He has threatened them [with punishment], declared them sinful and informed them that they are of those who are gone astray and not been guided by Allāh.”<sup>193</sup>

This indicates that love of him must come before the matters mentioned in the verse; in fact, love of the Prophet must take precedence even over love of one’s self for Allāh says:

**“The Prophet is more worthy of the believers than themselves”** [33:6]

The root meaning of love (*al-maḥabbah*) is the inclination towards that which the lover finds agreeable or pleasing. This inclination could be to things which the human being finds pleasing such as beautiful appearance or voice, food or whatever is similar to that. It could also be that he finds it pleasing at a mental level due to some internal qualities such as is the case with loving the pious, the scholars and people of virtue, or it could be because of that person’s kindness to him or averting some harm or disliked matter from him. These meanings are all present in the case of the Prophet for he possessed a combination of external and internal beauty, perfection in the qualities of nobility, all sorts of virtues and kindness to all Muslims – in guiding them to the Straight Path and continuous blessings and away from the Hellfire.<sup>194</sup>

According to al-Nawawī, love is of three types: love of respect or glorification – as with love of one’s father – love of compassion and mercy – as with one’s child – and love of

<sup>193</sup> al-Qādī `Iyāḍ, *al-Shifā* (2.43).

<sup>194</sup> al-Nawawī, *Sharḥ ṣaḥīḥ Muslim* (2.14).

homogeneity and approval – as with love of all other people. All these forms of love are components of love for the Prophet.<sup>195</sup>

Ibn Rajab al-Ḥanbalī has divided love of the Messenger into two categories:

One of them is obligatory. This is the love which dictates that one accepts all that the Messenger has brought from Allāh and receive it with love, satisfaction, respect and submission, and not seeking guidance from any other source at all. Then, one must follow him perfectly in all that he conveys from His Lord – as with accepting all that he has said, obeying him in all that he obligates, desisting from that which he prohibits, supporting his religion and striving against anyone who opposes it as much as one is able. These aspects are necessary, and one's faith (*Īmān*) cannot be complete without it.

The second level is virtuous. This is the love which leads one to excel in following his example and implementing his *Sunnah* with regards to his character, his manners, his optional worship, his supererogatory deeds, his eating, his drinking, his dress, his good speech with his wives and his other noble character traits and manners. It includes loving to study his biography, trembling of the heart out of love and respect for him, reverence for him, loving to hear his words and preferring it over the speech of all other created beings. One of the greatest aspects of that is to follow his example with regards to his asceticism in the worldly life, his satisfaction with a small share of it, and his longing for the Hereafter.<sup>196</sup>

Other obligations that illustrate the obligation of love are:

---

<sup>195</sup> Ibid., (2.15).

<sup>196</sup> Ibn Rajab al-Ḥanbalī, *Ishtiqaq Nasīm al-Uns*, pp. 34-35.

#### 4.3.2.1 The Obligation to Please Him

His rights upon the believers include that they please him, as in the verse:

**“But Allah and His Messenger are more worthy for them to please,”** [9:62]

That is not possible except by obeying him, following him, fulfilling his rights and honouring him in his presence and his absence.<sup>197</sup> The statement **“for them to please him”** (*yardawhu*) uses the singular pronoun “him” because pleasing the one necessitates pleasing the other, or because it is mentioned in the context of annoying the Messenger and pleasing him, or because it is understood to say “and Allāh is more worthy for them to please as is the Messenger.”<sup>198</sup>

#### 4.3.2.2 The Obligation of Aiding Him

His rights upon the believers include the obligation of aiding him. This can be understood from the Qur’ānic Statement:

**“and supported him (*naṣarūh*)...”** [7:157]<sup>199</sup>

That is: they aided him against Allāh’s enemies and his enemies by striving against them and making war against them.<sup>200</sup> Furthermore, just as it is obligatory to aid him in his lifetime, it is obligatory to aid him after his death. This is by supporting his way, his religion, his *Sunnah* and his way of life.

Furthermore, as it is obligatory to support him, it is prohibited to show enmity to him, as Allāh says:

<sup>197</sup> al-Imādī, Abū al-Sa`ūd, *Tafsīr* (4.78).

<sup>198</sup> al-Bayḍāwī, *Tafsīr* (3.155).

<sup>199</sup> And also the following verses: **“If you do not aid the Prophet - Allāh has already aided him”** [9:40]. **“And supporting Allāh and His Messenger. Those are the truthful.”** [59:8]

<sup>200</sup> al-Ṭabarī, *Tafsīr* (9.86).

**“Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased.” [58:5]**

In another place, He says of them:

**“those will be among the most humiliated.” [58:2]**

Furthermore, He warns those who did that with severe punishment:

**“Do they not know that whoever opposes Allāh and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.” [9:63]**

#### 4.3.2.3 The Obligation of Sincerity (*al-Nuṣḥ*) to Him

This can be derived from the verse:

**“If they are sincere to Allāh and His Messenger” [9:91]**

Sincerity (*nuṣḥ*) to Allāh and His Messenger comprises of faith in them, obedience to them in private and in public, allegiance to them and love and hate for their sake, just as a sincere supporter will do with his leader.<sup>201</sup>

Also sincerity to him is of two types: sincerity to him during his lifetime and sincerity to him after his death:

“Sincerity to him in his lifetime includes his Companions’ sincerity to him in aiding him, protecting him, opposing those who showed enmity to him, obedience to him and sacrificing one’s self and one’s wealth for him.

As for the Muslims’ sincerity to him after his death, it includes: strictly observing respect and reverence of him, intense love for him, diligence in learning his *Sunnah* and gaining mastery of his Law (*Sharīʿah*), loving his family and his companions, shunning those who turn

---

<sup>201</sup> al-Zamakhsharī, *al-Kashshāf* (2.286).

away from his *Sunnah*, despising and warning against such a person, compassion for his nation, seeking to learn about his character, his expeditions and his manners and being patient in that.”<sup>202</sup>

Their betrayal to Allāh and His Messenger was by openly manifesting faith in and sincerity to Allāh’s Messenger and the believers while concealing their true disbelief and their hidden betrayal of them. They would expose their weaknesses to the polytheists and inform them of their secrets.<sup>203</sup>

#### 4.3.2.4 The Obligation of Supporting and Respecting Him

One of the consequences of believing in him and loving him is that one must honour and respect him, as mentioned in the following verse:

**“That you [people] may believe in Allah and His Messenger and honour him (tu`azzirūh) and respect him (tuwaqqirūh)” [48:9]<sup>204</sup>**

*Ta`zīr* is to show support (*nuṣrah*) along with respect (*ta`zīm*);<sup>205</sup> it is only attainable with obedience, respect and veneration (*ijlāl*).<sup>206</sup> *Tawqīr* is respect, reverence and magnification (*tafkhīm*).<sup>207</sup> Respect, glorification, love and obedience to the Messenger are all matters that follow from respect, glorification, love and obedience to the one who sent him with the Message.<sup>208</sup> Furthermore, just as one must respect and honour him in his lifetime, one must do so as well after his death by respecting his statements and actions. Obligating people to do as

<sup>202</sup> This is the statement of Abū Bakr al-Ājurrī as reported by al-Qāḍī `Iyāḍ in *al-Shifā* (2.74-75).

<sup>203</sup> al-Ṭabarī, *Tafsīr* (9.221).

<sup>204</sup> Another verse in the same vein is the following: **“So they who have believed in him, honoured him (‘azzarūh), supported him (naṣarūh)...” [7:157]**

<sup>205</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, p. 333.

<sup>206</sup> al-Ṭabarī, *Tafsīr* (26.75).

<sup>207</sup> *Ibid.*

<sup>208</sup> Ibn al-Qayyim, *Jalā’ al-Afhām*, p. 395.

he did is an aspect of respecting him; the fact that the Qur'ān has commanded such honouring of him dictates that it is obligatory for the *ummah* to do as he did.<sup>209</sup>

#### 4.3.2.5 The Obligation of Invoking Prayers (*ṣalāh*) Upon Him

One of the rights of the Prophet upon the believers is that they constantly invoke prayers (*ṣalāh*) upon him due to the Qur'ānic Statement:

**“Indeed, Allāh and His angels invoke *ṣalāh* upon the Prophet. O you who believe, send *ṣalāh* upon him (*ṣallū `alayh*) and ask [Allāh to grant him] peace.” [33:56]**

<sup>209</sup> al-Rāzī, Fakhr al-Dīn, *al-Maḥṣūl fī Uṣūl al-Fiqh* (3.357).

Furthermore, various verses in the Qur'ān mention particular manifestations of respecting and honouring him, such as:

- 1) **Addressing Him with Respect:**  
Allāh states: **“Do not make [your] calling of the Messenger among yourselves as the call of one of you to another.”** [24:63]
- 2) **The prohibition of putting oneself before him:**  
Allāh says: **“O you who have believed, do not put [yourselves] before Allāh and His Messenger but fear Allāh. Indeed, Allāh is Hearing and Knowing.”** [49:1]
- 3) **The obligation of lowering one’s voice in his presence:**  
Allāh has prohibited raising one’s voice over that of the Prophet, saying: **“O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech in the way that you are loud with one another, lest your deeds be rendered vain while you perceive not.”** [49:2]
- 4) **The Obligation of Seeking His Permission before Departing His Presence in any Communal Matter:**  
concerning this matter, Allāh says: **“The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muḥammad] - those are the ones who believe in Allāh and His Messenger.”** [24:62]
- 5) **The Prohibition of Annoying Him (*al-īdhā'*):**  
One manifestation of respecting and honouring the Prophet is to not be an annoyance to him in any fashion. Allāh states: **“And it is not [lawful] for you to harm (or annoy) (*tu'dhū*) the Messenger of Allāh”** [33:53]
- 6) **Regarding His Wives as Mothers of the Believers:**  
Another manifestation of respect for him is to regard his wives as Mothers of the Believers as Allāh has instructed us, saying: **“And his wives are their mothers.”** [33:6]
- 7) **Respect for His Companions:**  
respecting and honouring the Prophet includes respecting his Companions, recognizing their right, speaking well of them, seeking Allāh’s forgiveness for them, refraining from discussion of their disputes, showing enmity to those who have enmity for them, refraining from mentioning reports that disparage them and seeking excuses for them in anything negative that has been related concerning them. Anything which casts them in a poor light should be understood in the best light possible and justifications should be sought for them as they are worthy of that. None of them should be belittled or mentioned in an ugly manner. Rather, we should mention their good deeds, their virtues and their praiseworthy conduct, while remaining silent about all other than that. Allāh says about the Prophet’s Companions:  
**“Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves.”** [48:29]

This verse indicates the status that His Slave and Prophet Muḥammad has in the Highest Assembly: Allāh praises him in the presence of the high angels who are near to Him and the angels supplicate for him. Then, Allāh has commanded the people of the lower world to also invoke prayers and peace upon him, so that he may receive the praise of both the people of the higher realm and the lower realm together.<sup>210</sup>

#### 4.3.3 The Obligation of Obeying Him (*al-Ṭā`ah*)

Since it is obligatory to believe in everything the Prophet brought, it is also obligatory to obey him, because that is part of what he brought.<sup>211</sup> This order is mentioned in the Qur’ānic Statement:

**“Say, ‘Obey Allāh and obey the Messenger,’”** [24:54]

and it is evident that it is meant as an obligation.<sup>212</sup>

Linguistically, *al-ṭā`ah* is derived from *al-ṭaw`* which means submission (*al-inqiyād*). It is most often used to signify obedience to a command or comply with directions.<sup>213</sup> Furthermore, it signifies compliance with a command “willingly” (*ṭaw`an*).<sup>214</sup> It should be noted that obedience to the Messenger does not constitute worship (*‘ibādah*) of him; obedience to other than Allāh is permissible while worship of other than Allāh is impermissible.<sup>215</sup> Obedience (*al-ṭā`ah*) is a broader concept than worship (*al-‘ibādah*) because the term *al-‘ibādah* is generally used to denote exalting Allāh with the utmost glorification, while the term *al-ṭā`ah* is used to

<sup>210</sup> Ibn Kathīr, *Tafsīr* (3.508); the *aḥādīth* have explained the manner that one should invoke *ṣalāh* upon the Prophet and the virtue of doing so.

<sup>211</sup> al-Qādī `Iyāḍ, *al-Shifā`* (2.16).

<sup>212</sup> al-Āmidī, *al-Iḥkām* (1.176).

<sup>213</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur`ān*, p. 310.

<sup>214</sup> al-Jurjānī, *al-Ta`rīfāt*, p. 182.

<sup>215</sup> *Ibid.*

mean complying with a command from Allāh or from other than him. The meaning of *al-ṭā`ah* is to do what one is commanded, including recommended matters, and to shun what one is prohibited from, including disliked matters. Hence, actions such as repaying one’s debt, spending on one’s wife and near of kin and other similar matters are part of obedience (*ṭā`ah*) of Allāh, not worship. Furthermore, obedience to other than Allāh is permissible in matters that do not constitute sins, while worship of other than Allāh is not permissible.<sup>216</sup>

The one who ponders the verses of the Qur’ān which command obedience to the Messenger will notice two points:

The first is that command has always been given to obey “the Messenger”, not “the Prophet”, because the word *rasūl* includes the meaning of proclamation (*tablīgh*). Thus, what is meant by obedience is compliance with regards to the revelation that he was charged with proclaiming, whether that revelation be Qur’ān or not. Furthermore, the title “Messenger” is more specific in meaning than the title “Prophet”. However, when it is used it encompasses both messenger and prophet because every messenger is a prophet, and thus, the command to obey the Messenger is a command to obey the Prophet, but the opposite is not necessarily true.

Secondly, the command to obey the Messenger is mentioned in the Qur’ān in three different forms:

The first form: command is given to obey Allāh and the Messenger without repeating the word “obey”. An example is the verse:

**“Say, ‘Obey Allāh and the Messenger.’” [3:32]<sup>217</sup>**

This indicates the unity of those being obeyed.

<sup>216</sup> al-Kafawī, Abū al-Baqā’, *Kitāb al-Kullīyyāt*, p. 583.

<sup>217</sup> For more, see the following verses: [(4:13)(8:20)(8:46)(9:71)(24:52)(33:33)(33:71)] amongst many other verses.

The second form: a conjunction joins the command to obey the Messenger with the command to obey Allāh with repetition of the command to obey as in the following verse:

**“Say, ‘Obey Allāh and obey the Messenger,’”** [24:54]

The third form: an independent command is given to obey the Messenger without linking it with obedience to Allāh. An example of this is the verse:

**“And establish prayer and give zakah and obey the Messenger”** [24:56]

Imām al-Shāṭibī has explained the reason for using these diverse forms to command obedience, saying, “Every other instance in which obedience to the Messenger is mentioned along with obedience to Allāh indicates that obedience to Allāh is with regards to what He has commanded or prohibited in His Book, while obedience to the Messenger is with regards to what he has commanded or prohibited from that which he brought forth which is not of the Qur’ān, for if it were from the Qur’ān, it would be included in obedience to Allāh .”<sup>218</sup>

To further clarify the matter, we say: the Qur’ān’s usage of different forms of obedience is founded in the different forms of obligation because the types of injunctions the believers are obligated to obey are of three types:

The first type: the command issues forth from Allāh and is then reaffirmed by the Messenger in words or actions. For that reason, the Qur’ān has given the command to obey Allāh and His Messenger by conjoining them together.

The second type: the command issues forth from Allāh in a general fashion and from the Messenger in detail. In this case, one is showing obedience to Allāh in His general command while obeying the Messenger in the detailed command. With regards to such matters, the

---

<sup>218</sup> al-Shāṭibī, *al-Muwāfaqāt* (4.10).

Qur'ān commands us with obedience to Allāh and obedience to His Messenger conjoining between “obedience to the Messenger” and “obedience to Allāh”.

The third type: Allāh authorizes his Messenger to issue commands in a matter in which Allāh has given no command. This is proven by the Qur'ānic Statement:

**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”** [59:7]

In such matters, the command to obey the Messenger is mentioned independently without mentioning obedience to Allāh, as in the following verse:

**“And establish prayer and give zakah and obey the Messenger”** [24:56]

The Qur'ān has clarified that, in reality, this constitutes obedience to Allāh , as Allāh states in the following verse:

**“He who obeys the Messenger has obeyed Allāh;”** [4:80]<sup>219</sup>

Thus, whoever obeys Allāh's Messenger in his commands and prohibitions has obeyed Allāh because he only commands or prohibits based on Allāh's Command, His Law and His Revelation. In fact, some scholars have mentioned this as evidence of the Messenger's infallibility, because Allāh has commanded that He be obeyed absolutely. If he were not infallible in everything that he conveys from Allāh, He would not have commanded general obedience to him and praised those who do so.<sup>220</sup>

This matter is further clarified when we examine the Qur'ān and the command to obey the figure in authority:

**“O you who have believed, obey Allāh and obey the Messenger and those in authority among you.”** [4:59]

<sup>219</sup> See: al-Sha`rāwī, *Khawāṭir Ḥawl al-Qur'ān* (2.1425).

<sup>220</sup> al-Sa`dī, *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān* (1.189).

Thus, we see that the Qur'ān orders obedience to Allāh absolutely and commands obedience to the Messenger because he only commands obedience to Allāh. As for obedience to those in authority, it has been included in that; however, the command to “obey” has not been repeated a third time. This is because the figure in authority is not due absolute obedience; obedience is only due to him in what is good.<sup>221</sup> Ibn Ḥajar states:

The reason that the imperative has been repeated for “the Messenger” but not for “those in authority” – although, in reality the one who is being obeyed is actually Allāh in all instances – is that duties are known from the Qur'ān and the *Sunnah*, so it is as if the meaning is: “obey Allāh in what He has stated in the Qur'ān and obey the Messenger in whatever matters of the *Sunnah* he clarifies to you and what he states in the *Sunnah*.” Or, the meaning is: “obey Allāh in that which He commands you with in that revelation which one recites as a form of worship, and obey the Messenger in that which he commands you with in the revelation which is not a recital (*Qur'ān*).<sup>222</sup>

Al-Rāzī has interpreted the command to obey the Messenger to mean obedience to his statements. As for obedience to his actions, this is called “following” (*ittibā*). He states:

Know that all that is related from the Messenger is either a statement or action. As for his statement, it is obligatory to obey him in it due to the Qur'ānic Statement: **“Obey Allāh and obey the Messenger.”** As for his action, it is obligatory upon his *ummah* to emulate it except those [actions] that are excluded [from this general rule] by some evidence. This is just like what we have explained that His Statement **“obey”** indicates that Allāh's Commands are obligatory [to act upon]. Then, in another verse concerning the description of Muḥammad, He states: **“so follow him (*fa'-ttabi'ūh*)”**. This is a command so it must necessarily indicate obligation. Thus, it is established that following him (*al-mutāba'ah*) is obligatory. *Mutāba'ah* is an expression for performing actions similar to those of someone else for the reason that that “someone else” performed them. Thus, it is established that His Statement **“Obey Allāh”** obligates following the example of the Messenger in his actions, and His

<sup>221</sup> Ibn Taymīyah, *Minhāj al-Sunnah al-Nabawīyah* (3.387).

<sup>222</sup> Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī* (13.111).

Statement **“and obey the Messenger”** obligates following his example in regard to all his statements. There is no doubt that these are two fundamentals that are given consideration in the Law (*al-Sharī`ah*).<sup>223</sup>

Perhaps one evidence that supports this distinction is the following statement of Aaron to the Children of Israel that is quoted in the Qur`ān:

**“And indeed, your Lord is the Most Merciful, so follow me (*fa`-ttabi`ūnī*) and obey my order (*wa aṭī`ū amrī*).”** [20:90]

Meaning: follow my actions and obey my statements.

Once it is established that obedience to him is obligatory, this means that disobedience to him is prohibited as Allāh has warned against that, saying:

**“And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.”** [33:36]

Opposing him is prohibited as proven by the following verse:

**“And whoever opposes (*yushāqiq*) the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”** [4:115]

*Shiqāq* is to oppose someone and to be on a different side (*shaqq*) than him.<sup>224</sup> The meaning of this verse is: “Whoever separates from the Messenger Muḥammad, showing opposition to him, such that he parts from him having enmity to him after it has become clear to him that he is Allāh’s Messenger, and that what he has brought from Allāh guides to the

<sup>223</sup> al-Rāzī, Fakhṛ al-Dīn, *Tafsīr* (10.120).

<sup>224</sup> al-Rāghib al-Aṣṣfahānī, *al-Mufradāt fī gharīb al-Qur`ān*, p. 264.

Truth and the Straight Path, and follows a path other than that of the people who believe, and a way other than their way...”<sup>225</sup>

There are further obligations that fall under the principle of obedience and clarify what is intended by it, such as the following:

#### 4.3.3.1 The Obligation of Accepting What He Gives and Refraining from What He Prohibits

This obligation is derived from the verse:

**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”** [59:7]

Ibn Kathīr comments,

“Whatsoever he commands you with, then do it, and whatsoever he prohibits you from, then refrain from it, for he only commands what is good and prohibits what is evil.”<sup>226</sup>

This is also evidenced by Allāh’s prohibition against opposing the order of His Prophet as He states:

**“So let those beware who oppose his [i.e. the Prophet’s] order, lest a trial afflict them or a painful punishment.”** [24:63]

That is: “So let those beware and be afraid – those who oppose the *Sharī`ah* of the Messenger, whether privately or openly, and it is his way, his methodology, his *Sunnah* and his *Sharī`ah*. All statements and deeds are measured against his statements and deeds; those that are in accordance with his words and deeds are accepted, but whatever conflicts with it is rejected, irrespective of who the person is that said or did them”.<sup>227</sup>

---

<sup>225</sup> al-Ṭabarī, *Tafsīr* (5.277).

<sup>226</sup> Ibn Kathīr, *Tafsīr* (4.337).

<sup>227</sup> Ibn Kathīr, *Tafsīr* (3.308).

#### 4.3.3.2 The Obligation of Following Him (*al-Ittibā*)

Just as believers have been ordered to follow the Qur'ān in the following verse:

**“And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy” [6:155]**

People have also been ordered to follow the Messenger in numerous verses, such as:

**“and follow him that you may be guided.” [7:158]**

Therefore, whoever imitates the action of another with the intent to honour him, then he has obeyed him,<sup>228</sup> and this is the same as “following” (*al-ittibā*) as explained by al-Rāzī previously.<sup>229</sup> Therefore, since it is obligatory to obey the Messenger in the commands he has given in his statements, it is also obligatory upon to emulate his actions and to follow him in those matters in which following him has been made obligatory because the Qur'ānic Statement **“and follow him”** is a command, indicating that it must be an obligation. This establishes that following him is obligatory.<sup>230</sup>

This obligation can also be derived from the verse:

<sup>228</sup> al-Āmidī, *al-Iḥkām* (1.232).

<sup>229</sup> *Ittibā* has been used in the Qur'ān in seven different manners:

- (1) With the meaning of companionship: **“May I follow you on [the condition] that you teach me”** [18:66] meaning: may I accompany you.
- (2) With the meaning of emulation and following: **“Follow those who do not ask of you [any] payment,”** [36:21] meaning: follow their example
- (3) With the meaning of enduring and staying firm: **“follow the religion of Abraham, inclining toward truth”** [16:123] meaning: be constant and stay firm upon it
- (4) With the meaning of selection and approval: “and follows other than the way of the believers” [4:115]
- (5) With the meaning of action: “And they followed [instead] what the devils had recited during the reign of Solomon” [2:102] meaning: they acted upon it.
- (6) With the meaning of turning towards the Ka`bah or towards Jerusalem in prayer: “they would not follow your qiblah. Nor will you be a follower of their qiblah.” [2:145]
- (7) With the meaning of obedience: **“you would have followed Satan, except for a few,”** [4:83] meaning: you would have obeyed.

The root carries the meaning of trailing or tracking (*al-qafw*). *Tabi`ahu ittiba`ahu*, that is: he followed his tracks *qafā atharahu*. Sometimes, it means physically following, and sometimes it means to obey and to comply. [al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz Fī Laṭā'if al-Kitāb al-'Azīz* (1.439)]

<sup>230</sup> al-Rāzī, *Fakhr al-Dīn, Tafṣīr* (10.120).

**“Say, [O Muḥammad], ‘If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins.’” [3:31]**

Love of Allāh is obligatory, and this verse dictates that following the Prophet must necessarily accompany the obligatory love of Allāh. The absence of following the Prophet necessitates the absence of love for Allāh, and that is prohibited.<sup>231</sup>

Some scholars have adopted the view that following the Prophet is not only in his actions; it is more general than that. It could be in his statement, his action or his abstention. Following him in his statement means to act upon what it dictates of obligation, recommendation or prohibition because he stated it, and following him in his action or abstention is to do as he did in the manner that he did because he did it.<sup>232</sup>

#### **4.3.3.3 The Obligation of Emulating Him**

One of the rights of the Prophet upon the believers is that they follow his example due to the verse:

**“There has certainly been for you in the Messenger of Allāh an excellent example (*uswah ḥasanah*) for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.” [33:21]**

This is a stern warning in the form of a command. Its implication is: whoever believes in Allāh and the Last Day, there is an excellent example for him in the Prophet. However, anyone who does not follow his example is not a believer in Allāh or the Last Day, as this is obligation.<sup>233</sup> The one who does not have hope in Allāh and the Last Day does not have an excellent example in him, thus being a threat to those who refrain from emulating his example.

---

<sup>231</sup> al-Āmidī, *al-Iḥkām* (1.231).

<sup>232</sup> Abū al-Ḥusayn al-Baṣrī, *al-Mu'tamad* (1.344).

<sup>233</sup> al-Āmidī, *al-Iḥkām* (1.176).

This indicates that emulating his example is a necessary result of hoping in Allāh and the Last Day. Therefore, this necessitates that the one who does not emulate his example does not have hope in Allāh and the Last Day, and that is considered unacceptable and the same is true of that which results in that. Following his example in his actions is only by performing actions similar to him. Therefore, performing actions similar to his is an obligation.<sup>234</sup>

The Ḥanafīs have adopted the view that emulating him in his actions is not obligatory, for if it was obligatory, it would have been stated **“there is upon you”** (*laqad kāna `alaykum*), not **“for you”** (*lakum*). This indicates that this is something permissible for us, not binding.<sup>235</sup>

In the light of the above following the Prophet is an obligation on the believers generally, not that each individual action that he did is obligatory for us to follow. His deliberate actions can be divided into three categories: permissible (*mubāḥ*), preferable (*mustaḥabb*) and obligatory (*wājib*).<sup>236</sup> Therefore, whatever of his actions was *mubāḥ*, it is *mubāḥ* for us, whatever of his actions was *mustaḥabb*, it is *mustaḥabb* for us, and whatever of his actions was obligatory, it is obligatory upon us. This is what is meant when we say that it is obligatory to follow him in general.

Likewise, just as one can emulate the example of the Prophet in his actions, one can also emulate his example in his abstentions (*al-tark*). With respect to actions, it is to perform an action with the same appearance as his action in the manner that he performed it and because he performed it. Following his example in abstentions is by abstaining from that which he abstained from in the manner that he abstained and because he abstained from it. It has been

---

<sup>234</sup> al-Subkī, *al-Ibhāj* (2.268).

<sup>235</sup> al-Sarakhsī, *Uṣūl al-Sarakhsī* (2.88).

<sup>236</sup> al-Sarakhsī, *Uṣūl al-Sarakhsī* (2.86), the Ḥanafīs add the category of duty (*farḍ*), as they distinguish between it and *wājib*.

stipulated that the appearance of the action be the same, because if he were to fast and we were to pray, we would not be following his example. As for “the manner in which he performed it,” this is with regards to intentions and objectives. Therefore, whatever is known to have been an objective in an action, it has to be taken into account. This includes the intention of obligatory or optional performance. For example, if he had fasted as an obligation, and Muslims were to fast as an optional worship, they would not be emulating his example. The same is true if he fasted an optional fast and we were to treat it as an obligatory fast. The reason this has been stipulated that Muslims are “performing the action *because he performed it*” is that if the Prophet were to perform a prayer, and then two of his followers performed a prayer like his *because he performed it*, each one of them would be regarded as having emulated his example. No one would say that they are emulating one another’s example. It has also been pointed out that one emulates his example in abstentions, because if he abstained from praying at the time of sunrise and then Muslims abstained from doing so at that time because he abstained from it, we would be emulating his example.<sup>237</sup>

#### 4.3.3.4 The Obligation of Referring to Him

One of his rights is that we return to him and refer our matters to him. This can be found in the verse:

**“And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.”** [4:59]

If they dispute concerning something for which a ruling is not mentioned in the Qur’ān, the *Sunnah* or consensus (*al-Ijmā’*), then they should refer it to Allāh and His Messenger: **“refer**

---

<sup>237</sup> Abū al-Ḥusayn al-Baṣrī, *al-Mu’tamad* (1.343).

it to Allāh and the Messenger,” [4:59] meaning: seek its ruling in the texts of the Qur’ān and the *Sunnah*. Therefore, in this verse, referring to them must mean referring its ruling to the explicit rulings for similar issues, and this is analogical reasoning (*qiyās*). Thus, it is established that this verse is an order for *qiyās*. Based on this, according to al-Rāzī, the injunctions (of the religion) are those established by the Qur’ān, those established by the *Sunnah*, those established by consensus, and those established by referring back to them by way of *qiyās*. An evidence that supports the correctness of this understanding is the following verse:

**“But if they had referred it back to the Messenger and to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.” [4:83]**

An example of the obligation of referring to the Prophet is the verse:

**“And when it is said to them, ‘Come to what Allāh has revealed and to the Messenger,’” [4:61, 5:104]**

Here, there is a command to refer to two matters. The first is that which Allāh has revealed, and that would be the injunctions of the Qur’ān. Therefore, referring to the Messenger means his judgment which he deduces from the Qur’ān, and after his death, it is referring to his *Sunnah* and his guidance as found in *Ḥadīth*.

#### 4.3.3.5 The Obligation to Submit to His Judgment

This obligation can be derived from the following verse:

**“But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [4:65]<sup>238</sup>**

---

<sup>238</sup> Another example is the following verse: **“The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, ‘We hear and we obey.’ And those are the successful.” [24:51]**

Allāh swears by His Sacred Person that no one believes until he makes the Messenger judge in all matters. Therefore, any judgment that he passes is the truth which it is obligatory to submit to inwardly and outwardly.<sup>239</sup> Furthermore, al-Rāzī has cited this verses as evidence of the Prophet’s infallibility (*’iṣmah*) from error in his verdicts and judgments because Allāh has obligated submission to his judgment and greatly emphasized that. Furthermore, He has clarified that it is necessary that this submission occur outwardly and in the heart. This negates the possibility that he could err in such judgments.<sup>240</sup>

Allāh has guided the believers to accept the judgment of Allāh and the judgment of His Messenger, as He says:

**“The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, ‘We hear and we obey.’”**  
[24:51]

That is: when they are called to the judgment of Allāh’s Book and His Messenger, they say, “We hear and we obey.”<sup>241</sup>

Furthermore, the judgment that the Prophet passes concerning them takes precedence over their own wishes because Allāh knew the great compassion and concern of the Messenger for his *ummah*, not to mention his sincerity to them. Therefore, He made him closer to them than their own selves,<sup>242</sup> as He says:

**“The Prophet is more worthy of the believers than themselves,”** [33:6]

---

<sup>239</sup> Ibn Kathīr, *Tafsīr* (1.521).

<sup>240</sup> al-Rāzī, *Fakhr al-Dīn, Tafsīr* (10.132).

<sup>241</sup> *Ibid* (24.20).

<sup>242</sup> Ibn Kathīr, *Tafsīr* (3.468).

#### 4.3.3.6 The Obligation of Responding to Him

This obligation is derived from the verse:

**“O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life.” [8:24]**

To that which gives you life, that is: to that which rectifies you.<sup>243</sup> Responding to the call of the Messenger is responding to Allāh, and the believers are unconditionally commanded to respond to the Messenger when he calls them to that which rectifies them, irrespective of whether that call is to follow a command in the Qur’ān, for fighting and *jihād*, or some other matter.<sup>244</sup> For that reason, it is prohibited to turn away from it, as in the statement:

**“O you who have believed, obey Allāh and His Messenger and do not turn from him while you hear [his order].” [8:20]**

#### 4.3.4 Section Conclusion

These are the most important rights mentioned by the Qur’ān concerning the obligations towards the Prophet. In order to better understand them and to keep them in proper perspective, the following realities have to be kept in mind:

First: some of these rights are related to the person of the Prophet as with the verse:

**“O you who have believed, do not raise your voices above the voice of the Prophet.” [49:2]**

It did not say “above the voice of the Messenger”. Some of them relate to the title of *al-Risālah*, as with the verse:

---

<sup>243</sup> *Ṣaḥīḥ al-Bukhārī* (4.1804).

<sup>244</sup> *Ibid* (4.1623). Abū Sa`īd al-Mu`allā relates: I was praying in the *masjid* when Allāh’s Messenger called me, but I did not respond to him. I said, “O Messenger of Allāh, I was in prayer.” He said, **“Has not Allāh say: ‘Respond to Allāh and the Messenger when he calls you to that which gives you life...’”** [al-Bukhārī (no. 4204)]

**“And obey the Messenger - that you may receive mercy.” [24:56]**

This category is the one which is most frequently used by the Qur’ān because the word “messenger” (*rasūl*) incorporates the meaning of proclamation (*tablīgh*). This is an indication that it is obligatory upon the believers to observe these rights of the Messenger on account of the fact that he is sent (*mursal*) from Allāh and conveying (*muballigh*) from Him.

Second: the general principle is that these rights of the Prophet remain effective so long as this Qur’ān continues to be recited, because the Prophet was sent to all mankind as Allāh says:

**“And We have not sent (*wa mā arsalnāka*) you except to all mankind” [34:28]<sup>245</sup>**

Therefore, the generality of mankind includes all those who believed in the Prophet during his lifetime and those who believed in him after his death. Thus, every command that the Qur’ān has given them with regard to their Prophet, they are commanded to act upon it, even if their Prophet has passed on from this world. The Qur’ān calls upon all of them to believe in him, follow him, obey him, emulate his example, listen to him, respond to him, to take what he has given, to abstain from what he has prohibited, amongst other obligations. It is an error for anyone to think that these obligations towards the Prophet were only binding during his lifetime based on the argument that his task was complete when he conveyed the Qur’ān. This is because the texts of the Qur’ān which mention these rights are general texts which address all mankind. Therefore, every right that is connected to the Prophet during his lifetime, transferred to his statements, his actions, his guidance and his *Sunnah* after his death.

---

<sup>245</sup> Also, Allāh says: **“And We have not sent you (*wa mā arsalnāka*), [O Muḥammad], except as a mercy to the worlds.” [21:107]**

Third: just as the order has been given to obey Allāh, the order has been given to obey His Messenger, and just as the order has been given to respond to Allāh, the order has been given to respond to His Messenger. There is a Divine Command given for both of these matters which are distinct. Therefore the command to obey Allāh and to respond to Him relates to His Speech – that is: His Book – and the order to obey His Messenger and respond to him could only be connected to the statements and actions of the Messenger. Furthermore, everything that has been mentioned in the Qur’ān similar to this is to be understood in this matter.

Fourth: some of the verses that mention the rights of the Prophet were revealed due to a certain cause, as with other verses of the Qur’ān. These verses are to be understood according to the generality of their wording, not their particular occasion of revelation (*asbāb al-nuzūl*).<sup>246</sup>

The verse:

**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from,”** [59:7]

was revealed concerning the context of distribution of spoils gained in war as al-Ṭabarī explained, saying:

---

<sup>246</sup> This is a famous maxim of the scholars: “*al-`ibrah bi `umūm al-lafz, lā bi khuṣūṣ al-sabab*”. al-Suyūṭī states in *al-Itqān* (1.89-90):

“The legal theorists (*Ahl al-Uṣūl*) have differed as to whether the consideration is to be given to the generality of the wording or to the specific reason of revelation. We deem the first to be more correct, for there are verses that were revealed in certain contexts, yet there is agreement that they are applicable beyond those particular contexts. Examples are the verse of *al-Zihār* that was revealed concerning Salamah ibn Ṣakhr, the verse of *al-Li`ān* revealed concerning the issue of Hilāl ibn `Umayyah, and the punishment of slander that was revealed concerning the accusers of `Ā'ishah but then it was extended to apply to others. Those who do not take the general wording into account claim that these verses and those similar are excluded due to some other evidence, just as certain verses are restricted to their particular reason [of revelation] by agreement due to some evidence that indicated that. al-Zamakhsharī stated concerning *Sūrah al-Humazah*, ‘It is possible that the cause [of revelation] was particular while the threat [of punishment] is general so that it should apply all those who commit this wicked deed and so that it may be a subtle allusion.’”

al-Suyūṭī comments, “One of the evidences that the generality of the wording is to be given consideration is that the Companions and others argued concerning certain incidents based on the general meanings of verses that were revealed for particular causes that were well known amongst them.”

“And whatever the Messenger of Allāh gives you from that which He [Allāh] gave him of booty from the dwellers of the townships, then take it, and whatever he prohibits you from such as *ghalūl*<sup>247</sup> or other matters, then abstain from it.”

However, since it is has been worded in a general fashion, consideration is given to its general wording, not merely its particular occasion of revelation, although the occasion of revelation is of course included in that generality. Therefore, all that the Messenger gives us, it is obligatory to accept it and adhere to it.

This brings to a completion our examination of the issues related to Prophethood in a Qur’ānic perspective. The verses have mentioned in the course of Chapter One are only used as examples for illustration. By no means are they the only verses concerning the subject, for the verses on this matter are numerous in number.

These perspectives give us the correct Qur’ānic understanding of the fundamental issues related to *al-Nubuwwah* and *al-Risālah* and they clarify to us the real reasons why the Companions of the Prophet and the vast majority of the Muslims after them gave such importance to knowing, transmitting and recording every report and detail in relation to the Prophet. The Muḥammad became the second reference point alongside the Qur’ān in the lifetime of the Companions. They would follow his every statement and action and circulate this amongst themselves. They would consider that to be an explanation and a practical application of the verses of the Qur’ān. Once the Prophet passed on from this life, his *Ḥadīth* which comprise his statements and actions took the place of his sacred personage as the

---

<sup>247</sup> Stealing from the booty.

second reference point established by the Qur'ān. This is the most important conclusion that this study has reached in Chapter four.

The prophetic authority should not have been a point for anyone to dispute, particularly not those who call themselves “the People of the Qur'ān” (*Ahl al-Qur'ān*), because the one who reads and studies the Qur'ān with deliberation and objectivity, having freed his mind of any preconceived conclusions, must necessarily reach the same conclusion as that reached in this study of the verses of the Qur'ān.

All those who call themselves *Ahl al-Qur'ān* – meaning by that that they accept the Qur'ān alone – should in the light of this reexamine their position concerning the *Ḥadīth* of the Prophet. They have accepted from the Prophet that he should be the one to convey Allāh's Book, so can they not accept from him that he should be the one to explain whatever of His Book needs explanation?

Since there are two fundamental reference points in Islām: the Qur'ān and *Ḥadīth*, it is necessary to know their definitions, the subtle differences between them and the relationship between them. This shall be the subject of Chapter Five of this dissertation.

## CHAPTER FIVE

### DIVINE REVELATION (*AL-WAḤĪ AL-ILĀHĪ*)

#### 5.1 The Nature of Divine Revelation

##### Introduction

In Chapter Four it was shown that the Qur'ān has explained the issue of Prophethood (*al-Nubuwwah*) and the Message (*al-Risālah*) in an abundantly clear manner leaving no room for doubt or confusion in how to recognize a Prophet and a Messenger or the difference between the two. Furthermore, the Qur'ān explained the duties of the Messenger. On the basis of this it has been possible to arrive at an important conclusion, and it is that the Messenger has the following responsibilities towards the Qur'ān:

(1) comprehension and memorization, (2) relating and conveying, (3) clarification and explanation, and (4) application and execution.<sup>1</sup>

For that purpose, Allāh has provided His Prophet with great care, protection, and education. He has taught him by way of revelation that which he did not know. He has commanded him to follow that which is revealed to him, and He has made it an obligation for the believers to obey him, follow him, and emulate his example.

Allāh had given His Prophet a guarantee to give him the clarification (*bayān*) and to teach him, and that was something that the Prophet longed for. The chosen method was revelation from Allāh as, the Prophet being illiterate, there was no means for him to learn except by direct receipt of knowledge, as Allāh describes him:

---

<sup>1</sup> Drāz, Muḥammad `Abd Allāh, *al-Naba' al-'Aẓīm.*, p. 14.

**“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.” [29:48]**

The issue that we wish to investigate is whether or not the Prophet received any revelation other than the Qur’ān and is there any evidence of that in the Qur’ān.

Those who reject the authority of *Ḥadīth* are of the view that the Prophet did not receive any revelation other than the Qur’ān. Therefore, no speech issued from him carrying the qualities of Prophethood, the Message, or proclamation other than the Qur’ān which he was charged with proclaiming. All else that issued forth from him is attributable to his being a human being and his worldly responsibilities, and therefore, none of it can be classed as revelation. Furthermore, in all speech that issues forth from the Prophet other than the Qur’ān, he is subject to error or forgetfulness. According to those who deny the authority of *Ḥadīth*, one cannot differentiate between the Prophet’s human nature and that which he was charged with conveying. Therefore, none of his speech could be revelation, for the revelation is speech which:

**“falsehood cannot approach from before it or from behind it.” [41:42]**

This description is only applicable to the Qur’ān, and for that reason, the Prophet prohibited his Companions from writing down anything other than the revelation, and it is the Qur’ān. If any of his speech had been revelation, he would have commanded them to write it down and he would have urged them to do that. Therefore, any command or prohibition given by the Prophet is issued in his capacity as ruler of the state, judge, or commander-in-chief of the military. All of these are attributable to his human qualities, not to his qualities of Prophethood or the Message. Furthermore, anyone who assumes such positions after him, it is

obligatory to obey him, whether he is a prophet or not. Likewise, any report, explanation, clarification, or edict which he gives is issued in his capacity as a *mujtahid* striving to understand the Qur'ān, and in that respect, he is equal to every reader of the Qur'ān pondering its meanings. They have also mentioned other evidences for this view which will be considered in relation to this issue.

As for those who affirm the authority of *Ḥadīth*, they are of the view that revelation is more than just the Qur'ān alone and that the Prophet received revelation other than the Qur'ān in explanation of the Qur'ān and education of the Prophet.

Thus, did Allāh reveal anything to His Prophet alongside the Qur'ān? How can we distinguish this sort of revelation from the Qur'ān?

In order to answer these questions, we must begin with an investigation of the meaning of divine revelation (*al-waḥī al-ilāhī*) and its types.

### 5.1.1 The Divine Revelation and Its Types

The verses of the Qur'ān come together in affirming that the Prophet received revelation. One such verse is Allāh's Statement:

**“And thus We revealed to you an Arabic Qur'ān.”** [42:7]<sup>2</sup>

The Qur'ān has explained that the phenomenon of revelation of which Muḥammad was a recipient was the very same as that which was received by the other Prophets except that this was in Arabic. Thus, the phenomenon of revelation was uniform for all of them because its source was one and its objective was one,<sup>3</sup> as Allāh states:

<sup>2</sup> And also the verse: **“And thus We have revealed to you an inspiration of Our Command.”** [42:52]

<sup>3</sup> Al-Ṣāliḥ, Ṣubḥī, *Mabāḥith fī 'ulūm al-Qur'ān*, p. 22.

**“Indeed, We have revealed to you [O Muḥammad] as We revealed to Noah and the Prophets after him.” [4:163]**

The Qur’ān has taken care to style that which was came down upon the heart of Muḥammad as *waḥī* so that the meaning of *waḥī* amongst all the prophets would be similar just as the word used to indicate it is the same.<sup>4</sup> We have already seen that the definition of a prophet is “a human being to whom *waḥī* is given.” The question then arises, “What is this *waḥī*? Does it take more than a single form? If so, then what are its forms?” We shall seek to answer these questions by reviewing those verses of the Qur’ān that are a point of agreement amongst all. There is no disagreement amongst the two sides disputing the authority of *Ḥadīth* that the Prophet received the Qur’ān – in both word and meaning – by way of revelation. However, the issue which we shall investigate here is whether or not the Prophet received any revelation from Allāh which he was commanded to convey other than the Qur’ān. Before we can answer that question, it is necessary to understand what is meant by *waḥī*.

### 5.1.2 The Meaning of *Waḥī* (Revelation)

The lexical meaning of *waḥī* is “to inform in secret” or “to inform in a hidden manner” (*al-i’lām fī khafā*). *Waḥī* can also be writing (*al-kitābah*), something written (*maktūb*), sending (*ba`th*), inspiration (*ilhām*), a command (*amr*), a signal (*īmā*), a gesture (*ishārah*), or gradual vocalization (*al-taṣwīt shay’an ba`d shay’*). It has also been stated that its root meaning is to make understood (*al-tafhīm*). Also, any indication that one gives, whether by way of speech, writing, message, or gesture is *waḥī*.<sup>5</sup> Thus, linguistically, all usages of the word revolve around

---

<sup>4</sup> Ibid.

<sup>5</sup> Ibn Ḥajar al-`Asqalānī, *Fath al-Bārī* (1.9).

informing secretly and doing so swiftly.<sup>6</sup> The *waḥī* of Allāh to His Prophets covers both of these essential meanings of this root: secrecy and speed. This is the meaning of the gerund (*maṣḍar*) form and it is also applied to the passive participle (*mafʿūl*), meaning that which has been revealed to the Prophets, such as news of the unseen, laws, and wise instructions.<sup>7</sup>

The word *waḥī* has been applied to a number of meanings in the Qurʾān as listed by al-Rāghib in *al-Mufradāt*:<sup>8</sup>

- (1) Sound without arrangement, a gesture with one of the limbs, or writing. An example of that is Allāh’s Statement about Zakarīyyā:

**“So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.”** [19:11]

This can be by speech communicated by way of symbols, hints, or writing, because one of the root meaning of *waḥī* is a quick gesture. This Statement of His can be understood in such manner:

**“And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion.”** [6:112]

And the Statement:

**“And indeed do the devils inspire their allies [among men]”** [6:121]

It is such devilish insinuations that are referred to in the Statement:

**“From the evil of the retreating whisperer”** [114:4]

- (2) Divine statements that are delivered to the Prophets (*al-Anbiyāʾ*) and saints (*al-awliyāʾ*) as in the Qurʾānic Statement:

<sup>6</sup> See *Lisān al-ʿArab* (15.379), entry: *wa-ḥ-ī*.

<sup>7</sup> Rashīd Riḍā, *al-Waḥī al-Muḥammadī*, p. 82.

<sup>8</sup> Al-Rāghib al-Aṣḥānī, *al-Mufradāt fī Gharīb al-Qurʾān*, p. 515.

**“And it is not for any human being that Allāh should speak to him except by revelation (*wahyan*) or from behind a partition or that He sends a messenger [i.e. angel] to reveal (*fa-yūhī*), by His permission, what He wills He is Most High and Wise.” [42:51]**

This takes various sorts:

- (A) A physical messenger whose person is seen and whose speech is heard as with Gabriel when he conveys to the Prophet having a certain appearance.
- (B) Hearing speech without seeing as when Moses heard the speech of Allāh as mentioned in the Statement:

**“And Allāh spoke to Moses with [direct] speech.” [4:164]<sup>9</sup>**

- (C) To cast something into the mind (*al-rū*).<sup>10</sup>

- (D) Inspiration (*ilhām*) as in the verse:

**“And We inspired to the mother of Moses, ‘Suckle him;’” [28:7]**

Linguistically, *ilhām* is notification (*iblāgh*), and it is true knowledge which Allāh projects into the hearts of His servants from the unseen,<sup>11</sup> as Allāh says:

**“Say: my Lord projects (*yaqdhifu*) the truth,” [34:48]**

<sup>9</sup> Also, the verses: **“And when Moses arrived at Our appointed time and His Lord spoke to him.” [7:143] “And when he came to it, he was called, ‘O Moses, Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Ṭuwā.’” [20:11-12]**

<sup>10</sup> The Prophet has expressed this, saying: **“Indeed, the Holy Spirit (*Rūḥ al-Qudus*) emitted (*nafatha*) into my mind (*ru`ī*).”** al-Haythamī commented in *Majma` al-Zawā'id* (4.71), “It was reported by al-Bazzār on the authority of Ḥudhayfah, and it contains Qudāmah ibn Zā'idah ibn Qudāmah. I could not find anyone who has provided biographical data for him, but the rest of its narrators are trustworthy (*thiqāt*).”

However, ibn Ḥibbān mentioned him in *Kitāb al-Thiqāt* (7.340), and al-Albānī states in his *Takhrīj* of al-Qaraḍāwī's *mushkilah al-faqr*, p. 19, “Abū `Ubayd reported it in *Gharīb al-Ḥadīth* as did al-Qudā'ī in *Musnad al-Shihāb* with an authentic chain of narration.”

Emitting into the *rū`* is to cast the meaning into the heart of the Prophet along with certain knowledge that this is from Allāh. See al-Aṣfahānī, *Mufradāt al-Qur`ān*, p. 455. al-Ṭībī comments, “Inspiration (*ilhām*) is to cast something into the mind (*al-rū`*) and this is particular to that which comes from direction of Allāh.” [al-Qārī, *Mirqāt al-mafātīḥ* (10.293)]

*Rūḥ al-Qudus*, lit. the Spirit of Purity, is a title for Gabriel because in conveying the revelation to the Messengers, he is pure (from any betrayal); cf. al-Bayḍāwī, *al-Ibhāj* (1.10).

<sup>11</sup> al-Qārī, *Mirqāt al-mafātīḥ* (1.399).

(E) By way of subjugation (*taskhīr*) as in the verse:

**“And your Lord inspired to the bee,”** [16:68]

Or by way of dreams (*manām*) as with the statement of Abraham:

**“He, ‘O my son, indeed I have seen in a dream that I [must] sacrifice you,”**  
[37:102]

And the dreams of the Prophets are a form of revelation (*waḥī*).<sup>12</sup>

Thus, the forms of inspiration (*ilhām*), subjugation (*taskhīr*), or dreams (*manām*) are indicated by Allāh’s Statement **“except by waḥī (waḥyan).”** Hearing the speech without seeing is indicated by His Statement: **“from behind a partition”** and Gabriel’s taking a certain form in order to relay it is indicated by His Statement: **“or that He sends a messenger.”**<sup>13</sup>

It appears that *taskhīr* should be excluded from the types of *waḥī* directed to human beings as the example put forth for it is *waḥī* to the bees, and it also appears that casting into the mind (*al-ilqā’ fī al-rū’*) and inspiration (*al-ilhām*) are in fact the same category.<sup>14</sup>

Similarly, the preceding verse from *Sūrah al-Shūrā* has also restricted Allāh’s Speaking with human beings to three ways:

(1) The first is speaking by *waḥī*. In this instance, *waḥī* is not meant with its general meaning of informing (*i’lām*); rather, it is one of the particular modes that it takes as explained in various places in the Qur’ān. This takes various forms, including the following:

- a. Inspiration (*ilhām*) and projecting into the mind (*al-qadhf fī al-rū’*): the context of the verse seems to indicate that this takes place without the mediation of an

<sup>12</sup> al-Rāzī, *Tafsīr* (26.133).

<sup>13</sup> al-Rāghib al-Aṣḥānī, *al-mufradāt fī gharīb al-Qur’ān*, pp. 515-516.

<sup>14</sup> Refer to al-Rāzī, *Tafsīr* (2.191), for he has deemed them a single entity.

angel. This sort of *waḥī* occurs to various individual humans so it is not inconceivable for the Prophets, nor is it inconceivable that the Prophets could be educated or be informed by this means.

- b. True dreams (*al-ru'yā al-ṣādiqah*): this type was experienced by the Prophet, Abraham, and therefore it is not inconceivable that it could happen to the Prophet Muḥammad as well.<sup>15</sup> Furthermore, in the following verse, the Qur'ān has given indication that this type of *waḥī* was granted the Prophet :

**“Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth.”** [48:27]

- (2) The second is direct speech, but from behind a partition (*ḥijāb*). This type takes place without intermediation of an angel, and it has occurred for Allāh's Prophet Moses and other prophets as He says:

**“Among them were those to whom Allāh spoke,”** [2:253]

such as Ādam, as in the verse:

**“He said, ‘O Ādam’”** [2:33].

Therefore, it is not inconceivable for the Prophet Muḥammad either, particularly as Abū `Ubayd stated in his explanation of the following verse:

**“And He revealed (*Fa-Awḥā*) to His servant what He revealed”** [53:10]

“*Awḥā*: He spoke directly (*mushāfahatan*).”<sup>16</sup>

<sup>15</sup> This type of revelation marked the beginning of Prophethood for the Prophet Muḥammad as `Ā'ishah relates, saying, **“The beginning of revelation to Allāh's Messenger was in the form of true visions (*al-ru'yā al-ṣādiqah*) in his sleep. He would not see a dream (*ru'yā*) except that it would come true like the break of dawn.”** [Reported by al-Bukhārī (no. 4670)]

<sup>16</sup> Abū `Ubayd, *Gharīb al-Qur'ān*, p. 56; furthermore, authentic *aḥādīth* also support the view that Allāh spoke to the Prophet directly without intermediary as in the *aḥādīth* of the Ascent (*al-Mi'rāj*). See: al-Alūsī, *Rūḥ al-ma'ānī* (2/306), al-`Aynī *Umdat al-Qārī* (1.40), and Abū Zahw, *al-Ḥadīth wa'l-muḥaddithūn*, p. 13.

(3) The third type is speaking by means of an angel. In a number of places, the Qur'ān has informed us about this messenger. So, for example, it is clear that he is an angel, that his name is Gabriel (*Jibrīl*), that his greatest duty is to convey the Qur'ān to the Prophet, and that he is the one referred to as the Trustworthy Spirit in Allāh's Statement:

**“The Trustworthy Spirit [i.e. Gabriel] has brought it down.”** [26:193]

Therefore, in the usage of the Law (*al-Shar`*), *waḥī* is Allāh's notifying His Prophets of something by way of scripture (*kitāb*), a message carried by an angel (*risālah malak*), a dream (*manām*), or inspiration (*ilhām*).<sup>17</sup> This definition therefore includes all the modes of *waḥī* mentioned in the Qur'ān.

It is not inconceivable for the Prophet to have received revelation by all three methods: casting into the mind, true dreams, Allāh speaking to him without intermediary, or a messenger – Gabriel – being sent to him.<sup>18</sup>

The following observations can be made about the linguistic meanings of *waḥī* and its Qur'ānic usage:

(a) Neither the lexical definition of *waḥī* nor its legal definition precludes the existence of revelation other than the Qur'ān because *waḥī* is of a number of types; it is not limited to the angel simply coming to the prophet. There is nothing to prevent the prophet from being informed of the law (*shar`*) which he is receiving as revelation in any of these aforementioned fashions, just as it is not inconceivable for the angel to bring the prophet some revelation other than the Qur'ān.

<sup>17</sup> al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (10.78).

<sup>18</sup> Cf. al-Andalusī, Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīṭ* (7.504).

(b) Although the Prophet received revelation in the form of inimitable speech whose words and meanings he was commanded to convey, this does not prevent him from receiving revelation that is not in the form of inimitable speech but which he is still ordered to convey it in words and meanings just as he received it. This is because the revelation to the Prophets other than Muḥammad was not in the form of inimitable speech. Likewise, it does not prevent him from receiving revelation in the form of meanings which he then conveys through words of his own composition. This is because, just as words and meanings descend upon his heart in the form of the Qur’ān as mentioned in the verse:

**“The Trustworthy Spirit [i.e., Gabriel] has brought it down, Upon your heart...”** [26:193-194]

Likewise, meanings without words could also descend upon his heart. The Prophet would then express those meanings in his own words.

(c) All of the Qur’ān came down by means of Gabriel’s direct speech to the Prophet. The fact that it was all sent down by way of Gabriel is indicated by the verse:

**“The Trustworthy Spirit [i.e. Gabriel] has brought it down.”** [26:193]

That it was achieved by way of direct speech is indicated by the verse:

**“Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur’ān].”** [75:16]

Such movement of the tongue could only take place in a state of wakefulness, and there is consensus (*ijmā’*) about that.<sup>19</sup>

---

<sup>19</sup> Abū Zahw, *al-Ḥadīth wa’l-muḥaddithūn*, p. 14.

(d) The issue of *wahī* is not connected to writing, for not every prophet received a book. In spite of that, he would become a prophet upon receiving revelation. Hence, that which distinguishes the Prophet from those other than him is that he received revelation. For example, Nūḥ received revelation from Allāh to construct the Ark as in the verse:

**“So We inspired to him, ‘Construct the ship under Our Eyes and by Our revelation (*wahyīnā*)’” [23:27]**

However, He did not reveal to him any book for that purpose.<sup>20</sup>

(e) There is nothing in the Qur’ān to indicate a direct responsibility for the Prophet to have the revelation written down. Instead, the importance of writing down the Qur’ān is inferred from a number of matters, amongst them the verse:

**“Who taught by the pen,” [96:4]**

And the verse:

**“By the pen and what they inscribe” [68:1]**

And also from the Qur’ān being named *al-Kitāb*, a name derived from “writing” (*al-kitābah*). Similarly, there is no command in the Qur’ān to gather this revelation inside the covers of a single book.<sup>21</sup>

After this survey of the meaning of *wahī*, it has now come to time to examine the evidences put forth by the *Ḥadīth* rejecters for their view that there is no revelation other than the Qur’ān.

<sup>20</sup> Khāṭir, Mullā, *Shubuhāt ḥawl al-Sunnah*, pp. 271-275.

<sup>21</sup> It is for that reason that Abū Bakr was hesitant to do so after the death of the Prophet ; see: *Ṣaḥīḥ al-Bukhārī* (no. 4402).

### 5.1.3 The Evidences of Those Who Deny the Existence of Revelation besides the Qur’ān

(1) Allāh has only called the Qur’ān *wahī*; He has not referred to anything else in that fashion as He says:

**“And recite, [O Muḥammad], what has been revealed to you of the Book of your Lord. There is no changer of His Words, and never will you find in other than Him<sup>22</sup> a refuge.” [18:27]**

Therefore, the Prophet has been commanded in this verse to follow that which has been revealed to him of the Book of His Lord. This indicates that that which was revealed to him was the Noble Qur’ān, nothing else, nor will he find any refuge other than the Qur’ān. An example of that is the verse:

**“And do not hasten with [recitation of] the Qur’ān before its revelation (*wahyuhu*) is completed to you,” [20:114]**

Hence, the revelation is the Qur’ān, nothing else, and the clearest indication of that is the verse:

**“Nor does he speak from [his own] desire. It is not but a revelation revealed.” [53:3-4]**

Meaning: Muḥammad does not proclaim this Qur’ān from his own inclination; this Qur’ān is only a revelation from Allāh which He reveals to him.<sup>23</sup> Furthermore, He commanded him to warn mankind with the revelation, which is the Qur’ān and nothing else, as He states:

**“Say, ‘I only warn you by revelation (*al-wahī*).’” [21:45]**

In this instance, *al-wahī* is the Qur’ān as stated by the exegetes (*al-mufassirūn*).<sup>24</sup>

<sup>22</sup> Or “it”, in reference to the Qur’ān.

<sup>23</sup> al-Ṭabarī, *Tafsīr* (27.42).

<sup>24</sup> For example, refer to: al-Ṭabarī, *Tafsīr* (17.32), al-Baghawī, *Tafsīr* (3.246).

(2) Those verses of the Qur'ān which limit sending down of revelation (*al-tanzīl*) to the Book, as with the verse:

**“He has sent down upon you, [O Muḥammad], the Book in truth” [3:3]<sup>25</sup>**

Thus, Allāh has only sent down a single book to His Prophet, and it is the Qur'ān. He did not send down anything other than it, indicating that he did not receive any revelation other than the Qur'ān.

(3) The Qur'ān has been described as the truth in which there is no doubt, and its stories are true:

**“And that which We have revealed to you, [O Muḥammad], of the Book is the truth,” [35:31]<sup>26</sup>**

Allāh says:

**“This is the book about which there is no doubt, a guidance to those conscious of Allāh” [2:2]**

This is the quality of the speech that was revealed to the Prophet, indicating that all speech other than it could include the truth or it could include doubt. For that reason, Allāh said:

**“And what can there be after truth except error?” [10:32]**

But when it comes to the Qur'ān, nothing of the sort can enter into revelation.

(4) Clear, explicit verses of the Qur'ān state that the Qur'ān is not in need of any other revelation along with it as Allāh has stated that He sent down the Book as clarification and explanation of everything, encompassing everything, as He has stated in the following verses:

---

<sup>25</sup> Also, there are the following verses: **“It is He who has sent down to you, [O Muḥammad], the Book;” [3:7]** **“And We have not revealed to you the Book [O Muḥammad]...” [16:64]** **“And is it not sufficient for them that We revealed to you the Book [i.e., the Qur'ān] which is recited to them?” [29:51]**

<sup>26</sup> **“Indeed, this is the true narration.” [3:62]**

**“And We have sent down to you the Book as clarification of all things” [16:89]**

**“We have not neglected in the Register (*al-Kitāb*) a thing.” [6:38]<sup>27</sup>**

**“And a detailed explanation of all things” [12:111]**

Having qualities such as these, there is no need of any other revelation.

(5) Allāh has described His Book as “clear” (*mubīn*):

**“These are the verses of the clear Book” [12:1, 26:2, 28:2]**

What is meant is that these are the verses of the Book which is clear to those who recite it and ponder what it contains of lawful and unlawful, prohibitions, and all the other meanings that it comprises, because Allāh has stated that it is clear (*mubīn*), and He did not restrict it clarity to a particular part. Therefore, all of it is clear.<sup>28</sup> This being the case, the Qur’ān is not in need of any clarification beyond that which it contains.

(6) There is the command obligating one to suffice with the Qur’ān as in the verse:

**“And is it not sufficient for them that We revealed to you the Book [i.e., the Qur’ān] which is recited to them? Indeed in that is a mercy and a reminder for a people who believe.” [29:51]**

This indicates that there is no revelation other than the Qur’ān, and similarly the verse:

**“But those who hold fast to the Book” [7:170]**

Praise has only been given to those who hold fast to the Book to the exclusion of all else.

This is an evidence that there is no revelation except the Book.

---

<sup>27</sup> The correct interpretation of *al-Kitāb* in this verse is that it refers to the Preserved Tablet (*al-Lawḥ al-Maḥfūz*). Similar to this is what is found in the following verses: “If not for a decree from Allāh that preceded,” [8:68] “And no moist or dry [thing] but that it is [written] in a clear record (*kitāb mubīn*).” [6:59] “And with Us is a retaining record (*kitāb ḥafīz*).” [50:4] “And not absent from your Lord is any [part] of an atom’s weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register (*kitāb mubīn*).” [10:61] “And there is nothing concealed within the heaven and the earth except that it is in a clear Register (*kitāb mubīn*).” [27:75] “... upon the earth or among yourselves except that it is in a register before We bring it into being” [57:22] “But all things We have enumerated in writing (*kitāban*).” [78:29]

<sup>28</sup> al-Ṭabarī, *Tafsīr* (12.149).

(7) Allāh has guaranteed to preserve the Qur’ān, which is “the Reminder” (*al-Dhikr*). He shall not preserve anything else, indicating that the Qur’ān alone is revelation and that all other than it is not revelation, as He says:

**“Indeed, it is We who sent down the Reminder (*al-Dhikr*), and indeed, We will be its guardian.” [15:9]**

The meaning of the verse is, “Indeed, We have revealed the Qur’ān, and indeed, We shall guard the Qur’ān from falsehood which is not from it being added to it and from any of its injunctions, its limits, or its obligations being removed from it.”<sup>29</sup>

(8) The Qur’ān states that Allāh’s Messengers only came with verses (*Āyāt*),<sup>30</sup> nothing else, as Allāh says:

**“O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses (*Āyātī*)” [6:130]**<sup>31</sup>

This indicates that the believer is only required to believe in the Verses (*Āyāt*) of Allāh which are brought by the Messengers, and they are nothing more than the revelation (*waḥī*).

(9) Affirming the existence of a revelation other than the Qur’ān means affirming the existence of the like of the Qur’ān, while Allāh has stated that no one is capable of producing the like of the Qur’ān:

**“Say, ‘If mankind and the jinn gathered to produce the like of this Qur’ān, they could not produce the like of it,’” [17:88]**

---

<sup>29</sup> *Ibid* (14.8).

<sup>30</sup> The word *āyah* also means “sign” as discussed earlier.

<sup>31</sup> Also, there are the following verses: **“O children of Ādam, if there come to you messenger from among you relating to you my verses (*Āyātī*)” [7:35]** **“And its keepers will say, ‘Did there not come to you messengers from yourselves, relating to you the verses (*Āyāt*) of your Lord” [39:71]**

Thus, the Qur'ān is without match or parallel; no one can produce the like of it nor even the like of one chapter (*sūrah*) from it, as Allāh says:

**“Or do they say [about the Prophet (S)], ‘He invented it’? Say, ‘Then bring forth a *sūrah* like it’” [10:38]**

(10) Allāh has stated that He completed the religion by sending down this Book as in the verse:

**“This day I have perfected for you your religion” [5:3]**

This means that the religion was completed with the sending down of the Qur'ān; hence, it is not in need of another revelation to complement it.

(11) The Qur'ān has been described as guiding to that which is straightest as in the verse:

**“Indeed, this Qur'ān guides to that which is straightest” [17:9]**

This indicates that this is special quality of the Qur'ān which is not shared by any other speech or books, and this could not be for any reason but because it alone is revelation (*waḥī*).

(12) If there were any revelation other than the Qur'ān, the Prophet would have commanded that it also be written down. In fact, for that reason the scribes of the Qur'ān became famous by the title “the scribes of the revelation” (*katabat al-waḥī*).<sup>32</sup>

(13) There are many *aḥādīth* which indicate that the Prophet did not leave anything behind for the Muslims except for the Qur'ān.<sup>33</sup>

---

<sup>32</sup> al-Qurṭūbī states in his *Tafsīr* (13.353), “There were in his presence twenty-six scribes of the scribes of revelation (*katabah al-waḥī*).”

<sup>33</sup> Abū Juḥayfah relates, I asked `Alī, “Do you have a book?” He said, “No, except for the Book of Allāh, or understanding that is granted to a Muslim man, or what is in this page (*ṣaḥīfah*)...” [Reported by al-Bukhārī (no. 111)]

These are the most important evidences relied upon by those who reject the authority of *Ḥadīth* on the grounds that there is no *waḥī* other than the Qur’ān. For the sake of brevity, we have left off mention of those of their evidences in which exaggeration is self-evident.

As for the most important evidences of those who acknowledge the authority of *Ḥadīth*, they are as follows:

#### 5.1.4 Evidences by those who hold that the Prophet Received Revelation Other than the Qur’ān

First: they argue based on the aforementioned verse from *Sūrah al-Shūrā*<sup>34</sup> which establishes that the Prophets received more than one manner of *waḥī*.

Second: one of the most well-known evidences that is used by the proponents of this view is the verse:

**“Nor does he speak (*Wa mā yanṭiqu*) from [his own] desire (*‘an al-hawā*). It is not but a revelation revealed.”** [53:3-4]

---

Ṭalḥah relates: I asked `Abdullāh ibn Abī Awfā, “Did the Prophet compose a bequest?” He said, “No.” I said, “How is it that bequests have been prescribed upon the people” or “they have been commanded with them [yet he did not leave one]?” He said, “He left as his bequest the Book of Allāh.” [Reported by al-Bukhārī (no. 2589)]

Ibn `Abbās relates: When the ailment of the Prophet intensified, he said, **“Bring me a book so that I may write for you a book after which you will never stray.”**

`Umar said, “The Prophet’s ailment has overcome him and we have with us Allāh’s Book which is sufficient for us.” At that, they differed, and great shouting ensued... [Reported by al-Bukhārī (no. 114)]

`Ā’ishah relates: Allāh’s Messenger said, **“What is the matter with people who stipulate conditions which are not to be found in the Book of Allāh. Whoever stipulates a condition which is not in the Book of Allāh, then it is invalid...”** [Reported by al-Bukhārī (no. 2047)]

Zayd ibn Arqam relates, saying: Allāh’s Messenger said, **“To proceed: indeed, O people, I am but a human being. Soon it shall be that the messenger of my Lord shall come [to me] and I shall respond to him. And I am leaving amongst you two weighty matters. The first of them is the Book of Allāh; it contains guidance and light. Therefore, take hold of the Book of Allāh and hold fast to it.”** He then urged and incited to the Book of Allāh. Then, he said, **“And the People of My Household, I remind you of Allāh concerning the People of My Household, I remind you of Allāh concerning the People of My Household, I remind you of Allāh concerning the People of My Household...”** [Reported by Muslim (no. 2408)]

Amongst various other *aḥādīth*.

<sup>34</sup> Verse: [42:51]

They interpret the implied pronoun in “Nor does he speak” to refer to Muḥammad as he was referred to in the verse just before it as **“your companion.”**<sup>35</sup> Hence, the meaning of the first of these two verses would be: “Muḥammad does not speak from [his own] desire.” That is to say: “he does not make any statement based on his own desire or his own purpose.”<sup>36</sup> Thus, He has exonerated him of speaking from desire,<sup>37</sup> and therefore, whims or desires do not enter into his speech, whether he be proclaiming the Qur’ān or other than it.<sup>38</sup> The word *nuṭq*, meaning vocalization, pronouncement, or enunciation, incorporates the meaning of “issuing forth.” For that reason, it is governed here by the preposition “from” (*`an*). This indicates that nothing that he pronounces of that which he has brought from Allāh, such as the Qur’ān, is issuing from personal inclination or opinion whatsoever, for what is intended is a continual negation.<sup>39</sup> Furthermore, it should be noted that Allāh said, “He does not speak from desire (*`an al-hawā*)” – He did not say, “with desire (*bi al-hawā*)” – for this is more emphatic. This expression negates that the source of his pronouncements could be desire, and if his pronouncements do not issue from desire, then how could it be that he would pronounce it. Therefore, this is a negation of two matters: it negates that desire could be the source of his pronouncements, and it negates that he himself could pronounce it. Therefore, whatever he pronounces is the revelation, and its source is right guidance and sound reason, not error or misguidance.<sup>40</sup> Those who hold that the the Prophet received revelation other than the Qur’ān interpret the pronoun “he/it” (*huwa*) in the second of these two verses to refer to the

<sup>35</sup> al-Alūsī, *Rūḥ al-ma`ānī* (27.46). In another place in the Qur’ān, Allāh refers to His Prophet, saying: **“And your companion [i.e., Prophet Muḥammad] is not [at all] mad.”** [81:22] This indicates that by “their companion,” He is referring to Prophet Muḥammad.

<sup>36</sup> Ibn Kathīr, *Tafsīr* (4.248).

<sup>37</sup> Ibn al-Qayyim, *al-Tibyān fī aqsām al-Qur’ān* (1.155).

<sup>38</sup> al-Shawkānī, *Fath al-Qadīr* (5.105).

<sup>39</sup> al-Alūsī, *Rūḥ al-ma`ānī* (27.46).

<sup>40</sup> Ibn al-Qayyim, *al-Tibyān fī aqsām al-Qur’ān* (1.155).

pronouncement (*nuṭq*) of the Messenger. Therefore, the meaning of the second verse would be, “His speech is but a revelation that has been revealed.” Thus, they have understood the pronoun to refer to the gerund (*maṣḍar*) that can be derived from the verb.<sup>41</sup> Thus, it gives the meaning, “He only says what he is commanded. He conveys it to mankind completely and in good faith, without addition or subtraction.”<sup>42</sup> The proof in the verse is that it limits that which the Prophet pronounces as being a revelation which is revealed to him. This restriction has been made with the words *in* and *illā*, meaning “(it) is but”, which indicate that an object is limited to the description that it has been given. Furthermore, the view of those who understand that the pronoun refers back to the gerund which is derived from the verb – meaning, “his speech (*nuṭq*) is but a revelation revealed,” - is stronger than the view of those who infer that the pronoun refers back only to the Qur’ān. This view encompasses his pronouncement of the Qur’ān and of the Sunnah and it indicates that each is a revelation revealed.<sup>43</sup>

The conclusion is that the pronoun *huwa* in this verse refers back either to something which is implicit and known (*ma’lūm*) or something which is mentioned (*madhkūr*). Those who say that it is implicit but known refer it back to the Qur’ān, their evidence for that being the context of the verses as the word Qur’ān has not been mentioned previously. It is as if the meaning is: “The Qur’ān is but a revelation.” Alternatively, the preposition could be referring to something which has been mentioned internally, the speech of the Prophet, as Allāh says:

---

<sup>41</sup> Ibid.

<sup>42</sup> Ibn Kathīr, *Tafsīr* (4.248).

<sup>43</sup> Ibn al-Qayyim, *al-Tibyān fī aqsām al-Qur’ān* (1.155).

“Nor does he speak (*yanṭiq*).” It mentions *nuṭq* which is speech or talk, so it as if Allāh is saying, “His speech (*nuṭq*) is but a revelation.”<sup>44</sup>

The Qur’ān has described the reports of the Prophet in a manner that necessitates that one accept what he reports, for it has negated from him error (*ḍalāl*) for the report of the errant (*ḍāll*) is not accepted. Then, it has cleared him of delusion (*ghawāyah*), because one does not pay any attention to the report of one who has some twistedness or deficiency in his faculties of reason. Then it negates from him personal desire which render a person untrustworthy and therefore his reports are unacceptable.<sup>45</sup> Then, He goes on to clarify that the source of all that he conveys to them from Allāh is revelation. Since the Prophet does not speak of anything out of personal desire, nor does he speak with desire, and all that he conveys is from Allāh, it must be based on revelation from Allāh, not desire, falsehood, or fabrication.<sup>46</sup> The scholars have deduced from this verse that the revelation of Allāh is of two categories. The first is a revelation that is recited and arranged in a miraculous, inimitable manner – and it is the Qur’ān. The second is a revelation which is transmitted without a particular arrangement; it is neither inimitable in nature nor is it recited, however it is still read. These are the reports issuing from the Prophet.<sup>47</sup>

This evidence has been disputed on the grounds that understanding *waḥī* to refer to the *Ḥadīth* of the Prophet is not sound from a linguistic perspective as it is not possible in the language for the pronoun “*huwa*” to refer to the Messenger. This is because after the particle “*illā*” it has been described as “a revelation revealed” (*waḥyun yūḥā*). Likewise, it is not possible

<sup>44</sup> Refer to al-Rāzī, *Tafsīr* (28.282).

<sup>45</sup> Muḥammad al-Qāsimī, *Ṣilat al-Sunnah bi al-Qur’ān*, p. 562.

<sup>46</sup> al-Shinqīṭī, *Daḥ Ṭhām al-Idṭirāb ‘An Āyāt al-Kitāb*, p. 186.

<sup>47</sup> Ibn Ḥazm, *al-Iḥkām* (1.94-98).

to understand the pronoun *huwa* to refer to the speech of Allāh's Messenger because the rules of the language do not permit the pronoun to refer back to the verb *yanṭiq*. If it was intended for the pronoun to refer back to his speech (*nuṭq*), it would have been necessary for it to have been mentioned in the form of a gerund (*maṣḍar*) rather than a verb along the following lines: "And his speech is not from desire. It is but a revelation revealed." Therefore, the pronoun must necessarily refer back to the Qur'ān.<sup>48</sup>

The response to these arguments is that the context is one of praise and endorsement of the Prophet for his purity of heart and truthfulness in speech. For that reason, Allāh negated from him error (*ḍalāl*) and then He negated the influence of desire (*hawā*) on his speech. Thus, from the context it is clear that it is the Prophet that is being discussed and not the Qur'ān.<sup>49</sup>

Third: is the interpretation of "*al-Ḥikmāh*" as "the *Sunnah*" in the following verse:

**"And Allāh has revealed (*wa anzala Allāh*) to you the Book (*al-Kitāb*) and the Wisdom (*al-Ḥikmah*)" [4:113]**

This verse affirms that Allāh has sent down two things to the Prophet Muḥammad: the Book and *al-Ḥikmah*. This indicates that there is an additional revelation besides the Book, and it is *al-Ḥikmah* which is understood to be the *Sunnah*, because the conjunction "and" indicates that there is a contrast between the two.<sup>50</sup>

Others have taken the view that *al-Ḥikmah* in this instance does not refer to the *Sunnah* as evidenced by the verse:

**"And remember what is recited (*mā yutlā*) in your houses of the verses (*Āyāt*) of Allāh and wisdom (*al-Ḥikmah*)." (33:34)**

<sup>48</sup> Lu'ayy Ṣāfi, *I'māl al-'aql*, p. 136-137.

<sup>49</sup> Cf. al-Maṭ'anī, *al-Shubuhāt al-Thalāthūn*, p. 79.

<sup>50</sup> See: al-Shāfi'ī, *al-Risālah*, p. 78.

The *Sunnah* is not recited so how could one interpret *al-Ḥikmah* as referring to it. Here, Allāh has explained what is recited by two things, and they are “the Āyāt of Allāh” and *al-Ḥikmah*. “The Āyāt of Allāh” refers to the Qur’ān as a whole, for none can produce its like and that is a “sign” (*āyah*) that it is from Allāh. *Al-Ḥikmah* has mentioned alongside by way of mentioning the particular (*al-khāṣṣ*) along with the general (*‘āmm*). What is meant by *al-Ḥikmah* is the admonitions and legislative injunctions contained in the Qur’ān. This is evidenced by the following verse; after mentioning a number of commandments in *Sūrah al-Isrā’*, Allāh says:

**“That is from what your Lord has revealed to you, [O Muhammad], of wisdom.”**  
[17:39]

Fourth: Allāh has guaranteed that He shall preserve the Reminder (*al-Dhikr*) and it is the Qur’ān and the *Sunnah*, as in the verse:

**“Indeed, it is We who sent down the Reminder [i.e. the Qur’ān] and indeed, We will be its guardian.”** [15:9]

Thus, Allāh has guaranteed to preserve the Reminder (*al-Dhikr*) which He has sent down, and *al-Dhikr* encompasses both the Qur’ān and the *Sunnah*, for both of them are revelation from Allāh as indicated by the text of the verse, and both of them have been preserved as is known by observation. Ibn Ḥazm has invoked this point as he says,

“Allāh has informed as we have mentioned that the speech of His Prophet is all revelation (*waḥī*), and the revelation is all preserved by means of the protection of Allāh. It has been guaranteed for us that none of it shall be lost, as that which Allāh has preserved is *dhikr* without any disagreement, as dictated by the statement of the Qur’ān. Therefore, it is correct that his speech is preserved by means of the protection of Allāh and has been guaranteed for us

that nothing of it shall be lost. This is because that which Allāh has preserved, then with certainty, nothing of it can be lost, so it is all transmitted down to us, and Allāh has established against us forever...”<sup>51</sup>

Some have concluded that this verse explicitly indicates that the Qur’ān has been preserved, while implicitly indicating that its explanation (*bayān*) has been preserved. This is because preservation of that which has been explained necessitates that that which explains it also be preserved as that is part of its preservation. Thus, the preservation has two aspects: a tangible aspect, which is the preservation of its words, and a figurative aspect, which is the preservation of its meanings. Allāh has preserved the Qur’ān in both respects, and so the prophetic explanation of the Qur’ān is part of Allāh’s preservation of His Book. Furthermore, the preservation of the prophetic explanation is only a preservation of it in general, not in all of its particulars.<sup>52</sup> One aspect of preserving the words of the Qur’ān is preserving their meanings, and from their meanings are the Prophetic *aḥādīth* that clarify its meanings.<sup>53</sup>

Fifth: Another evidence is the verse:

**“And We revealed to you the message (*al-Dhikr*) that you may make clear (*li-tubayyina*) to the people what was sent down to them.”** [16:44]

This evidence is further supported by the verse:

**“So when We have recited it [through Gabriel], then follow its recitation. Then upon Us is its clarification (*bāyānah*) [to you].”** [75:18-19]

The evidence in these verses is that Allāh ordered His Prophet to follow the recital of Gabriel, and to listen to it quietly and with full attention. Then, Allāh guaranteed that He would

<sup>51</sup> Ibn Ḥazm, *al-Iḥkām* (1.98).

<sup>52</sup> al-Qaraḍāwī, *al-Marjī’iyyah al-Ūlā Li’l-Kitāb wa’l-Sunnah*, p. 84.

<sup>53</sup> al-Ṣan’ānī, *Tawḍīḥ al-Afkār* (2.79).

explain to him the meanings of what was recited and what he heard. This clarification is only contained in the *Sunnah*, indicating therefore that the *Sunnah* is from Allāh , just like the Qur’ān, because Allāh has attributed this clarification (*bayān*) to Himself. This indicates that the Messenger only receives it from Him. Ibn Ḥazm comments,

“Thus, He informs that the clarification of the Qur’ān is (a duty) upon Him . As it upon Him, then its clarification must be from Him. Thus, all revelation – the recited and the unrecited – is from Allāh.”<sup>54</sup>

Sixth: the verse:

**“And who do not consider unlawful what Allāh and His Messenger have made unlawful...” [9:29]**

Meaning: that “which has been established to be prohibited by recited revelation or unrecited revelation”.<sup>55</sup>

Seventh: the verse:

**“Say [O Muḥammad], ‘It is not for me to change it on my own accord. I only follow what is revealed to me.’” [10:15]**

The evidence in this verse is as stated by ibn Ḥazm,

“Therefore, if he had legislated anything that had not been revealed to him, he would have been changing the religion on his own accord.”<sup>56</sup>

Eighth: The existence of a number of Qur’ānic verses that indicate that the Prophet receives revelation other than the Qur’ān.<sup>57</sup>

---

<sup>54</sup> Ibn Ḥazm, *al-Iḥkām* (1.78).

<sup>55</sup> al-Imādī, Abū al-Sa`ūd, *Tafsīr* (4.58).

<sup>56</sup> Ibn Ḥazm, *al-Iḥkām* (5.127).

<sup>57</sup> For more, see: Mullā Khāṭir, *Shubuhāt Ḥawl al-Sunnah*, pp. 280-326; Taqī Usmani, *The Authority of the Sunnah*, pp. 23-26.

The Qur'ān contains clear indications that the Prophet used to receive revelation from Allāh other than the Qur'ān which he was commanded to convey, and this is an example of that:

(1) The verse:

**“And we did not make the qiblah<sup>58</sup> which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.”** [2:143]

The *qiblah* of the Prophet and the believers had been Jerusalem. The question therefore arises: where in the Qur'ān is the command to pray towards Jerusalem? How is it that the Companions followed this command? <sup>59</sup>

---

<sup>58</sup> Direction of prayer.

<sup>59</sup> Other examples of verses are: (2) The verse: **“It has been made permissible for you the night preceding fasting to go to your women [for sexual relations].”** [2:187] It is evident from the context of the verse that this had been prohibited for them during the night but was then made lawful in this verse. The question then arises: where is the prohibition of sexual relations? How did the Companions come to know of this prohibition?

(3) The verse: **“[Remember] when you said to the believers, ‘Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?’”** [3:124]

The context makes it evident that the Prophet had said this to the believers, so where in the Qur'ān is the Prophet ordered to do so?

(4) The verse: **“[Remember, O believers], when Allāh promised you one of the two groups – that it would be yours”** [8:7]

The question here is: where is this promise mentioned in the Qur'ān? How did Allāh convey this promise to the Prophet? The meaning is: “Remember, O Muḥammad, when Allāh promised you,” indicating that a promise had been given. For that reason, the following has been stated in explanation of this verse: “So when it reached Allāh’s Messenger that they are coming out, Allāh revealed to him an unrecited revelation promising Him one of the two groups.” See: Ibn `Aṭīyah, *Tafsīr* (2.503)

(5) The verse: **“And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh brought it to his knowledge”** [66:3].

The question is: where in the Qur'ān did Allāh bring this to the attention of the Prophet? Then, in the end of the verse, Allāh states: **“He said, ‘I was informed (nabba’anī) by the Knowing, the Acquainted.’”** Where in the Qur'ān did Allāh give him this news (naba’)?

(6) The verse: **“Whatever you have cut down of [their] palm trees or left standing on their trunks – it was by permission of Allāh.”** [59:5]

The question here is: where in the Qur'ān did Allāh give permission to cut them down?

(7) The verse: **“While you concealed within yourself that which Allāh would disclose”** [33:37]

Meaning: you concealed that you would marry Zaynab. How is it that the Prophet came to know of this Command of Allāh which he concealed within himself? Then, Allāh says, **“We married her to you.”** Meaning: We ordered you to marry her. The question arises: “Where in the Qur'ān may one find this Divine Command to the Messenger to marry Zaynab? How was it conveyed to the Prophet?”

Ninth: Those verses of the Qur'ān that are general and require explanation:

Such explanation can only come from the Prophet. The verses that fit in this category are numerous, such as the verse:

**“And establish prayer and give the alms (*al-zakāh*) and bow with those who bow [in worship and obedience].” [2:43]**

And the verse:

**“And complete the *Ḥajj* (major pilgrimage) and *ʿUmrah* (minor pilgrimage) for Allāh.” [2:196]**

Such verses require an explanation of how to explain how these devotions are performed. Inevitably, this must be explained by way of revelation that is given to the Prophet. Where in the Qur'ān is it mentioned that the noon (*ẓuhr*) prayer is four units (*raka'āt*)? Where in the Qur'ān can one find an explanation of the manner in which bowing (*rukū'*) or prostration (*sujūd*) is to be performed or of the way to give one's *zakāh* for his money, his property, or his livestock? The same is true of the components of performing *Ḥajj* such as the time at which one stands at *ʿArafah*, the way in which the prayer should be performed there and at Muzdalifah. Other issues requiring explanation are: from which point should the hand (*yad*)<sup>60</sup> of the thief be cut off, what amount of breastfeeding is necessary to establish foster relationships, what foods are prohibited, the manner of slaughtering animals, criminal punishments (*al-ḥudūd*), the

---

(8) The verse in which Allāh addresses the Prophet: **“So remain on a right course as you have been commanded,”** [11:112] Allāh's Statement **“as you have been commanded”** alludes to a command that He issued him outside of the Qur'ān. For that reason, al-Alūsī states, “This indicates that the Prophet was commanded in another revelation, even if it be of the sort that is not recited as stated by numerous (authorities).” al-Alūsī, *Rūḥ al-ma'ānī* (12.152).

(9) The verse: **“Those who remained behind will say when you set out toward the war booty to take it, ‘Let us follow you.’ They wish to change the words of Allāh. Say, ‘Never will you follow us. Thus did Allāh say before.’”** [48:15] Where in the Qur'ān has Allāh said this before that they will not follow you?

<sup>60</sup> In the Arabic language, the word *yad* can to the hand along with the entire arm. It could be used to refer to the hand up to the wrist or even the hand up to the shoulder. Hence, this requires explanation.

manner of performing divorce, the regulations governing business, clarification of the various forms of usury (*ribā*), legal procedures, and all the other categories of jurisprudence (*Fiqh*). The Qur'ān only touches upon these issues in a general manner. If we were left to our own devices, we would not know how to apply them; this can only be known by way of reports from the Prophet.<sup>61</sup>

Tenth: the numerous *mutawātir* reports from the Prophet concerning matters he could not have had knowledge of except by way of divine revelation, such as the *aḥādīth* which speak about matters of the unseen, the future, and stories of people of the past:

This is a clear indication that the Prophet received this knowledge from Allāh, the All-Knowing. This is further indicative that he must have received a revelation other than the Qur'ān informing him of all these details. This is in confirmation of the verse:

**“and He has taught you that which you did not know.”** [4:113]

Eleventh: the *aḥādīth* that establish the existence of a revelation other than the Qur'ān are of great enough number to reach the level of *tawātur*.<sup>62</sup>

<sup>61</sup> Ibn Ḥazm, *al-Iḥkām* (2.207-208).

<sup>62</sup> The following are some examples:

The *ḥadīth* of Abū Hurayrah: the Prophet said, **“There is no prophet except he was given the likes of that which people believe in. That which I was given was a revelation that Allāh revealed to me, so I hope to the most followers of them all on the Day of Resurrection.”** [al-Bukhārī (no. 4696)]

The *ḥadīth* of al-Miqdām ibn Ma`dī Karib which states, **“Truly, I was given the Qur'ān and its like alongside it..”** [Reported by ibn Ḥanbal, Aḥmad (no. 17213) and al-Sijistānī, Abū Dāwūd (no. 4064)]

It is also reported from him that Allāh's Messenger said, **“Soon it shall be that a man will be reclining on his couch and a ḥadīth of mine will be related to him. He shall say, ‘between us and you there is the Book of Allāh. Whatever we find therein to be lawful, we shall deem it lawful, and whatever we find therein to be unlawful, we shall deem it unlawful.’ Truly, that which Allāh's Messenger has made unlawful is like that which Allāh has made unlawful.”** [Reported by al-Tirmidhī (no. 2664), ibn Mājah al-Qazwīnī (no. 12)]

The *ḥadīth* of Asmā' in which the Prophet states, **“... so it was revealed to me while I was sleeping (i.e. in a dream) ...”** [Reported by Muslim (no. 2865)]

Also, there are the numerous *aḥādīth* which mention that the angel Gabriel came to the Prophet as a teacher or conveyor. There are numerous other *aḥādīth* as well which support this meaning. Together, they reach the level of *al-tawātur al-ma`nawī*, or *tawātur* in meaning.

*Tawātur* is for something to be so widespread or so widely circulated that its transmitters could not possibly have colluded to fabricate it or simply replicated one another's error.

### 5.1.5 Conclusion

In light of the evidences mentioned by both factions, the conclusion would seem to be that the evidences mentioned by those who reject the authority of *Ḥadīth* do not preclude the possibility that the Prophet could receive a revelation other than the Qur'ān, even if the Qur'ān is the greatest of all revelation to the Prophet. For that reason, when the term *waḥī* is mentioned unconditionally, it is understood to refer to the Qur'ān. There is a clear difference between saying “the Qur'ān is only revelation (*waḥī*)” and saying “the revelation (*al-waḥī*) is only the Qur'ān.” Similar can be said of its being described as having been sent down, it being the Truth, and it guiding to that which is straightest or most upright.

Furthermore, the fact that the Qur'ān is revelation is not disputed by anyone. The only point of dispute is whether revelation is limited to the Qur'ān, a notion that does not seem to be supported by the verses of the Qur'ān itself.

The Qur'ān which has been sent down as an explanation of all things has explained all things either by mentioning them and mentioning their details or by mentioning the fundamental principles concerning them without delving into the details. Thus, the Qur'ān has mentioned both wet and dry ablution (*al-wuḍū'* and *al-tayammum*) and the manner of performing them:

**“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of sexual defilement, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have touched women and do not find water, then seek clean earth and wipe over your faces and hands with it.” [5:6]**

And it makes mention of prayer (*al-ṣalāh*) and the obligatory alms (*al-zakāh*):

**“And establish prayer and give the alms (*al-zakāh*)” [2:43]**

However, it did not provide any detail concerning the manner of establishing prayer such as bowing and prostration or about the manner in which to give *zakāh* such as its measures or the *niṣāb*.<sup>63</sup> Thus, the Qur’ān which was sent as an explanation of everything has explained all these matters: *wuḍū’*, *tayammum*, *ṣalāh*, and *zakāh*. However, the amount of explanation offered for each of these matters varies. It has explained some matters in detail while leaving the details of other matters to the Prophet to explain by means of another revelation which would be sent down to him. Part of the explanation that the Qur’ān has given is the obligation of obeying and following the Messenger as indicated in the fourth chapter. Therefore, everything that the Prophet has brought is included in the Qur’ānic explanation. Therefore, the fact that many of the Qur’ān’s verses and injunctions require further explanation does not contradict its characterization as an explanation of everything.

#### **5.1.6 The Categories of the Divine Revelation Given to the Prophet**

Since the revelation to the Prophet is not limited to just the Qur’ān, the scholars have divided into two schools of thought with regards to categorizing the revelation:

The first school divides the revelation which came down to the Prophet in both word and meaning into two categories:

- (a) A category that is inimitable (*mu’jiz*) and its recitation is worship. Gabriel brought it down and transmitted it to the Prophet orally. This is the Qur’ān.

---

<sup>63</sup> The amount of wealth or property one must have before *zakāh* becomes obligatory.

(b) A second category which resembles the earlier Divine Scriptures in that the words are Allāh’s Speech which He has revealed to His Messenger; however, it is not inimitable (*mu`jiz*).<sup>64</sup> The Prophet relates speech which he attributes to his Lord; he will begin by saying, “Allāh says...” This type of revelation is termed *Ḥadīth Qudsī*, *Ḥadīth Ilāhī*, or *Ḥadīth Rabbānī*, that is: Divine *Ḥadīth*.<sup>65</sup> They will typically define these two categories in the following fashion: “The Qur’ān is an inimitable composition (*lafẓ mu`jiz*) brought down by the mediation of Gabriel, while the *Ḥadīth Qudsī* is not inimitable (*ghayr mu`jiz*) and required no intermediation (*wāsiṭah*).”<sup>66</sup>

As for meanings that are revealed to the Prophet which he then expresses in his own words, this category is known as *Ḥadīth Nabawī* or Prophetic *Ḥadīth*.

The second school of thought considers only the Qur’ān to have been revealed in both words and meanings. When meanings are revealed to the Prophet which he expresses in his own words, this is all simply called *Ḥadīth*. If the Prophet then attributes this speech to Allāh, then it is called *Ḥadīth Qudsī*. If he does not attribute this to Allāh or quote it from Him, then this is what is known as *Ḥadīth Nabawī*.

Al-Ṭibī has expressed this viewpoint in the following manner:

“The Qur’ān is the words that Gabriel brings down to Allāh’s Messenger to be inimitable (or miraculous). The (*Ḥadīth*) *Qudsī* is that which Allāh relays to His Messenger by way of inspiration or dreams and then the Prophet then relays it to his nation in his own words. As for all other *aḥādīth*, he does not attribute them to Allāh nor cite them from Him.”<sup>67</sup>

Abū al-Baqā’ states,

<sup>64</sup> Al-`Aynī, *Umdat al-Qārī* (10.259).

<sup>65</sup> Al-Qāsimī, *Qawā`id al-Taḥdīth*, p. 66.

<sup>66</sup> *Ibid* pp. 65-66.

<sup>67</sup> Al-`Aynī, *Umdat al-Qārī* (16. 237).

“In short, the Qur’ān and *Ḥadīth* are alike in that both are revelation sent down from Allāh as evidenced by: **“It is not but a revelation revealed.”** However, they differ in that the Qur’ān is revealed in order to be inimitable and to be given as a challenge, unlike *Ḥadīth*.”<sup>68</sup>

Al-Juwaynī states,<sup>69</sup>

“The revealed Speech of Allāh is of two types:

- (a) One type in which Allāh says to Gabriel, “Say to the prophet to whom you are sent, ‘Allāh says: do such and such, command such and such.’” Gabriel understands what his Lord says, comes down to that Prophet, and tells him what his Lord has said, while the expression is not the same. This is similar to when a king says to someone he trusts, “Say to so-and-so: ‘the king says to you: strive in service, and gather your army for war.’” If the messenger were to say, “The king says, ‘do not be negligent in serving me, do not leave the army to scatter, and urge them on for battle,’” one would not say that he has lied or failed in delivering the message.<sup>70</sup>
- (b) Another type in which Allāh says to Gabriel, “Read this book to the prophet.” Gabriel then descends to the prophet bringing a word from Allāh which is unchanged, just as the king writes a letter which he hands over to someone

<sup>68</sup> Al-Kafawī, Abū al-Baqā’, *Kitāb al-kullīyyāt*, p.722.

<sup>69</sup> As cited by al-Suyūṭī, *al-Itqān* (1.126).

<sup>70</sup> Al-Zarqānī comments on al-Juwaynī’s words, saying:

“These are excellent words although there is no evidence before us that Gabriel used to take liberty with the words revealed to Him outside the Qur’ān. What al-Juwaynī has mentioned is a mere rational speculation, which is not sufficient concerning this topic. Furthermore, this categorization neglects a third category of the Book and the Sunnah, and it is *Ḥadīth Qudsī* which the Messenger quotes from Allāh . It is also the Speech of Allāh although it does not possess the unique qualities of the Qur’ān by which it excels all else.” [*Manāhil al-`irfān fī `ulūm al-Qur’ān* (1.38)]

trustworthy, saying, “Read this to so-and-so.” Then, he does not change a single word or letter of it.”<sup>71</sup>

Al-Suyūṭī comments on this categorization, saying,

“The Qur’ān is this second category, while the first category<sup>72</sup> is the *Sunnah*, as it is related that Gabriel used to descend with the *Sunnah* just as he would descend with the Qur’ān.<sup>73</sup> Consequently, it is permissible to relate the *Sunnah* by meaning, because Gabriel conveyed it by meaning, while it is not permissible to recite by meaning, because Gabriel conveyed it word for word, and it was not permissible for him to reveal it by meanings.”<sup>74</sup>

Some have defined *waḥī* as Divine Speech which reaches the Prophetic heart. That which comes down in form and meaning and is only brought by the intermediary Gabriel, such *waḥī* is Divine Speech. That which is revealed to the Legislator in meaning and he then expresses it in his (own) words, is Prophetic *Ḥadīth* (*Ḥadīth Nabawī*). This could be without means of an intermediary as Allāh says:

**“And he revealed to His Servant what he revealed [i.e., conveyed]” [53:10]**

It could also be by means of the angel descending, that is: descending from his angelic form into human form. It could also be by means of casting it into his heart, such that he delivers its meaning to him without taking a form. This is as in the statement of the Prophet: **“Indeed, the Holy Spirit (*Ruḥ al-Qudus*) emitted (*nafatha*) into my mind (*ru`i*).”<sup>75</sup>**

Thus, the point that is agreed upon amongst the scholars is that the Prophet received two types of revelation:

<sup>71</sup> Al-Suyūṭī, *al-Itqān* (1.126).

<sup>72</sup> Which al-Juwaynī mentioned.

<sup>73</sup> He is alluding to the *athar* of the *Tābi`ī* (Follower) Ḥassān ibn `Aṭīyyah, “Gabriel used to descend upon the Prophet with the *Sunnah* just as he would descend upon him with the Qur’ān.” [Reported by al-Dārimī (1.361) and al-Sijistānī, Abū Dāwūd in *al-Marāsīl* (no. 536).

<sup>74</sup> al-Suyūṭī, *al-Itqān* (1.126).

<sup>75</sup> al-Qārī, *Mirqāt al-mafātīḥ* (1.405).

- (1) One type which they termed the recited revelation (*al-waḥī al-matlū*), the evident revelation (*al-waḥī al-jalī*), or the apparent revelation (*al-waḥī al-zāhir*), meaning by that the Qur’ān. It has also been called the general revelation (*al-waḥī al-mujmal*).<sup>76</sup>
- (2) The second type is not part of the Qur’ān. It is called the unrecited revelation (*al-waḥī ghayr al-matlū*), the hidden revelation (*al-waḥī al-bāṭin*),<sup>77</sup> or the subtle revelation (*al-waḥī al-khafī*).<sup>78</sup>

Al-Suyūṭī has alluded to the wisdom behind the revelation coming down in these two forms:

“The purpose of the Qur’ān is that recitation of its words be a form of worship and that it be inimitable such that no one is able to produce any composition of words to rival it. Every letter of it encompasses innumerable meanings such that no one is able to produce an alternative that is so full of meaning. Another wisdom behind it is that it creates ease for the *Ummah*. The revelation that it has received is of two types: one that must be transmitted word-for-word and another that can be transmitted by meaning. If all of it were transmitted word for word, it would become burdensome, whereas if all of it could be transmitted by meaning, then there would be great risk of distortion or corruption.”<sup>79</sup>

In other words, the wisdom behind making the revelation of these two types is so that the Law of Muḥammad may be eternal. Therefore, it was fitting that Allāh should sent down a recital (Qur’ān) that is to be recited until the coming of the Hour in the exact words that it was revealed, safeguarded from distortion or corruption. If all of the revelation had to be passed on verbatim as is the case with the Qur’ān, this would have created hardship on mankind. For that reason, Allāh facilitated the matter for them by sending down alongside it another type of

<sup>76</sup> Āl Maḥmūd, *Sunnat al-Rasūl shaqīqat al-Qur’ān*, p. 27. To be checked in the bib

<sup>77</sup> Refer to al-Qurṭubī, *Tafsīr* (1.38). al-Sarakhsī defines *al-waḥī al-bāṭin* as supporting the heart in a manner that leaves no doubt, opposition, or competitor. This is because the Truth becomes apparent by way of a light in his heart coming from his Lord which clarifies to him the ruling concerning an incident. [al-Sarakhsī, *Uṣūl* (2.90)]

<sup>78</sup> Āl Maḥmūd, *Sunnat al-Rasūl shaqīqat al-Qur’ān*, p. 27.

<sup>79</sup> al-Suyūṭī, *al-Itqān* (1.126).

revelation whose import must be preserved, even if not its exact words. For that reason, it is permissible to transmit it by meaning. If all of the *Sharī`ah* was of this category, this would open the door for casting doubts concerning it by claiming that the narrators erred in their transmission.<sup>80</sup>

### 5.1.7 The Recited Revelation

Lexically,<sup>81</sup> the word *Qur`ān* is a verbal noun (*maṣḍar*) along the morphological pattern (*wazn*), *fu`lān*, like *ghufrān*, deriving from the verb *qara`a*, meaning: “to read” or “to recite”. Hence Allāh’s Statement: “and its *qur`ān*” means: “its recitation.”<sup>82</sup> It was then employed as a name for Allāh’s inimitable speech that He revealed to the Prophet by way of applying the infinitive (*maṣḍar*) to its object. Therefore, the word *qur`ān* is hamzated (*mahmūz*). If its *hamzah*

<sup>80</sup> Abū Zahw, *al-Ḥadīth wa`l-muḥaddithūn*, pp. 18-19.

<sup>81</sup> There is some difference of opinion about the meaning of the word *Qur`ān*. Some authorities have taken the view that it is a proper name (*‘alam*) for Allāh’s Speech without any linguistic derivation (*ghayr mushtaqq*). Therefore, it is not taken from the verb *qara`a*, meaning “to read” or “to recite”; rather, it is a name for Allāh’s Book like *al-Tawrāh* (the Torah) and *al-Injīl* (the Gospel). For this reason, it is not hamzated (*ghayr mahmūz*) in its pronunciation; this is its pronunciation according to the recitation of `Abdullāh ibn Kathīr: *Qurān*. This is the view of al-Shāfi`ī. Another group, including al-Ash`arī, stated that it is derived from the verb *qarana*, “to gather together”. It was called that because it gathers together the chapters, verses and letters that it contains. al-Farrā` states that it is derived from *al-qarā`in*, evidences or links, because its verses affirm one another and resemble one another and they are linked together (*qarā`in*). According to both opinions, *Qurān* is pronounced without *hamzah* and its *nūn* is part of its root. al-Zajjāj states, “This view is an error. In fact, leaving off the *hamzah* is an example of easing the pronunciation and transferring its vowel (*ḥarakah*) to the unvowelized letter (*sākin*) that is before it. Those who say that it is hamzated (*mahmūz*) differ as to its derivation. Some, including al-Laḥyānī said that it is the infinitive (*maṣḍar*) of *qara`a*, like *al-ghufrān* and *al-rujhān*. The word was applied to the book that is recited by way of naming the object of the verb (*maf`ul*) with its infinitive (*maṣḍar*). Others, including al-Zajjāj stated that it is an adjective (*wasf*) on the *fu`lān* pattern, deriving from *al-qur`*, meaning: gathering. One says “*qara`tu al-mā`a fī al-ḥawḍ*”, meaning: “I gathered water in the basin.” Abū `Ubaydah states, “It was called that because it gathers the *suwar* (chapters) together.” al-Rāghib states, “Not every collection is called a *qur`ān*, nor is every compilation of speech called a *qur`ān*.” According to him, it was only called a *qur`ān* because it gathers together the benefits of the previous revealed scriptures. It has also been claimed that it was called this because it gathers together all manners of sciences. Quṭrub has related an opinion that it was called a *qur`ān* because the reciter makes it manifest and presents it from his mouth. This is taken from the expression of the Arabs, “*Mā qara`at al-nāqah sallan qatṭ*” meaning: “the she-camel never cast out (i.e. miscarried) any child ever,” meaning by that it never became pregnant. The reciter vocalizes and casts forth the *Qur`ān* from his mouth, and therefore it is called a *qur`ān*. al-Suyūṭī adopted the view of al-Shāfi`ī. Refer to al-Suyūṭī, *al-Itqān* (1.144).

<sup>82</sup> Drāz, Muḥammad `Abd Allāh, *al-Naba al-`Azīm*, p. 5.

is omitted, it is for ease of pronunciation (*takhfif*), nothing more, and the Qur'ān is also called the Book, (*al-Kitāb*).<sup>83</sup> It is called this because it gathers together stories, commands, prohibitions, parables, laws, and admonitions or because it gathers together the objectives of all the earlier scriptures revealed to the other prophets. When one gathers something together it is said that “you have *katabtahu*.”<sup>84</sup> It is also called “the Criterion” (*al-Furqān*)<sup>85</sup> and “the Reminder” (*al-Dhikr*).<sup>86</sup> It is important to make a distinction between what is mentioned in the Qur'ān as a name for the Qur'ān and what is mentioned as an adjective. For example, the word “noble” (*Karīm*) in the verse:

**“Indeed, it is a noble Qur'ān” [56:77]**

And the word “blessed” (*mubārak*) in the verse:

**“And this is a blessed reminder (*dhikr mubārak*) which We have sent down. Then are you with it unacquainted?” [21:50]**

Are adjectives, not names.<sup>87</sup>

The most famous names for Allāh's Speech are al-Qur'ān and al-Kitāb. This is an indication that it should be preserved in two places, not just one. It should be preserved in both the breasts and on paper. We do not rely on any memorizer's memory unless it agrees with the manuscript that was agreed upon by the Companions and passed down from generation to generation unchanged from its original form. In fact, it is prohibited to rely on a written copy

<sup>83</sup> As in the verse: **“This is the Book (*al-Kitāb*) about which there is no doubt.” [2:2]**

<sup>84</sup> al-Fayrūzabādī, *Baṣā'ir Dhawī al-Tamyīz* (1.1301).

<sup>85</sup> As in the verse: **“Blessed is He who sent down the Criterion (*al-Furqān*) upon His Servant that he may be to the worlds a warner” [25:1]**

<sup>86</sup> As in the verse: **“Indeed, it is We who sent down the Reminder (*al-Dhikr*) and indeed, We will be its guardian.” [15:9]**

<sup>87</sup> al-Zarqānī, *Manāhil al-'irfān* (1.11).

of the Qur'ān without having recourse to a living authority on the manner of its recitation.<sup>88</sup> Likewise, we do not rely on the transcript of any scribe unless it agrees with that which has been passed down by the memorizers with an authentic, multiply-narrated (*mutawātir*) chain of narration (*isnād*).<sup>89</sup>

In the language of the *Shari'ah*, the definition of al-Qur'ān is, “The Inimitable Speech of Allāh, Glorified and Exalted is He, which was sent down upon the Prophet Muḥammad and is transmitted by way of *tawātur*.”<sup>90</sup>

The term *kalām* is generic and applies to every speech. It has been attributed to Allāh to distinguish it from the speech of all others, such as men, *jinn*, and angels.

The qualification “sent down”, or in other words: “revealed”, precludes all Divine Speech that Allāh kept to himself or which He cast down to the angels in order to act upon it, not to bring it down upon any human beings, as not all of His Speech is revealed. In fact, the proportion of His Speech what was sent down is relatively little with respect to that which was not. The qualification “upon the Prophet Muḥammad ” excludes the Divine Books such as the Torah (*al-Tawrāh*) and the Gospel (*al-Injīl*) which were sent down to previous prophets.

The qualification “inimitable” excludes the Divine Traditions (*al-Aḥādīth al-Qudsīyyah*).<sup>91</sup>

The qualification “transmitted by way of *tawātur*” excludes everything other than the Qur'ān such as those verses whose recitation is abrogated, the recitations that are not

---

<sup>88</sup> Al-Azamī, *The history of the Qur'ānic text*, pp. 192-193.

<sup>89</sup> Drāz, Muḥammad `Abd Allāh, *al-Naba' al-`Azīm*, p. 6.

<sup>90</sup> *Ibid*, pp. 10-11.

<sup>91</sup> This is according to the view of those who consider *al-Aḥādīth al-Qudsīyyah* to have come down in both word and meaning.

*mutawātir*, irrespective of whether they are famous (*mashhūrah*) or solitary (*aḥādīyyah*) as nothing of that is called Qur’ān.<sup>92</sup>

The Qur’ān has special qualities that distinguish it from other types of revelation, the most important of them are the following:

- (1) All of the Qur’ān was sent down in a state of wakefulness, by the mediation of Gabriel as Allāh says:

**“Say, [O Muḥammad], ‘The Pure Spirit [i.e. Gabriel] has brought it down from your Lord in truth’ [16:102]**

None of it was sent down by way of inspiration (*ilhām*), visions (*ru’yah*), or direct speech. This is unlike *Ḥadīth*, as some of it was brought down by means of Gabriel and some of by the other routes of revelation.

- (2) The Qur’ān is the Speech of Allāh alone, as indicated by the verse:

**“And if any of the polytheists seeks your protection, then grant him protection so that he may hear the Speech of Allāh [i.e., the Qur’ān].” [9:6]**

Thus, the speech is attributed to Allāh , and for that reason the scholars did not permit narration of the Qur’ān except with the exact same words in which it was revealed so that it may carry the exact meanings that were sent down to the Prophet .<sup>93</sup> It is for this reason that the Prophet commanded his Companions to

<sup>92</sup> For the definition of al-Qur’ān, refer to al-Mardāwī, `Alī ibn Sulaymān, *Muqaddimat al-Taḥbīr Sharḥ al-Tahrīr fī Uṣūl al-Fiqh al-Ḥanbalī*. (3.1238 and what follows), Drāz, Muḥammad `Abd Allāh, *al-Naba’ al-‘Aẓīm*, pp. 10-11, and al-Zarqānī, *Manāhil al-‘irfān* (1.12-16).

<sup>93</sup> al-Ṣāliḥ Muḥammad Adīb, *Lamaḥāt fī uṣūl al-Ḥadīth*, p. 49.

write down the Qur'ān,<sup>94</sup> while prohibiting them from writing down anything other than it, in order to preserve the Qur'ānic text from alteration or distortion. Therefore, the Arabic wording of the Qur'ān is from Allāh in both meanings and words. He revealed it to His Prophet by mediation of Gabriel, and Gabriel brought down those very same words to the Prophet without adding or subtracting even a letter. Then, Muḥammad conveyed it just as he heard it and memorized it from Gabriel without adding or subtracting a single letter.<sup>95</sup>

- (3) Allāh sent down the Qur'ān in the Arabic language, as He calls it **“an Arabic Qur'ān.”** Therefore, when it is translated, it is no longer considered to be the Qur'ān; it is similar in status to the commentaries on the Qur'ān.
- (4) The Qur'ān is inimitable. The challenge has been issued to produce its like. It is called *mu'jiz*, inimitable or miraculous, because the Arabs were unable (*'ajazū*) to produce its like or even a chapter of its like. It consists of the most eloquent speech in the most excellent composition, containing the most correct of meanings.<sup>96</sup> This is one of its most miraculous qualities that render it inimitable, but it is also miraculous in other regards, such as its laws and the accuracy of the scientific information that it contains.
- (5) Recitation of the Qur'ān is a mandatory aspect of worship, for it alone is to be recited in the ritual prayer (*al-ṣalāh*), as Allāh says:

**“So recite what is easy [for you] of the Qur'ān.”** [73:20]

---

<sup>94</sup> As indicated in the following report recorded by al-Bukhārī (no. 4402). The Companion Zayd ibn Thābit states, “I sought out the Qur'ān, compiling it from (leafless) palm branches, parchments, stones, and the breasts of men.” This statement indicates that it had preserved both in writing and in the breasts of men.

<sup>95</sup> Abū Shahbah, *al-Madkhal Li Dirāsah al-Qur'ān*, p. 67.

<sup>96</sup> al-Zarkashī, *al-Burhān* (2.103-104).

Hence, nothing else can be recited in its place in the prayer.

- (6) The chapters (*suwar*) of the Qur'ān, its verses, and its letters have been transmitted by way of *tawātur lafẓī*,<sup>97</sup> without any addition or subtraction.<sup>98</sup> The Muslim nation has passed it down from generation to generation in both written form and oral memory. They have preserved it in their memories in a manner such that they are not in need of *maṣāḥif*.<sup>99</sup> If someone were to try to alter something in a *muṣḥaf* and then presented that to many Muslim children, they would know that he has altered the *muṣḥaf* without having to compare it with another *muṣḥaf* due to their having memorized the Qur'ān.<sup>100</sup> For that reason, the authenticity of the entire Qur'ān is known with certainty (*qaṭ'ī al-thubūt*). There is no need for any investigation to establish its authenticity. This is not true of the other forms of revelation however. Some of that has been transmitted by *tawātur lafẓī*, while that which is not transmitted by *tawātur* is called *Ḥadīth Āḥād*, and its authenticity can be presumed. This is known as *ẓannī al-thubūt*.
- (7) When the Qur'ān is gathered together in the form of a bound book, this bound book is known as a *muṣḥaf*.<sup>101</sup> It is called that because it has been *uṣḥif*, meaning: it has been made a collection of written pages (*ṣuḥuf*) between two covers. It is pronounced *muṣḥaf* or *miṣḥaf*.<sup>102</sup> The Companions exercised great care in transmitting it, to the extent that they disliked that divisions should be placed to

<sup>97</sup> That is, its exact words have been narrated from so many routes that its genuineness is unquestionable.

<sup>98</sup> al-Qurṭubī *Tafsīr* (20.103).

<sup>99</sup> Written copies of the Qur'ān, the singular form is *muṣḥaf*.

<sup>100</sup> Ibn Taymīyyah, *al-Jawāb al-Ṣaḥīḥ* (3.14).

<sup>101</sup> al-Suyūṭī reports in *al-Itqān* (1.146) that Abū Bakr was the first one to compile the Book of Allāh and that he applied to it the title of *muṣḥaf*.

<sup>102</sup> al-Azharī, *Tahdhīb al-Lughah* (4.194).

section it or that dots be placed on the letters. They ordered that nothing else whatsoever be written along with it so that nothing else should mix with the Qur'ān. It was transmitted to us in *mutawātir* fashion, so it is known that whatever is found written in the agreed upon *muṣḥaf* constitutes the Qur'ān while whatever was excluded from it is not part of it. This is because it is inconceivable that any part of it would be neglected and therefore not be passed on or that anything foreign to it should be mixed with it given the overwhelming motivation to preserve it faithfully.<sup>103</sup> Allāh has preserved the Qur'ān completely, and the *muṣḥaf* that we find in our possession today is the very same Qur'ān that was revealed to the Prophet and it is the very same *muṣḥaf* that is found in all corners of the earth. In the next section, we shall study the second type of revelation that was given to the Prophet.

---

<sup>103</sup> al-Ghazālī, Abū Ḥāmid, *al-Mustaṣfā*, p. 81.

## 5.2 The Non-recited Revelation

### Introduction

It has already been noted, according to the Qur'ān, the Prophet was the recipient of two forms of revelation: recited revelation (*waḥī matlū*) and non-recited revelation (*waḥī ghayr matlū*). Both of these types appeared upon the tongue of the Prophet and in his actions. We have also seen that when the word *waḥī* is mentioned without qualification, it refers to the Qur'ān, as all of the Qur'ān is revelation (*waḥī*). In this section, we shall investigate the revelation that is external to the Qur'ān, that is: the non-recited revelation.

The speech issuing from the Prophet can be divided into two main categories:

- (1) Speech which the Prophet merely received, memorized, and conveyed verbatim, and this is the Qur'ān.
- (2) Speech that issued from him other than the Qur'ān; by convention, such speech is referred to by the term *Ḥadīth*. Thus, all speech of the Prophet is called *Ḥadīth*, irrespective of whether it is an explanation or exegesis of the Qur'ān or not. This is a valid usage supported by the Qur'ān,<sup>104</sup> as Allāh has referred to the speech of His Prophet as *Ḥadīth* in the verse:

**“And [remember] when the Prophet confided to one of his wives a statement (*ḥadīthan*)” [66:3]**

---

<sup>104</sup> The Qur'ān has employed the term *Ḥadīth* for five different usages:

- (1) Reports and narrations, as in the verse: **“Do you talk to them (*a-tuḥaddithūnahum*) about what Allāh has revealed to you” [2:176]**
  - (2) Speech or statements, as in the verse: **“And who is more truthful than Allāh in statement (*ḥadīthan*).” [4:87]**
  - (3) The Qur'ān, as in the verse: **“then let them produce a statement (*ḥadīth*) like it.” [52:34]**
  - (4) Stories containing lessons, as in the verse: **“Allāh has sent down the best statement (*aḥsan al-ḥadīth*),” [39:23] meaning: the best stories.**
  - (5) Lessons in the story of the disbelievers and the wicked, as in the verse: **“so We made them narrations.”**
- Cf. al-Fayrūzabādī, *Baṣā'ir Dhawī al-Tamyīz* (2.157).

Allāh has also applied this term to dreams in the story of the Prophet Joseph , as mentioned in the verse:

**“And You taught me the interpretation of dreams (*al-aḥādīth*).”** [12:101]

In other words, *al-aḥādīth* here is that which is spoken to a person in his sleep. Any speech that reaches a person via his hearing or via revelation, whether received in a state of wakefulness or speech, is called *Ḥadīth*.<sup>105</sup> Additionally, it is definitively established that the Prophet called his own speech *Ḥadīth*.<sup>106</sup>

Lexically, *ḥadīth* (“new”) is the opposite of *qadīm* (“old, ancient”) – and it can be applied to few reports or many. It is called *ḥadīth* because it occurs gradually (*shay’an fa-shay’an*). The plural of *ḥadīth* is *aḥādīth*.<sup>107</sup> These reports are called *aḥādīth* because one relates them from the words of Allāh and His Messenger. Thus, one would say, “Allāh’s Messenger said.”

In the usage of the Islāmic Law (*al-Shar’*), the term *ḥadīth* applies to whatever is attributed to the Prophet. According to ibn Ḥajar, it is as if it was given this name to contrast with the Qur’ān, for the Qur’ān is pre-eternal (*qadīm*).<sup>108</sup> Therefore, all speech issuing from the Prophet other than the Qur’ān is called *Ḥadīth*, and for that reason it has been defined as “the speech of the Messenger which is not recited as Qur’ān.”<sup>109</sup> Furthermore, just as the prophetic explanation can be found in his words, it can also be found in his actions, his conduct, and his way which is known as his *Sunnah*. Thus, the *Sunnah* is “the way of the Prophet for

<sup>105</sup> al-Rāghib al-Aṣfahānī, *al-Mufradāt fī gharīb al-Qur’ān*, p. 110.

<sup>106</sup> For example, Abū Hurayrah reports that he said, “O Messenger of Allāh, who shall be the most fortunate of people to earn your intercession on the Day of Resurrection?” Allāh’s Messenger responded, **“I had felt, O Abū Hurayrah, that none would ask me about this *ḥadīth* before you because of the great zeal for *Ḥadīth* that I have seen in you. The most fortunate of people to earn my intercession on the Day of Resurrection is the one who says ‘there is no deity worthy of worship but Allāh’ sincerely from his heart”** or **“from his self.”** [al-Bukhārī (no. 99)]

<sup>107</sup> Ibn Jamā`ah, *al-Manhal al-Rawī* (1.30).

<sup>108</sup> Ibn Ḥajar al-`Asqalānī, *Fath al-Bārī* (1.17).

<sup>109</sup> *al-I`lām Bi Fawā'id 'Umdah al-Aḥkām Li 'Abd al-Ghanī al-Maqdisī* (1.117).

implementing the Qur'ān and the *Ḥadīth* and which has been transmitted down to us by continuous widespread practice (*al-tawātur al-'amalī*).<sup>110</sup>

Originally, the word *Ḥadīth* was applied to the speech of the Prophet other than the Qur'ān while the term *Sunnah* was originally to refer to the Prophet's implementation of the revelation sent down to him, for the lexical meaning of *Sunnah* is "habit, conduct, or the way that one follows" (*al-'ādah, al-sīrah, al-ṭarīqah al-muttaba'ah*), and the *Sunnah* of the Prophet is the way that he used to follow.<sup>111</sup> This usage of the word *sunnah* is a valid usage, as the Qur'ān has also used the word *Sunnah* with the meaning of way or custom. Take, for example, the verse:

**“[This is] the established way of Allāh with those who passed on before; and you will not find in the way of Allāh any change.” [33:62]**

Furthermore, the Prophetic *Ḥadīth* has also employed the word *Sunnah* in this fashion.<sup>112</sup>

Later on, the term *Ḥadīth* came in to usage as a term for any narration – in word form – of the statements, deeds, and actions of the Prophet.<sup>113</sup> The term *Sunnah* is also applied to all that is attributed to the Prophet of statement, action, or tacit approval. Consequently, it is considered by the legal theorists (*al-uṣūliyyūn*) to be synonymous with *Ḥadīth*,<sup>114</sup> and this came to be the common usage.

<sup>110</sup> Al-Nadwī, *Taḥqīq Ma'nā al-Sunnah*, p. 20.

<sup>111</sup> Al-Fayrūzabādī, *Baṣā'ir Dhawī al-Tamyīz* (5.46).

<sup>112</sup> For example, Ḥudhayfah relates, saying: Allāh's Messenger related to us **“that trustworthiness was sent down in the core of the hearts of men, then they came to know (of it) from the Qur'ān, and then they came to know of it from the Sunnah.”** [Agreed Upon; the wording is al-Bukhārī's (no. 6132)] Also, Abū Mas'ūd al-Anṣārī relates, saying: Allāh's Messenger said, **“Let the best reciter of Allāh's Book lead them in prayer, but if they are equal in regards to recitation, then the one most knowledgeable of the Sunnah...”** [Reported by Muslim (no. 672)] al-Ṭībī comments, as cited by al-Qārī, Alī in *Mirqāt al-Mafātīh*, “By it (the *Sunnah*), he meant the *aḥādīth*, for the one having most knowledge of them in the time of Companions would be the most erudite (*al-afqah*).”

<sup>113</sup> Al-Nadwī, *Taḥqīq Ma'nā al-Sunnah*, p. 20.

<sup>114</sup> Refer to: Ṭāhir al-Jazā'irī, *Tawjīh al-naẓar ilā uṣūl al-athar* (1.40).

Actions and tacit approvals have been equated with statements because clarification can occur by way of them just as it can by way of statements. Furthermore, statements and tacit approvals are actually actions as speech is an action of the tongue and a tacit approval is an abstention from disapproval.<sup>115</sup>

Additionally, the traditionists (*muḥaddithūn*) included in the definition of *Ḥadīth* and *Sunnah* everything that the narrators reported concerning the character traits and physical qualities of the Prophet. Therefore, they define *Ḥadīth* or *Sunnah* as “Whatever is related from Allāh’s Messenger of statement, action, tacit approval, or characteristic.”<sup>116</sup>

Ibn Taymīyah states,

“Also, *Ḥadīth* could include some of the reports concerning him and his biography from before Prophethood, such as his seclusions in the cave of *Ḥirā*’ and his excellent character because his conduct before Prophethood consisting of noble manners and great deeds can be taken as evidence concerning his Prophethood and his truthfulness.”<sup>117</sup>

Therefore, the definition of *Ḥadīth* and *Sunnah* in the terminology of the traditionists whose focus is on transmitting reports finally settled upon “that which is attributed to the Prophet of statement, action, or trait – whether physical or character – and all that relates to the Message of his noble circumstances before his mission and what is similar to that.”<sup>118</sup>

As for the legal theorists (*uṣūlīyyūn*) whose primary focus is upon legislation, they limited their definition of *Ḥadīth* and *Sunnah* to “that which issues from the Prophet of statement, action, or tacit approval.”

<sup>115</sup> Cf. `Abd al-Khāliq, `Abd al-Ghanī, *Ḥujjīyyat al-Sunnah*, pp. 74-75.

<sup>116</sup> *Hāshiyat al-`Adawī*, p. 562.

<sup>117</sup> Ibn Taymīyah, *Majmū` al-Fatāwā* (18.10).

<sup>118</sup> Abu Zahw, *al-Ḥadīth wa al-muḥaddithūn*.

It should be noted that their definition includes those statements and actions of the Prophet which do not have legislative authority, such as his actions and statements concerning purely worldly matters, as he said, “**You are more knowledgeable concerning your worldly affairs.**”<sup>119</sup> It would be preferable had they excluded these sorts of matters from their definition, and perhaps they did not explicit mention it because it is apparent. The one who does not act upon that which does not have legal authority, it cannot be said that he has shunned the *Sunnah*. This is alluded to in the statement of `A`ishah, “Sojourning at al-Abṭaḥ is not a *Sunnah*; Allāh’s Messenger only stopped there because it was more convenient for facilitating his departure.”<sup>120</sup> This is in spite of the fact that the Prophet did it.<sup>121</sup>

It should also be noted that his statements and actions before Prophethood do not constitute legislation, and for that reason they have stated in their definition “that which issues from the Prophet”. Note that they have tied this to Prophethood.<sup>122</sup>

It would be best if the legal theorists had limited their definition to “that which issues from the Prophet of statement or action,” as all other matters that have been mentioned by

---

<sup>119</sup> Reported by Muslim (no. 2363) from Anas.

<sup>120</sup> Muslim (no. 1311). Another similar example is reported by Muslim (no. 1264) from Abū al-Ṭufayl that he said: I said to ibn `Abbās, “What do you think of this quick march (*raml*) for three circuits around the House and walking for four circuits, for your people claim it is a *Sunnah*?” He replied, “They have told the truth and they have lied (at the same time).”

Al-Nawawī explains in his commentary (9.10), “Meaning: they told the truth in that the Prophet did this, but they have spoken erroneously in considering it a deliberate and emphasized *Sunnah*, because the Prophet did not make it a *Sunnah* that is to be always performed over the passage of years. He only commanded it that particular year to make an appearance of strength before the disbelievers, and this meaning no longer applies. This is what was meant by ibn `Abbās, and this is the opinion of ibn `Abbās. However, all of the scholars from the Companions, the Followers (*al-Tābi`īn*), their followers (*al-Atbā`*), and those after them disagreed with him. According to them, it is a *Sunnah* for the first three circuits out of every seven. If he leaves it, then he leaves a virtuous deed, but his *ṭawāf* is valid and no expiation (*dam*) is due...”

<sup>121</sup> Al-Ashqar, *Af`āl al-Rasūl* (1.19-20).

<sup>122</sup> *Ibid.*, (1.20).

some legal theorists in their definitions such as tacit approval, firm resolve (*hamm*), abstention (*tark*), or gesture (*ishārah*) fall under the designation of “action”.<sup>123</sup>

In this research, the concern is whether or not all statements and actions issuing from the Prophet find their origin in the non-recited divine revelation or not. This is the topic of this section.

### 5.2.1 Statements of the Prophet:

What is meant here is all speech issuing from the Prophet, irrespective of whether it is his own speech or someone else’s. When we examine all speech issuing from the Prophet other than the Qur’ān, we find that there are two types:

**5.2.1.1 The first type:** is speech that he attributes to Allāh, saying, “Allāh said,”<sup>124</sup> however it does not have the distinctive qualities of the Qur’ān such as its inimitability (*i’jāz*). The Prophet did not used to recite it as he would recite the Qur’ān, nor did he command that it be written amongst the verses of the Qur’ān. Therefore, for certain, it is not part of the Qur’ān. Since this speech that issued forth from the Prophet is not from the Qur’ān, they have applied to it the label of *Ḥadīth*, as *Ḥadīth* refers to all speech issuing from the Prophet other than the Qur’ān. This would include all *aḥādīth* related from Allāh as on the night of the Ascension or in dreams.<sup>125</sup> Because such *aḥādīth* are clearly attributed to Allāh, and because they are distinct from the speech of the Prophet, it is often referred to as *al-Ḥadīth al-Qudsī* (Sacred *Ḥadīth*).<sup>126</sup>

---

<sup>123</sup> Ibid.

<sup>124</sup> As in the *ḥadīth* of Abū Hurayrah: Allāh’s Messenger said, “**Allāh says, ‘All the deeds of the son of Ādam are for him, except for fasting...’**” [al-Bukhārī (no. 1805)]

<sup>125</sup> Abd al-Ghanī al-Maqdisī, *al-I’lām* (1.117).

<sup>126</sup> See al-Shirwānī, *al-Ḥawāshī* (5.281).

*Quds* means purity (*ṭuhr*), and one of Allāh's Most Beautiful Names is al-Quddūs.<sup>127</sup> It is also sometimes referred to as *Ḥadīth Ilāhī* or *Ḥadīth Rabbānī*,<sup>128</sup> and the attribution to Allāh in these terms is clear. Thus, it is attributed to Him and related from Him.<sup>129</sup> The narrator of such a *ḥadīth* will use two formulas. One of them is for the narrator to say, "Allāh's Messenger said in that which he relates from his Lord..." and the other is to say, "Allāh states as related from him by Allāh's Messenger." The meaning of both formulas is the same.<sup>130</sup>

We have already indicated in the previous section that the scholars have two views concerning the nature of *Ḥadīth Qudsī*. One group holds that it was revealed in both words and meaning, while the other group holds that it was only revealed in meaning, not words. Those who consider it to have been revealed in both word and meaning define it as "The Speech of Allāh, its words were revealed to the Prophet; however, it does not possess the distinctive qualities of the Qur'ān."<sup>131</sup> Thus, it is similar to what Allāh revealed to the previous prophets for it is not miraculous, nor is one required to recite it as a form of worship. Furthermore, such *qudsī aḥādīth* need not be received in a particular form of revelation. It is possible for them to come down by any of the various modes of revelation, such as dreams, inspiration, or by the

<sup>127</sup> As mentioned in *Sūrah al-Ḥashr* [59:23].

<sup>128</sup> Al-Qāsimī, *Qawā'id al-Taḥdīth*, p. 66.

<sup>129</sup> Al-'Aynī, *Umdat al-Qārī* (10.259). One might object that all *aḥādīth* are attributed to Allāh. Al-'Aynī has responded to this objection that the *Ḥadīth Qudsī* is attributed to Allāh and narrated from Him, unlike any other *Ḥadīth*. Also, one may distinguish between them in that *al-Qudsī* is that which relates to the Sanctity of Allāh's Being and His Noble Characteristics and is attributed to Him directly.

<sup>130</sup> Al-Qāsimī, *Qawā'id al-Taḥdīth*, p. 65.

<sup>131</sup> Al-Zarqānī, *Manāhil al-'irfān* (1.37). It has also been defined as "what is transmitted to us singularly (*āḥādan*) from the Prophet which he attributed to His Lord." This definition has been mentioned by al-Haytamī in *Faḥḥ al-Mubīn Li Sharḥ al-Arba'in*, p. 201.

It is Allāh's Speech and thus it is usually attributed to Him, for it is of His composition, and it might occasionally be attributed to the Prophet as he is the one who is transmitting it from Allāh. This in contrast with the Qur'ān, for it is only attributed to Allāh; thus, for the Qur'ān, one says, "Allāh said." However, for *Ḥadīth Qudsī*, one says, "Allāh's Messenger said in that which he relates from his Lord." See: al-Qāsimī, *Qawā'id al-Taḥdīth*, p. 65.

medium of an angel.<sup>132</sup> However, some scholars are of the view that all the *aḥādīth qudsīyyah* or most of them are from that which Allāh spoke directly to Muḥammad without intermediary,<sup>133</sup> just as He spoke to Moses.

Their evidence that *Ḥadīth Qudsī* is revealed in word and meaning is the following:

- (1) These *aḥādīth* are attributed to by calling them *Ilāhī* or *Rabbānī*. If their wording was from the Prophet, they would have no special distinction of attribution to Allāh over the rest of the Prophet's *Ḥadīth*.
- (2) These *aḥādīth* contain pronouns that could only apply to Him, such as His Statement, "O My slaves."
- (3) In narrating these *aḥādīth*, one goes beyond the Prophet to Allāh, as the narrator says, "Allāh's Messenger said in that which he narrates from his Lord," or "Allāh said in that which Allāh's Messenger relates from Him." If the wording was from the Prophet, one would merely narrate it from him.<sup>134</sup>

As for the proponents of the view that *Ḥadīth Qudsī* is revealed to the Prophet in meaning, not words, they define it as "That which is in the words of the Messenger, while its meaning is from Allāh by way of inspiration (*ilhām*) or dreams (*manām*)."<sup>135</sup>

This group relies on the following evidences:

- (1) If the *Ḥadīth Qudsī* were sent down from Allāh in words, it would have the same sanctity and sacredness of the Qur'ānic composition, as there is no grounds to distinguish between two wordings sent down by Allāh. This would necessitate that its wording be

<sup>132</sup> Ibn Ḥajar al-Haytamī, *Fath al-Mubīn*, p. 201. Also refer to al-Qāsimī, *Qawā'id al-Taḥdīth*, p. 65.

<sup>133</sup> Al-'Aynī, *Umdat al-Qārī* (10.259), ibn `Ashūr, *Muqaddimat Tafṣīr al-taḥrīr wa al-tanwīr*, p. 6.

<sup>134</sup> Abū Zahw, *al-Ḥadīth wa al-muḥaddithūn*, p. 16.

<sup>135</sup> Al-Kafawī, Abū al-Baqā', *Kitāb al-kullīyāt*, p. 722.

preserved, and it would be impermissible to narrate it by meaning. Likewise, it would be impermissible for one to touch its pages except while in a state of purity as is the case with the Qur'ān, and no one has endorsed such views.

- (2) The purpose of the Qur'ān is not merely to act upon it, but also that its style and composition should be a challenge and its recitation should be an act of worship. Therefore, it was necessary to reveal it in words, whereas *Ḥadīth Qudsī* is not revealed to be a challenge nor for worship, but merely to act upon it. This can be achieved by revealing its meaning. Therefore, the view that it was revealed in words is a view having no textual evidence nor is there any logical justification for it.
- (3) The meaning of the Prophet's attribution of the *Ḥadīth Qudsī* to Allāh is that its import is attributed to Allāh, not its words, and this is a common practice in the Arabic language. It can be likened to Allāh's quoting the words of Moses, Pharaoh, and others. He cites the import of their words but with words other than their words and with a style other than their style, even though He attributes it to them.
- (4) Such *aḥādīth* are termed *Qudsī* because the explicit statement of the Prophet, "Allāh said such-and-such..." establishes beyond a shadow of a doubt that its meaning was revealed.<sup>136</sup>
- (5) If it was not so, the *Ḥadīth Qudsī* would have a higher chain of authority (*sanad*) than the Qur'ān, as the Prophet narrates it directly from Allāh whereas he narrates the Qur'ān by the intermediation of the angel Gabriel.

---

<sup>136</sup> Drāz, Muḥammad `Abd Allāh, *al-Naba' al-`Azīm*, p. 11, al-Ṣabbāgh, *Lamahāt fī `ulūm al-Qur'ān*, pp. 19-20.

- (6) The scholars are in agreement that if a *mushrik* came seeking refuge to hear Allāh's Speech and the *Aḥādīth Qudsīyyah* were recounted to him, it would not be correct to say that he heard Allāh's Speech. This indicates that it is not Allāh's Speech.<sup>137</sup>

It would seem therefore they were revealed to the Prophet in meaning, and the Prophet is the one who composed their words. For that reason, the rubric of *Ḥadīth* is applied to them, and as already mentioned, the *Ḥadīth* is that speech which issues from the Prophet. It is for that reason that it is permissible to narrate them by meaning and the Prophet did not order that they be written when he ordered that the Qur'ān be written.

The point of agreement between both parties is that the source of the *aḥādīth qudsīyyah* is the non-recited revelation. They also agree that one cannot affirm their authenticity with certainty except that which is *mutawātir*, while the rest are *Āḥād Aḥādīth* (solitary traditions) whose authenticity must be verified.

**5.2.1.2 The second type:** is the speech which the Prophet composed in his own words and did not attribute to Allāh. This is also called *Ḥadīth*, but it is distinguished from *Ḥadīth Qudsī* by the appellation *Ḥadīth Nabawī* (prophetic traditions).

**The *Ḥadīth Nabawī*:**

There are two schools of thought amongst the scholars concerning the source of the Prophetic *Ḥadīth*:

---

<sup>137</sup> Ibn `Uthaymīn, *al-Qawl al-Mufīd `Alā Kitāb al-Tawḥīd* (1.401).

**The first view** is that all of the Prophetic *Ḥadīth* (the *Sunnah*) is revelation except that it is not recited while the Qur’ān is revelation that is recited. Additionally, the *Sunnah* was revealed just as the Qur’ān was revealed.<sup>138</sup> Their evidence for that from the Qur’ān is the verse:

**“Nor does he speak from [his own] desire. It is not but a revelation revealed.”**  
[53:3-4]<sup>139</sup>

Thus, both the Qur’ān and *Ḥadīth* are apparent revelation (*waḥī zāhir*). The revelation of the Qur’ān was transmitted from the tongue of the angel to his hearing after he came to know the identity of its conveyer by a clear sign, and He received it directly from the trustworthy angel Gabriel. As for the revelation of *Ḥadīth*, it is made clear to him by various means such as the angel gesturing without speech, realizations in his heart which uncoupled with any doubt or obstacle and inspired by Allāh as mentioned in the verse:

**“so you may judge between the people by that which Allāh has shown you.”**  
[04:105]<sup>140</sup>

The proponents of this view comprise two groups:

<sup>138</sup> Al-Andalusī, Abū Ḥayyān, *Tafsīr al-baḥr al-muḥīt* (8.104), al-Qurtubī, *Tafsīr* (1.39).

<sup>139</sup> They also cited a number of *aḥādīth* as evidence, amongst them:

The *ḥadīth* of al-Miqdām ibn Ma`dī Karib that the Prophet said, **“Truly, I was given the Qur’ān and its like along with it. Truly, soon shall it be that a man with full belly reclining on his couch shall say, ‘Refer to this Qur’ān, whatever you find therein to be lawful, treat it as lawful, and whatever you find therein to be unlawful, treat it as unlawful...’”** and in another wording **“... Soon shall it be that a man will sit on his couch and my *Ḥadīth* shall be narrated to him. He will say, ‘Between me and you is the Book of Allāh, whatever we find therein to be lawful, we shall deem it lawful, and whatever we find therein to be unlawful, we shall deem it unlawful.’ Indeed, that which Allāh’s Messenger has made unlawful is like that which Allāh has made unlawful.”** [al-Tirmidhī (no. 2664) stated: *“Ḥadīth Ḥasan”*]

The *ḥadīth* of Ya`lā ibn Umayyah in which he states: “If only I could see Allāh’s Messenger as the revelation was descending upon him.” Then, when the Prophet was at al-Ji`rānah, shaded by a garment, and in the company of some of his Companions, a man came to him covered with perfumed and said, “O Messenger of Allāh, what is your view concerning a man who entered *iḥrām* in a long coat (*jubbah*) after having covered himself with perfume?” The Prophet waited for some time until revelation came to him. At that, `Umar gestured for Ya`lā to come. Ya`lā came and entered his head inside and found him with red face, breathing heavily. He was in that state for some time until it was lifted. He asked, **“Where is the one who asked me about *‘umrah* earlier?”** The man was sought out and brought to the Prophet who said, **“As for the perfume that you are wearing, wash it from yourself thrice, as for the *jubbah*, take it off, and then do in your *‘umrah* as you do in your *ḥajj*.”** [Agreed Upon; the wording is al-Bukhārī’s (no. 4700)]

The *ḥadīth* of `Iyāḍ ibn Ḥimār who said: Allāh’s Messenger delivered a sermon amongst us, saying **“Indeed, Allāh commanded me...”** and the *ḥadīth* mentions that he said, **“and indeed, Allāh revealed to me that you must be humble.”** [Muslim (no. 2865)]

<sup>140</sup> al-Bazdawī, *uṣūl al-Bazdawī*, p. 229.

**One group** denies the occurrence of *ijtihād*<sup>141</sup> on the part of the Prophet in legal judgments. This view is espoused by the Ash`arīs and most of the Mu`tazilah and the scholastic theologians (*mutakallimūn*).<sup>142</sup> According to Abū `Alī al-Jubbā`ī and his son Abū Hāshim, reason dictates that this is impossible for him, while others held that it is rationally possible but it was not stipulated about him.

Their evidence for this is that, according to the verse, everything that the Prophet says is revelation. That being the case, the opportunity for *ijtihād* simply does not exist. Furthermore, in his case, *ijtihād* would constitute speaking from desire, something negated in the verse, for the preposition in the verse **“it is but a revelation revealed”** refers back to the speech mentioned in the verse **“and he does not speak from desire”** and it is general.<sup>143</sup> Furthermore, *ijtihād* allows for the possibility of error, and this is not appropriate for the inauguration of legislation, as legislation is the right of Allāh, and it is for Him to initiate it. This is in contrast to military affairs, for it is for human beings to initiate or prevent war, therefore it is acceptable to exercise opinion in such matters.<sup>144</sup>

They also cite as evidence the verse:

**“I only follow what is revealed to me.”** [6:50]

This verse indicates that in all that issues from the Prophet, he is only following revelation. Another evidence they site is the following verse:

---

<sup>141</sup> Lexically, *ijtihād* means to exert one’s full effort. The legal theorists (*uṣūlīyyūn*) have defined *ijtihād* as the jurist’s exhaustion of his full efforts to arrive at the legislative judgment based on detailed evidence. *Ijtiḥād* is only exercised in speculative issues or issues in which there is no explicit text. Hence, there can be no *ijtiḥād* in matters of creed, absolutely certain matters, or matters concerning good manners. For more, see: Fawzī Fayḍullāh, *al-Ijtiḥād*, pp. 11-21.

<sup>142</sup> Aḥmad al-Bukhārī, *Kashf al-asrār `an uṣūl al-Bazdawī* (3.305).

<sup>143</sup> Al-Namlah, *al-Muhadhdhab fī uṣūl al-Fiqh* (5.2340).

<sup>144</sup> Al-Bazdawī, *Uṣūl al-Bazdawī*, p. 230.

**“And if he [i.e. Muḥammad] has made up about Us some [false] sayings, We would have seized him by the right hand;” [69:44-45]**

Thus, it is not correct that he would say something that was not revelation. They also argue that if *ijtihād* had been stipulated upon him as a duty, it would not have been permissible for him to delay his responses.<sup>145</sup> He would have given an answer concerning every issue about which he was asked without waiting for revelation as *ijtihād* is means for determining the ruling for those matters concerning which there is no definitive text. However, he refrained from giving judgment in the issues of *al-li`ān* and *al-zihār* and waited for revelation. This proves that the use of analogy was not permissible.<sup>146</sup> Ibn Ḥazm greatly exaggerated in his censure of the opinion that the Prophets exercise *ijtihād* to the point of attributing disbelief to those who deemed it permissible.<sup>147</sup> He clarified that there is no way that the Prophet could have exercised *ijtihād* in initiating legislation. All commands are given to him in certain fashion, and for all matters revealed to him, he knows the particular (*khāṣṣ*) from the general (*`āmm*) and the abrogating (*nāsikh*) from the abrogated (*mansūkh*), and the excepted (*mustathnā*) from the excepted from (*mustathnā minhu*). His knowledge of these matters is certain and based on witnessing. As for the *ijtihād* that Allāh has imposed upon us, it constitutes seeking out these meanings that we did not witness so that we would know them. Rather, we seek them out from the trustworthy scholars whose admonitions Allāh has commanded us to accept until they reach to those who witnessed these judgments, although neither they nor we have certain

<sup>145</sup> Fawzī Fayḍullāh, *al-Ijtihād*, p. 103.

<sup>146</sup> `Abd al-Karīm al-Namlah, *al-Muhadhdhab fī uṣūl al-fiqh al-muqāran* (5.2338).

<sup>147</sup> Ibn Ḥazm, *al-Ihkām* (5.698).

knowledge concerning that.<sup>148</sup> On the other hand, the Prophet is able to know the ruling by way of revelation which provides certain knowledge.

Ibn Ḥajar states,

“Al-Shāfi‘ī mentioned this issue in *al-Umm*. He stated that the proof of those who say that he did not enact anything except based on a (Divine) Command – and this can be of two forms: a revelation that is recited to the people, or a message from Allāh stating ‘do such-and-such’ – is the statement of Allāh **“And Allāh has revealed to you the Book (*al-Kitāb*) and the Wisdom (*al-Ḥikmah*)...”** [4:113] *Al-Kitāb* is that which is recited, and *al-Ḥikmah* is the *Sunnah*, and it is that which comes from Allāh without recitation. This is supported by his (the Prophet’s) statement in the story of the hired laborer,<sup>149</sup> **‘I shall judge between you with Allāh’s Book,’** meaning: His Revelation. Similarly, there is the *ḥadīth* of Ya‘lā ibn Umayyah mentioning the story of the one who asked about ‘*Umrah* while wearing a *jubbah*. He remained silent until revelation came to him, and when that state passed, he answered him. Additionally, al-Shāfi‘ī reports from the route of Ṭāwūs that he had a book concerning blood money that came down by way of revelation. Al-Bayhaqī reports with an authentic chain of narrators from Ḥassān ibn ‘Aṭīyah, one of the trustworthy Successors of al-Shām, ‘Jibrīl used to descend upon the Prophet with the *Sunnah* just as he used to descend with the Qur’ān.’ This is all summed up in the verse **‘Nor does he speak from [his own] desire.’** [53:3] Al-Shāfi‘ī then mentioned that the forms of revelation include that which he would see in dreams and that which the Holy Spirit (Gabriel) would cast into his consciousness. Then he stated, ‘None of the *Sunan* depart from these categories that I have described.’”<sup>150</sup>

Likewise, al-Bukhārī is of the view that when the Prophet would be asked about an issue concerning which he had not received any revelation, he would say, “I do not know,” or refrain from responding until revelation came down to him. Ibn Ḥajar comments, clarifying the meaning of the word “revelation” (*waḥī*), “what is meant by ‘revelation’ is broader than that which is to be recited for worship.”<sup>151</sup>

<sup>148</sup> Ibn Ḥazm, *al-Iḥkām* (5.124), and ibn Ḥazm’s view concerning *qiyās* is well-known.

<sup>149</sup> Agreed upon; it is reported from the narration of Abū Hurayrah and Zayd al-Juhanī by both al-Bukhārī (no. 2549) and Muslim (no. 1697).

<sup>150</sup> Ibn Ḥajar al-‘Asqalānī, *Fatḥ al-Bārī* (13.290).

<sup>151</sup> *Ibid.* (13.290).

The second group is the majority of scholars. They agree with the first group that the *Ḥadīth* is revelation except that they allow for the occurrence of *ijtihād* on the part of the Prophet concerning matters for which there is no text. They hold that the *ijtihād* of the Prophet is given the status of revelation, either because it is affirmed by revelation or because it would be corrected by revelation if he were to err, for his errors are never upheld. One group disallowed the possibility that he could err because the status of Prophethood renders him protected from error.<sup>152</sup> This group said, it is best to say “or by clarifying the best course of action if he chooses other than it.”<sup>153</sup> Additionally, the source of his *ijtihād* is analogy (*qiyās*) upon the revelation he has received. Therefore, in the end, his *ijtihād* is based upon revelation, and for that reason, it is given the status of revelation.<sup>154</sup> This is referred to as “the hidden revelation” (*al-waḥī al-bāṭin*)<sup>155</sup> or “that which resembles revelation” (*mā yushbihu al-waḥī*).<sup>156</sup>

Their evidences for their view are the same evidences as the first group’s evidences for affirming that *Ḥadīth* is revelation, while they have two explanations of the apparent meaning of the verse “**It is not but a revelation revealed**” which indicates that the Prophet does not exercise *ijtihād* concerning anything. Firstly, this verse means that he does not speak based on desire in anything that he conveys from Allāh, all that he conveys from Allāh is but revelation from Allāh. It is not his desire or a fabrication, because he does not attribute anything to Allāh

<sup>152</sup> Ibn al-Najjār, *Sharḥ al-Kawkab al-Munīr* (4.481).

<sup>153</sup> Fawzī Fayḍullāh, *al-Ijtihād*, p. 106. Dr. Fawzī criticizes the notion that prophets fall into error on the grounds that the Prophet is *ma’ṣūm* in his *ijtihād* from falling into error. The reality is that he might sometimes give a judgment that is not the best, but this is not an error. One evidence that he does not err in *ijtihād*, but that he only sometimes chooses a course of action that is not the best is that Allāh carried out the ruling that he reached by *ijtihād*, something He would not have done had he erred. Concerning the issue of the prisoners, Allāh addresses him, saying, “**So consume what you have taken of war booty lawful and pure**” [8:69] Had it been an error, He would not have allowed them to make use of the ransom of the prisoners.

<sup>154</sup> Fawzī Fayḍullāh, *al-Ijtihād*, p. 108.

<sup>155</sup> Al-Bazdawī, *Uṣūl al-Bazdawī*, p. 230.

<sup>156</sup> Al-Sarakhasī, *Uṣūl al-Sarakhasī* (2.90).

unless it is revealed to him. Thus the verse is a refutation of the disbelievers who say that the Prophet fabricated the Qur'ān.

The second explanation is that if he exercises *ijtihād*, he only does so based on revelation from Allāh and by the permission of Allāh. Therefore, his *ijtihād* is based on revelation and there is no contradiction with the verse, and the meaning of the verse is that the Prophet does not say anything due to his own inclination or desire nor does he express his own inclinations.<sup>157</sup>

They also cite a number of verses as evidence that the Prophet may practice *ijtihād*, amongst them the following:

**“Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you.” [4:105]<sup>158</sup>**

**“But if they had referred it back to the Messenger or those of authority among them, then the ones who [can] draw correct conclusions from it would have known it.” [4:83]**

**“So if they come to you, [O Muḥammad], judge between them or turn away from them. And if you turn away from them – never will they harm you at all. And if you judge, judge between them with justice.” [5:42]**

**“So take lesson, O people of vision,” [59:2]**

and the Prophets are the best of all the people of vision

**“And consult them in the affairs,” [3:159]**

and consultation is only taken in those matters for which there is no text, and this is addressed to the Prophet.

Likewise, it is established that the *mujtahid* is rewarded – in fact, his reward is multiplied – and the Prophets are the most deserving of all matters containing great reward.<sup>159</sup>

<sup>157</sup> Al-Shinqīṭī, *Daf' Ṭhām al-Iḍṭirāb 'An Āyāt al-Kitāb*, p. 186.

<sup>158</sup> Cf. ibn Kathīr, *Tafsīr* (1.551).

The most obvious examples in which the Prophet exercised his judgment are military affairs, dispatching of armies, the giving of grants to those whose hearts he was seeking to win over, and the taking of ransom from the prisoners of Badr.<sup>160</sup> They also cite as evidence the verses rebuking the Prophet in the story of the blind man, in his making unlawful for himself that which Allāh had made lawful, and his permitting the hypocrites to stay behind from the expedition of Tabūk, amongst other verses that indicate that the Prophet exercised his own judgment and then Qur’ān came down explaining the better course of action.

As for those incidents in which the Prophet refrained from giving a response until he received revelation, this group views that this is only in regards to intricate issues for which no governing principles had yet been revealed in the *Sharī’ah*.<sup>161</sup> Therefore, it was necessary to wait for revelation. Otherwise, the Prophet had already legislated for them the usage of analogy (*qiyās*) as when he said to the girl who asked him whether she should perform *Ḥajj* on behalf of her mother, **“Allāh has more right that the debt owed Him be repaid.”**<sup>162</sup> This is considered *qiyās* in the Arabic language. As for the scholars, they define it as likening that which has no established ruling to that which has a ruling and is similar in meaning. The following are some examples of *qiyās*:

The Prophet was asked about donkeys, so he likened them to horses and responded with the comprehensive verse: **“So whoever does an atom’s weight of good will see it.”** [99:7]<sup>163</sup> Likewise, there is the story of the man who said, “my wife gave birth to a black boy,” so he

---

<sup>159</sup> Ibn Ḥajar al-`Asqalānī, *Fath al-Bārī* (13.292).

<sup>160</sup> Ibid.; in his book *al-Ijtihād*, pp. 109-113, Dr. Fawzī expressed the view that the Prophet did not exercise *ijtihād* in the issue of the prisoners. Instead, he acted upon the council of his Companions as Allāh had commanded him: **“And consult them in the matter”** [3:159]

<sup>161</sup> Cf. Ibn Baṭṭāl, *Sharḥ al-Bukhārī* (10.356).

<sup>162</sup> Al-Bukhārī (no. 1754) on the authority of ibn `Abbās.

<sup>163</sup> Agreed Upon: al-Bukhārī (no. 2242) and Muslim (no. 789) on the authority of Abū Hurayrah.

asked him, “Do you have camels?” in the conclusion of which he states “Perhaps this is a gene that was manifested in him.”<sup>164</sup> Also, when he saw that `Abd ibn Zam`ah resembled `Utbah, he said, “Veil yourself from him, O Sawdah.”<sup>165</sup>

The Ḥanafīs have adopted the view that it was obligatory on him to await revelation; he would only exercise *ijtihād* if the time for issuing the ruling might end. This is because one should not leave the certainty of revelation when there is a possibility of its coming. Therefore, whenever issues would present themselves to the Prophet, he would wait for revelation until the time of waiting came to an end. Then, he would exercise his personal opinion and *ijtihād* to clarify the ruling. If that ruling is not later overturned, it becomes a decisive proof for that ruling.<sup>166</sup>

In summary, according to the proponents of this view, the Prophetic *Ḥadīth* is either direct revelation or it is to be given the status of revelation. There is no difference whether it comes from revelation or is based upon his opinion, because unlike other *mujtahids*, his errors are not left uncorrected. Therefore, if he explains an issue based on his opinion and then his verdict is upheld, then there is no doubt that his verdict is correct. Consequently, because the revelation is silent concerning it and affirms it, it is as if it issued from revelation to begin with.<sup>167</sup>

**The second view** is that of those who distinguish between what the Prophet does in his capacity as a Prophet and Messenger and that which he does in consideration of his human nature and his worldly responsibilities. The source for this first category is revelation or the

---

<sup>164</sup> Agreed Upon: al-Bukhārī (no. 6455) and Muslim (no. 1500) on the authority of Abū Hurayrah.

<sup>165</sup> Agreed Upon: al-Bukhārī (no. 6384) and Muslim (no. 1457) on the authority of `Ā'ishah.

<sup>166</sup> Al-Sarakhasī, *Uṣūl al-Sarakhasī* (2.91).

<sup>167</sup> Sa`īd, Busṭāmī, Muḥammad. *Maḥmūd Tajdīd al-Dīn*, p. 248.

*ijtihād* that is given the status of revelation as promulgated by the second group holding the first view. As for that which he does in his capacity as a human being, its source is not revelation. As evidence they cite the verse:

**“Say, ‘I am only a human being like you, to whom revelation has been given,”**  
[18:110]

Therefore, his affair vacillates between his humanity and revelation. It is not possible to say that the Prophet was purified for bearing his message to the extent that he lost the essential qualities of his humanity such that he does not speak, move, or issue a command or prohibition except based on some revelation given to him. His Message did not strip him of his humanity; he did not cease to be a human being who experience love, hatred, joy, sadness, hunger, thirst, relaxation, and exhaustion. He continued visiting people and being visited and bargaining in buying and selling and being bargained with. He would relate what he had seen with his eyes and heard with his ears just as other people would do. He would sometimes sit with his Companions and engage in ordinary discussions that have no relation to legislation. He might request his servant, his wife, or any companion who was with him to hand him something, to move something out of his way, or to bring something nearer to him; he might walk fast at times and slow at others; he might love a particular colour and prefer it over others, or he might be inclined to preferring certain types of food or dress; he might take rest in a certain manner of sitting and feel uncomfortable in another; it might be his habit to deal with certain of his private matters in a particular matter; he might express a certain view concerning medical or agricultural matters based on conjecture or based on the experiences of

others; and all the rest of his actions or habits resultant from his humanity and his nature.<sup>168</sup> This does not in any fashion diminish the status that Allāh has granted him, but the station of Prophethood is one that relates to religious matters such as belief in Allāh, His Angels, His Books, His Messengers, and the Day of Judgment and to legislative matters. However, if he should believe that so-and-so has been wronged and he turns out to be the wrongdoer; or that a particular medicine will heal a particular illness and in the end it does not do so; or that a particular measure in agriculture, business, or engineering will produce a particular result but it does not or it produces the opposite result; or that a particular military or administrative strategy will produce a particular benefit or prevent a particular harm but it does not do so; none of this affects his Prophethood in the least. This is because he holds such belief in his capacity as a human being with particular experiences and the influence of what he has heard or seen from others as other human beings would so, but the reality turns out to be different from what he had thought.<sup>169</sup>

The proponents of this view understand the verse **“It is not but a revelation revealed”** to refer to all that issues from the Prophet in his capacity as Prophet, Messenger, and conveyer.

This particular view has been adopted by some of the later scholars such as al-Lakhmī al-Ishbīlī (d. 699 H) who states that Allāh’s Messenger is guarded from error with regards to matters of the religion and relaying information from Allāh, but as for worldly matters, he is a human being.<sup>170</sup> This is similar to the chosen view of al-Dahlawī who divided all *aḥādīth* reported from the Prophet into two categories:<sup>171</sup>

---

<sup>168</sup> Muḥammad al-Ghazālī, *Kayfa Nafham al-Islām*, p. 151; he cites this from Muḥammad al-Madanī.

<sup>169</sup> Al-Ashqar, *Af’āl al-Rasūl* (1.242-243).

<sup>170</sup> Al-Lakhmī, *Mukhtaṣar Khilāfiyāt al-Bayhaqī* (3.246).

<sup>171</sup> Al-Dahlawī, *Ḥujjat Allāh al-Bālighah* (1.271-272).

The first is that which falls under conveying the Message. The following verse is concerning this particular category:

**“And whatever the Messenger has given you – take; and what he has forbidden you – refrain from.”** [59:7]

In this category, he includes the following:

- (1) The knowledge of the Hereafter and the wonders of the universe; this is based entirely on revelation.
- (2) Laws, defining the rituals of worship, and social dealings; these are based partly on revelation and partly on *ijtihad*. He states, “However, his *ijtihad* takes the status of revelation because Allāh has safeguarded his opinion from settling upon error. Furthermore, it is not necessary that his *ijtihad* be derived from the established rulings as it has been supposed. Rather, most of it is based upon Allāh’s teaching him the objectives of the Divine Law (*al-Shar’*) and the governing principle of legislation, facilitation, and judgments. Therefore, he explained these objectives which were received by way of revelation in light of this governing principle.”
- (3) General wisdoms and basic objectives which were not specified or precisely defined, such as the clarification of noble character and what conflicts with it. For the most part, this is based on *ijtihad* in the sense that Allāh teaches him the principles governing human relations and from there, he derives rulings from them and derives from them general rules.
- (4) The virtues of righteous deeds, and the merits of those who perform them; some of this is based upon revelation and some of it is based upon *ijtihad*.

The second category is that which does not relate to conveying the message. It is in this vein that he said, **“I am but a human being, when I give you a command concerning your religion, then take it, but when I command you with something based on opinion, I am but a human being.”**<sup>172</sup> Likewise, his statement in the incident of pollinating the palm trees, **“I had merely made a conjecture. Do not hold me to account for conjecture, but when I relate something from Allāh, then hold fast to it, for I do not lie upon Allāh.”**<sup>173</sup>

This includes statements about:

- (1) Medicine
- (2) horses as **“The best of horses is *al-adham al-aqrah*,”**<sup>174</sup> based upon experience.
- (3) That which the Prophet would do by way of habit, not worship, and that which he would do coincidentally as opposed to what he would do deliberately.
- (4) The things he used to discuss just as his people used to discuss them, such as the *ḥadīth* of Umm Zar<sup>175</sup> and the *ḥadīth* of Zayd ibn Thābit in which a group entered upon him and said, “Narrate to us the *aḥādīth* of Allāh’s Messenger .” He said, “I used to be his neighbor and when revelation would descend upon him, he would send for me and I would write it down for him. Then, when we would talk about the worldly life he did so along with us, when we talked about the Hereafter he did so along with us, and when we

---

<sup>172</sup> Muslim (no. 2362) on the authority of Rāfi` ibn Khadij about the selfsame story of artificially pollinating the palm trees.

<sup>173</sup> Muslim (no. 2361).

<sup>174</sup> Al-Tirmidhī (no. 1696). *al-adham* is the one that is pitch-black, and *al-aqrah* is the one having *qurḥah*, or slight whiteness in the face, not on the forehead; cf. *al-Nihāyah fī gharīb al-Ḥadīth* (4.36).

<sup>175</sup> Agreed Upon: al-Bukhārī (no. 4893), Muslim (no. 2448).

talked about food he did so along with us. All of this I relate to you concerning Allāh's Messenger."<sup>176</sup>

- (5) Actions he performed for a particular benefit at the time, and not intended to be a binding precedent for the entire *Ummah*. This is similar to a *khalīfah* giving particular commands for the mobilization of troops or selecting a particular battle cry. It is in this vein that `Umar said, "What need do we have for the quick march (*raml*)? It is merely something we used to display before a people whom Allāh has destroyed."<sup>177</sup> Then he feared that it may have some other reason. Many other rulings have also been interpreted in this fashion, such as the statement of the Prophet, **"Whoever kills a fighter, then his spoils go to him."**<sup>178</sup>

- (6) It also includes the particular judgments he would give based upon evidences and oaths, as he said to `Alī, **"The witness sees that which the absent does not."**<sup>179</sup>

Al-Dahlawī did not clarify whether the medical *aḥādīth* are based upon revelation, *ijtihād*, or experience. However, from his including it under his statement, **"I am but a human being,"** it can be inferred that he considers them to be based on human experience. Ibn Khaldūn has expressed this view in his *Muqaddimah*<sup>180</sup> in the following views, "The medical

<sup>176</sup> Reported by al-Tirmidhī in *al-Shamā'il* and al-Bayhaqī in *al-Sunan al-kubrā* (no. 13118). [Declared weak by al-Albānī in *Mukhtaṣar al-Shamā'il*]

<sup>177</sup> Al-Bukhārī (no. 1528). The full text of the *ḥadīth* is that `Umar ibn al-Khaṭṭāb addressed the corner of the Ka`bah saying, "Surely, by Allāh, I know you are but stone that can neither harm nor benefit; had I not seen the Prophet touching you, I would not have touched you." Then he said, "What need do we have for *raml*? We only used to show off to the polytheists by it, and Allāh has now destroyed them." Then he said, "Something which the Prophet did, we do not like that we should abandon it."

<sup>178</sup> Agreed Upon from the narration of Abū Qatādah. The wording of al-Bukhārī (no. 2973) is: **"Whoever kills a fighter, and he has a proof for that, then his spoils go to him."**

<sup>179</sup> Al-Haythamī states in *Majma` al-Zawā'id* (4.329), "It was reported by al-Bazzār, and it contains ibn Ishāq who is a *mudallis*. However, he is trustworthy, and the rest of its narrators are all trustworthy. It was also reported by al-Ḍiyā' in his *al-Aḥādīth al-Mukhtārah `Alā al-Ṣaḥīḥ*." Al-Dahlawī neglected to mention the special qualities (*khaṣā'is*) of the Prophet as they are not for anyone else to emulate.

<sup>180</sup> Pp. 493-494.

practices reported in the religious texts (*al-shar'iyāt*) belong to this category, and they are not related to the revelation in the least bit. Rather, this is something that was customary for the Arabs. It has been mentioned from the Prophet just as other matters that are customary or natural have been mentioned about him. It is intended to be a legislation to be implemented in that same manner, for he was only sent to teach us the laws, he was not sent to teach us medicine or other customary matters.”

Some contemporary writers have endorsed this categorization, removing the *aḥādīth* of medicine from the realm of revelation to the realm of experience and custom.<sup>181</sup>

However, this is arguable. One could ask, for example, how did the Prophet know that one of the wings of the fly contains a disease and the other contains a cure,<sup>182</sup> or that black seed (*al-ḥabbah al-sawdā'*) contains healing from every disease except death?<sup>183</sup> Can one reasonably claim that the likes of this was based on custom and experience? Actually, modern medical studies have demonstrated prophetic miracles in many of the *aḥādīth* of the Prophet related to medicine.<sup>184</sup> This indicates that the Prophet's reference point for those must have been divine instruction, not merely experience alone.

The conclusion seems to be that some of the statements of the Prophet originated in divine teaching, or in other words, revelation. Other of his statements were based upon custom and experience,<sup>185</sup> and he merely affirmed that and utilized what he found to be beneficial.<sup>186</sup>

<sup>181</sup> For example, see al-Ashqar, *Af'āl al-Rasūl* (1.245).

<sup>182</sup> Al-Bukhārī (no. 3142) from the *ḥadīth* of Abū Hurayrah.

<sup>183</sup> Al-Bukhārī (no. 5363) from the *ḥadīth* of `Ā'ishah.

<sup>184</sup> For example, see: Ṣāliḥ Aḥmad Riḍā, *al-I'jāz al-'ilmī fī al-Sunnah al-nabawīyyah*.

<sup>185</sup> In *al-Sunnah Maṣḍaran Li al-Ma'rifah*, p. 67, al-Qaraḍāwī uses as an example the *ḥadīth* of the Prophet, “**Use antimony (*al-ithmid*), for it clears the sight and causes the hair to grow.**” [al-Tirmidhī (no. 1757), and he said, “*Ḥadīth Ḥasan*”] al-Qaraḍāwī comments on this *ḥadīth*, “*al-Ithmid* is a type of mineral that is applied to the eye, and it was known to the Arabs. This has been said from the vantage point of advice (*irshād*). Consequently, there is no

The fact that some of them originate in revelation is indicative of Allāh’s great care for the Prophet and that He taught him that which he had not known. Furthermore, it is a form of miracle for all time to stand as testimony to the truthfulness of his Prophethood and that he was a genuine messenger. Ibn al-Qayyim has compiled the *aḥādīth* of medicine in a work he entitled *Medicine of the Prophet (al-Ṭibb al-Nabawī)*, without distinguishing that which originates in revelation from that which originates from experience. This is because the mere fact that it came from the Prophet – irrespective of his source – renders it acceptable for usage.

Nonetheless, the medical advices of the Prophet are given as direction and advice (*irshād*), not to impose obligatory (*wājib*) or encouraged (*mandūb*) acts.<sup>187</sup> Therefore, if a fly falls into a vessel, it is neither *wājib* nor *mandub* to fully immerse it.<sup>188</sup> The difference between advice (*irshād*) and recommendation (*nadb*) is that *nadb* is for the reward in the Hereafter whereas *irshād* is concerning some worldly benefit.<sup>189</sup>

---

sin upon the Muslim if he never once uses *ithmid* in his life or never hears of it, nor is there is any sin upon if he follows the instructions of an ophthalmologist.”

<sup>186</sup> In a research paper published in *Majallah Mu'tah Li al-Buḥūth wa al-Dirāsāt*, vol. 17 no. 6 2002, p. 28, Dr. Sharaf al-Quḍāh has chosen the view that all of the *aḥādīth* concerning medicine originate in revelation from Allāh, except that which is proven by evidence to be based upon the opinions of the Prophet .

<sup>187</sup> *Wājib* acts are those for which one is rewarded if he performs them and it is blameworthy to leave them off. *Mandūb* acts are those for which one will be rewarded if he performs them but is not blameworthy for leaving them off.

<sup>188</sup> In *al-Sunnah Maṣḍaran Li al-Ma'rifah*, p. 67, al-Qaraḍāwī asserts that “this *ḥadīth* exemplifies a recommendation concerning a worldly matter given in a particular setting where water sources and foodstuffs were in limited supply. In such circumstances, throwing away food any time a fly falls into it would be unadvisable, particularly in a society that builds its children upon austerity, toughness, and preparation for a life of *Jihād*. As for what the *ḥadīth* mentions that one of its wings contains a disease while the other contains a cure, then this is something beyond the knowledge of that society and the experience of the Arabs, so it should not be rejected simply because it seems unlikely.” We could very well ask, why does he not directly state that revelation is the source of this *ḥadīth* and others like it as these are the implications of it being “beyond the knowledge of that society and the experiences of the Arabs.”

<sup>189</sup> An important point concerning the usage of the imperative mood (*ṣiḡḡah al-amr*): Aḥmad al-Bukhārī states in *Kashf al-Asrār* (1.163-164), “Know that the imperative mood is used for obligation (*wujūb*), as in the verse: “**and establish the prayer and give the poor due**” [2:43]; for recommendation (*nadb*), as in the verse: “**then make a contract with them**” [33:24]; guidance to that which is more reliable (*al-irshād ilā al-awṭḥaq*), as in the verse: “**and take witnesses when you conclude a contract**” [2:282]; permissibility (*ibāḥah*), as in the verse: “**So eat of what they catch for you**” [5:4]; honoring (*ikrām*), as in the verse: “**enter it in peace, safe [and secure]**” [15:46]; reminding of a

One of the indications that some of the Prophet's speech is revelation while some of it is not is that his speech would come forth in connection with various functions. The Prophet had four different roles that he played amongst human beings: he was the Messenger conveying the dictates of Allāh, the leader (*imām*), the judge (*ḥākim*), and the deliverer of legal opinions (*muftī*).<sup>190</sup> Allāh has entrusted all religious offices to him, so there is no religious office but that he filled it in the most excellent manner.<sup>191</sup> Therefore, he might make a judgment in light of his particular role:

- (1) He might state a certain judgment in his office as a messenger conveying from Allāh, so it is a legislation remaining until the Day of Resurrection, as in his statement, **“Whoever introduces something new into this affair of ours, it shall be rejected from him.”**<sup>192</sup>
- (2) Or in his office as a *muftī*, as when Hind bint `Utbah, the wife of Abū Sufyān, complained to him of her husband's stinginess, so he told her, **“Take what is sufficient for you and your offspring according to what is reasonable.”**<sup>193</sup> This was a legal opinion (*fatwā*), not a judiciary ruling (*ḥukm*) as he did not call for Abū Sufyān so that he may give his response to the accusation, nor did he ask her for evidence.
- (3) Or in his office as leader (*imām*) in accordance with the interests of the community at that time, in that particular place, in those particular circumstances. Consequently, it is

---

favor (*imtinān*), as in the verse: **“eat of what Allāh has provided you”** [6:142]; humiliating (*ihānah*), as in the verse: **“taste, you are the mighty, the noble!”** [44:49]; equation (*taswiyah*), as in the verse: **“then be patient or impatient”** [52:16]; expressing amazement (*ta`ajjub*), as in the verse: **“How clearly will they hear and see”** [19:38]; creation and the perfection of power, as in the verse: **“be, and it is”** [2:117]; disdain (*iḥtiqār*), as in the verse: **“throw down whatever you will throw”** [10:80]; informing (*ikhbār*), as in the verse: **“So let them laugh a little and [then] weep much”** [9:82]; threatening (*tahdīd*), as in the verse: **“do whatever you will”** [41:40]; warning (*indhār*), as in the verse: **“say, ‘enjoy yourselves’”** [14:30]; incapacitation (*ta`jīz*), as in the verse: **“then produce a sūrah the like thereof”** [2:23]; and subjugation (*taskhīr*), as in the verse: **“Be apes, despised.”** [2:65]

<sup>190</sup> See: ibn al-Qayyim, *Zād al-Ma`ād* (3.489).

<sup>191</sup> Al-Qarāfī, *al-Furūq* (1.357).

<sup>192</sup> Agreed Upon from the *ḥadīth* of `Ā'ishah, and the wording is al-Bukhārī's (no. 2550).

<sup>193</sup> Al-Bukhārī (no. 5049).

incumbent upon the leaders who come after him to take into account the same interest that the Prophet took into account on the basis of time, place, and circumstance.<sup>194</sup> Examples of this would be dispatching armies to fight those who need to be fought, utilizing the funds of the treasury for the appropriate causes, collecting those funds from the appropriate places, appointing judges and governors, distributing spoils of war, and writing peace treaties or treaties of protection with the disbelievers. Whenever the Prophet engaged in any such activity, he did so in his capacity as leader in particular.<sup>195</sup>

- (4) Or in his office as a judge (*qāḍī*). Anytime, the Prophet judged between two parties concerning financial claims, physical claims, or anything similar based upon evidences or oaths, refusals, and what is similar to that, then we know that he has acted in his capacity as judge rather than as head of state (*imām*) or any other office, because this matter is the domain of the judiciary and judges.<sup>196</sup>

Of all of these, his primary task was that of conveying message because the title of Messenger was the most apparent of all his descriptions,<sup>197</sup> Therefore, whatever he says or does in his role as conveyer, its ruling is general for all mankind and *Jinn* until the Day of Resurrection.

The ruling of his actions have differing ramifications in the *Sharī`ah* depending upon which of these roles he was fulfilling when he enacted them. When he address matters of worship with his statements, his actions, or his answers to questions, he is fulfilling the role of

---

<sup>194</sup> Ibn al-Qayyim, *Zād al-Ma`ād* (3.490).

<sup>195</sup> Al-Qarāfī, *al-Furūq* (1.358).

<sup>196</sup> *Ibid.*

<sup>197</sup> As indicated in the verse: “**Muḥammad is not but a messenger.**” [3:144]

conveying (*tablīgh*) and issuing legal opinions (*fatwā*). Whatever he does in fulfillment of his role as judge, it is not permissible for anyone else to undertake it unless he is also acting as a judge in emulation of his example. Additionally, the same reason due to which the Prophet only undertook that action in his capacity as a judge dictates that those who come after him should likewise only undertake it while fulfilling the role of judge. Whatever he undertook in his capacity as head of state (*imām*), it is impermissible for anyone to undertake it except with the permission of the *imām*, as this is in accordance with his example and because the fact that he undertook this action in his capacity as *imām* rather than conveyer dictates that.

Furthermore, there are certain actions that all people agree he fulfilled as part of his duty to convey and issue legal opinions, as they agree that there are certain actions that he performed in his duty as judge or head of state. However, people dispute concerning other actions as to which category they belong; these divided opinions will attribute the same action to two or more different categories.

For example, the scholars have differed concerning the *ḥādīth*: **“Whoever revives a barren land, it belongs to him.”**<sup>198</sup> Was this intended as a legal edict (*fatwā*) such that it is permissible for anyone to revive a land, whether the head of state grants permission for that or not? Or was this statement made in his capacity as the head of state so that it would be impermissible for anyone to revive any land except by the permission of the *imām*. Likewise, the jurists have differed concerning his statement to Hind: **“Take what is sufficient for you and your offspring according to what is reasonable.”**<sup>199</sup> Did he make this statement in his capacity as a *muftī* such that it is permissible for anyone to take his right if he is able, even without the

---

<sup>198</sup> Al-Tirmidhī (no. 1378) from the *ḥādīth* of Saīd bin Zayd. He commented on it, “A *Ḥasan Gharīb Ḥādīth*.”

<sup>199</sup> Al-Bukhārī (no. 5049),

knowledge of his disputant, or did he make this statement as a judge such that it is impermissible for anyone to take his right when the one who owes him does not give it except by the ruling of a judge?<sup>200</sup>

Ibn `Ashūr has extended the list of circumstances under which the statements and actions of the Messenger fall to twelve.<sup>201</sup>

The signs that legislation is intended include the following: the great concern of the Prophet to convey a matter to his *Ummah*, keenness to implement it, declaration of the ruling and publicizing it in the form of universal judgments, such as the *ḥadīth*: **“Know that there can be no bequest for the heir (*wārith*).”**<sup>202</sup>

One of the signs that legislation is not intended is the absence of ardent desire that an action be carried out. An example of this is the Prophet’s statement in his fatal illness, **“Come**

<sup>200</sup> Al-Qarāfī, *al-Furūq* (1.359-360).

<sup>201</sup> Ibn `Ashūr, *Maqāṣid al-Sharī`ah al-Islāmīyyah*, pp. 150-167. They are:

- (1) Legislation (*tashrī`*); and this is the most common circumstance. This is also the most particular to him because legislation was the primary purpose of sending him. Therefore, any statements or actions of Allāh’s Messenger that issue in relation to the issues of the nation are to be regarded as legislation unless there is an evidence to prove that this is an exception.
- (2) Legal opinion (*fatwā*); and there are signs to prove this.
- (3) Legal judgment (*qaḍā`*); these are the statements and actions that issue when passing judgment between two disputing parties. *Fatwā* and *Qaḍā`* both constitute application of the legislation.
- (4) As an administrator or leader (*imārah*).
- (5) Guidance and advice (*al-ḥadī wa`l-irshād*); the Messenger would sometimes issue commands and prohibitions, but he did not intend for it to be strictly enforced. The purpose was only to direct to the paths of good.
- (6) Reconciling between people (*al-ṣulḥ*), and this is different from *qaḍā`*.
- (7) Advising the one seeking advise (*al-ishārah `alā al-mustashīr*)
- (8) Sincerity, sincere advice (*al-naṣīḥah*)
- (9) Encouraging his Companions to demand a level of perfection of themselves that had he imposed it upon all the *Ummah*, it would have created undue hardship upon them
- (10) Teaching the higher realities, and this is the station of the Messenger and his select Companions.
- (11) Instilling discipline, because this is a situation sometimes accompanied by hyperbole (*mubālaghah*) for the purpose of warning. Therefore, the jurist must be able to distinguish between that which is itself intended for the purpose of legislation and that which is intended for rebuke and warning.
- (12) Circumstances in which he is not seeking to offer any guidance. These are circumstances having no relation to legislation, piety, spiritual development, and organization of the community. These actions and statements originate from human nature and the dictates of material life.

<sup>202</sup> Ibn Mājah al-Qazwīnī (no. 2714) from the *ḥadīth* of Anas ibn Mālik.

let me write for you a document after which you shall not go astray.” They began disputing so he said, “Leave me, for the state I am in is better.”<sup>203</sup>

In consideration of this point, the statements of the Prophet can divide into two categories: statements the purpose of which is to convey the ordinances of Allāh, and those statements not having this purpose.

Most statements of the Prophet fall into the first category. All such statements have their origin in revelation without any doubt, and the prophet is safeguarded (*ma`ṣūm*) from error or forgetfulness in all that relates to his duty as a conveyer. If the statement made for the purpose of conveying is coupled by any phrase indicating that he is narrating this from Allāh, then this is a sacred tradition (*ḥadīth qudsī*), and if it is unaccompanied by any such phrase, then it is a prophetic tradition (*ḥadīth nabawī*).<sup>204</sup>

Some of the prophetic traditions will contain some words that prove with certainty that its origin is revelation, such as: “Indeed, Allāh commanded me”,<sup>205</sup> “My Lord commanded me”,<sup>206</sup> “I was commanded”,<sup>207</sup> “Indeed, Allāh granted permission to His Messenger”,<sup>208</sup> his response to the man who asked him, “by the One Who sent you, did Allāh command you with

<sup>203</sup> Ṭāhir `Āshūr, *Maqāṣid al-Sharī`ah al-Islāmīyyah*, p. 166. This *ḥadīth* is reported by Anas [al-Bukhārī (no. 2888) and Muslim (no. 1637)]

<sup>204</sup> Refer to `Abd al-Khāliq, `Abd al-Ghanī, *Ḥujjīyyat al-Sunnah*, pp. 334-335.

<sup>205</sup> Anas ibn Mālik relates: the Prophet said to Ubayy, “**Indeed, my Lord commanded me that I recite to you, Those who disbelieve from amongst the People of Scripture...’ [98:1]**” [Agreed Upon; the wording is al-Bukhārī’s (no. 3598)]

<sup>206</sup> Anas ibn Mālik relates that when Allāh’s Messenger would perform ablution, he would take a handful of water, put it under his jaw and run his fingers through his beard, and he stated “**Thus was I commanded by my Lord.**” [Reported al-Sijistānī, Abū Dāwūd (no. 145)].

<sup>207</sup> Ibn `Abbās relates, the Prophet said: This is mentioned in the *ḥadīth* of Abū Shurayḥ: “**I was commanded to prostrate upon seven bones...**” [Agreed Upon; the wording is al-Bukhārī’s (no. 779)]

<sup>208</sup> This is mentioned in the *ḥadīth* of Abū Shurayḥ: “**Indeed, Allāh granted permission to His Messenger and He did not grant permission to you, and He only granted me that permission for an hour of a day...**” [Agreed Upon; the wording is al-Bukhārī’s (no. 104)]

this” so he said “yes”;<sup>209</sup> “Gabriel came to me (*atānī*)”;<sup>210</sup> “Gabriel said to me”;<sup>211</sup> “Gabriel came to me (*jā’ani*)”;<sup>212</sup> “Gabriel descended and lead me”;<sup>213</sup> “Gabriel informed me”;<sup>214</sup> “It was revealed to me”;<sup>215</sup> the narrator stating about the Prophet , “then revelation came to him”<sup>216</sup> or “when revelation came to him”;<sup>217</sup> or when he indicates that he was inspired, saying “Indeed, the Holy Spirit (*Ruḥ al-Qudus*) emitted (*nafatha*) into my soul (*ru`ī*)”;<sup>218</sup> or a statement concerning his dreams such as, “I saw in a dream,”<sup>219</sup> – and we have already clarified that inspiration (*ilhām*) and dreams are a sort of revelation to the Prophets.

Others do not contain phrases indicating that this is revelation, however the subject of the *ḥadīth* gives a clear indication that it is revelation, such as the *aḥādīth* related to matters of the Unseen or medical knowledge that could not have been known except by way of revelation. The subject matter of these and other *aḥādīth* gives a clear indication that the Prophet received them by way of divine revelation, as none knows the Unseen but Allāh.

<sup>209</sup> In the *ḥadīth* of Anas [Muslim (no. 12)].

<sup>210</sup> Abū Dharr reports that the Prophet said, “Gabriel came to me and gave me the glad tidings that whoever dies while not associating anyone with Allāh, he shall enter Paradise.” [Agreed Upon; the wording is al-Bukhārī’s (no. 7049)]

<sup>211</sup> As in another narrations of the preceding *ḥadīth* of Abū Dharr; cf. al-Bukhārī (no. 3050).

<sup>212</sup> As in the *ḥadīth* of Zayd al-Juhanī: Allāh’s Messenger said, “Gabriel came to me and said, ‘O Muḥammad, command your companions to raise their voices in *talbiyah*, for it is one of the rites of *Ḥajj*.” [Ibn Mājah al-Qazwīnī (no. 2923)]

<sup>213</sup> As in the *ḥadīth* of Abū Mas`ūd who states: I heard Allāh’s Messenger say, “Gabriel descended and lead me in prayer...” [Agreed Upon; the wording is al-Bukhārī’s (no. 3049)]

<sup>214</sup> As in the *ḥadīth* of Anas in which he relates the story of `Abdullāh ibn Salām who asked the Prophet three matters that would only be known to a prophet. It is reported by al-Bukhārī (no. 4210) and it mentions: “Gabriel informed me (*akhbarani*) of them,” and in another narration of al-Bukhārī (no. 3151), “Gabriel informed me (*khabbarani*) of them.”

<sup>215</sup> As in the *ḥadīth* of Asmā` bint Abī Bakr which mentions: “When Allāh’s Messenger turned around, he praised and extolled Allāh, then he stated, ‘There is nothing that I had not seen except that it was shown to me in my present place, even Paradise and the Fire, and it has been revealed to me that you shall be put to trial in your graves...’” [Agreed Upon; the wording is al-Bukhārī’s (no. 182)]

<sup>216</sup> In the *ḥadīth* of Ya`lā ibn Umayyah [Agreed Upon; al-Bukhārī (no. 1463), Muslim (no. 1180)]

<sup>217</sup> Al-Nasā`ī (no. 2668) from the *ḥadīth* of Ya`lā ibn Umayyah.

<sup>218</sup> Al-Qārī, *Mirqāt al-mafātīḥ* (1.405).

<sup>219</sup> Abū Mūsā relates that the Prophet said: “I saw in a dream that I was migrating from Makkah to a land containing palm-trees. I thought that it was al-Yamāmah or Hajar, but it was the city (*al-Madīnah*), Yathrib...” [al-Bukhārī (no. 3425)]

The second category of *aḥādīth* – those which are not intended to convey information from Allāh – either Allāh will have affirmed it or not. If Allāh affirmed it, then even if it was not revealed directly by Allāh, it has the status of revelation, because this affirmation indicates that it is true, and Allāh has commanded us to follow him in all that which issues from him, irrespective of whether it is revealed or not. Al-Shāfi`ī has stated, “Anything concerning which there is no revelation, then Allāh has mandated in the revelation that his *Sunnah* be followed. Therefore, whoever accepts from him, he is accepting due to the mandate of Allāh.”<sup>220</sup> This type includes the judgments that he made based upon his *ijtihād* and which were affirmed by Allāh.<sup>221</sup>

This second category includes his statements concerning worldly matters, such as his requesting them not to pollinate the palm trees, choosing a particular camp site in war, treating illness in a particular manner learned from experience or custom, and other matters are not part of the laws of the *Sharī`ah*. It is unnecessary to adhere to them; rather, it is like one of us requesting a particular course of action from the other by way of advice or consultation.<sup>222</sup>

---

<sup>220</sup> Al-Shāfi`ī, *al-Umm* (7.288-289).

<sup>221</sup> `Abd al-Khāliq, `Abd al-Ghanī, *Ḥujjyyat al-Sunnah*, pp. 339-340.

<sup>222</sup> *Ibid.*

### 5.3 The Qur'ān's Relationship With Its *Bayān*

#### Introduction

In the previous sections we have tried to argue out succinctly that the Prophet received another 'revelation' alongside the Qur'ān, many of whose verses require additional clarification or detail. In this supplementary "revelation", Allāh provided His Messenger with clarification of the Qur'ān's concise (*mujmal*) passages and explanation of its abstruse (*mushkil*) passages. This was so that it may be evident that not only does he convey the message, but he has a special relationship with it for it has been entrusted to him. Then, it has been entrusted to the scholars who come after Allāh's Messenger to deduce the meanings and principles he alluded to so that they may arrive at the intended meaning by way of *ijtihād*. This would distinguish them from non-scholars and they would earn the reward for their efforts (*ijtihād*). Thus, the Qur'ān is the foundation, the *Sunnah* is its exposition, and the deductions of the scholars build upon that and provide further clarification.<sup>223</sup>

However, those who dispute the authority of *Ḥadīth* construe such a relationship to mean giving preference to *Ḥadīth* over the Qur'ān. This puts it in a higher rank than the Qur'ān for the meanings of the Qur'ān are determined by the *Ḥadīth* and implementing its injunctions is dependent upon the *Ḥadīth* literature. This is something that absolutely cannot be allowed; how can something of a lower status be given preference to that which is higher in rank than it. The Qur'ān is the Speech of Allāh, and the *Ḥadīth* is but human speech, not "revelation", nor is its source "revelation". Therefore, it is not possible to treat it the same as Divine Speech with regards to its status and excellence.

---

<sup>223</sup> Al-Qurṭubī, *Tafsīr* (1/2); al-Qaraḍāwī, *Kayfa nata'āmal ma'a al-Sunnah al-nabawīyyah*, p. 93.

Given that it is not permissible to give preference to the words of the Prophet over the words of Allāh during the lifetime of the Prophet, then how could it be permissible to do so after his death and with the passage of centuries. Furthermore, his words were not written down during his lifetime; they were only transmitted by meaning. In the process, they became mixed with that which was alien to them, as they suffered the same defects that all speech suffers when transmitted, such as change, error, false assumptions, forgetfulness, deliberate and non-deliberate distortions, additions, subtractions, lies, and fabrication of various statements to serve different objectives. In light of this, it is clearly unreliable so how could something like this be given precedence to Allāh's Speech which He Himself guaranteed to preserve and falsehood cannot approach it from in front or behind? How could Allāh's Speech possible be in need of a clarification such as this which has not been transmitted in a reliable fashion?

Furthermore, the attribution of most *aḥādīth* to the Prophet is only speculative (*ẓannī*). For that reason, it has been deemed of speculative authenticity (*ẓannī al-thubūt*).<sup>224</sup> As for the Qur'ān, all of it is proven authentic definitively (*qaṭ'ī al-thubūt*). Every verse – in fact, every letter – is established from the Prophet by mass word-by-word transmission (*tawātur lafẓī*). Therefore, how can one give preference to the speculative (*ẓannī*) over the definite (*qaṭ'ī*)? Opponents of *Ḥadīth* argue that individual narrators of *Ḥadīth* can be correct or incorrect in their reports. They further dispute that even proponents of *Ḥadīth* have disputes among themselves regarding whether or not to accept their reports or reject them due to issues around their trustworthiness. In light of this, how can one give preference to what has been

---

<sup>224</sup> As opposed to being definitive in authenticity (*qaṭ'ī al-thubūt*).

transmitted by select individuals (*āḥād*) to that which is proven by mass transmission to be the Word of Allāh?

Furthermore, the verses of the Qur’ān state in clear and explicit language that Allāh alone has the right to legislate. This is one of the most important distinguishing characteristics of Divinity. Thus, Allāh says,

**“The decision is only for Allāh.”** [6:57, 12:40, 12:67]<sup>225</sup>

Therefore, the sole source of legislation is the Qur’ān; it is not in need of anything else.

Consequently, the relation of the Prophet’s *Ḥadīth* to the Qur’ān can be no more than to emphasize the meanings and laws that it contains without any addition, irrespective of whether this addition provides details, makes exceptions, provides qualification, or abrogates, and particularly if it is an addition that does not have any root in the Qur’ān itself. Therefore, adding anything to the Qur’ān is just like subtracting from it - both are unacceptable.

This does not constitute a rejection of *Ḥadīth*. In actuality, it is a sign by which to recognize the weakness of a *ḥadīth* and its lack of authenticity from the Prophet, as it is not possible that the statements or actions of the Prophet should contradict the Qur’ān under any circumstances. Addition is a form of contradiction – and the scholars of *Ḥadīth* have deemed unacceptable (*shādh*) every *ḥadīth* in which the narrator has contradicted the narration of a narrator more reliable than him or of a group of reliable narrators – so what about a narration that contradicts the Qur’ān?

---

<sup>225</sup> He also states, **“Say: indeed, the matter belongs entirely to Allāh,”** [3:154] and, **“but to Allāh belongs the affair entirely,”** [13:31] and, **“to Allāh belongs the command before and after.”** [30:4]

For that reason, those who dispute the authority of *Ḥadīth* consider it obligatory to compare every *ḥadīth* that has been transmitted to us with Qur'ān, irrespective of the authenticity of its chain of transmission or the reliability of its narrators. If it agrees with it, it is accepted, otherwise, it is cast aside. Since the relationship of the Qur'ān with *Ḥadīth* is simply one of emphasis and reaffirmation, they object to their opponents referring to them as the “Anti-Ḥadīth Group,” for they accept any *ḥadīth* that agrees with the Qur'ān, so how can they be described as rejecting *Ḥadīth*?

Therefore, in their view, the relationship of *Ḥadīth* with the Qur'ān is twofold:

- either it agrees with the Qur'ān in every respect, which is a sign of authenticity,
- or it diverges from it in some respect, by adding to it or contradicting it, in which case this is a sign that it is inauthentic and therefore rejected.

Some of them have gone further and limited this to acceptance of only those *aḥādīth* that are mass-transmitted (*mutawātir*), because the religious injunctions that Allāh has stipulated upon us are not particular to any one person. Therefore, everyone should be equal with regards to knowledge of them. For that reason, only those *aḥādīth* that have been passed down by mass transmission (*tawātur*) like the Qur'ān has been passed down and are definitively authentic (*qaṭ'ī al-thubūt*) as the Qur'ān is. Some of them limit this to the practical *Sunnah* (*al-Sunnah al-'Amaliyyah*) which implements the injunctions of the Qur'ān. This has been passed down to us by practice of the masses (*tawātur 'amalī*), generation after generation, and therefore it is known as the mass-transmitted *Sunnah* (*al-Sunnah al-Mutawātirah*). As for the solitary (*aḥād*) *aḥādīth*, they lack legal authority if they contradict or diverge from the Qur'ān in any of the manners previously mentioned.

As for those who affirm the authority of *Ḥadīth*, they consider the Qur'ān to be the primary source of legislation and the constitution that ensures its followers the good of this life and the Hereafter. It is the code that regulates the relationship of man with Allāh and his relationship with the society in which he lives. Then comes *Ḥadīth*, the second source of legislation, for it explains the Qur'ān, it details its brief (*mujmal*) passages, qualifies its absolute (*muṭlaq*) statements, specifies its general statements, clarifies its ambiguous (*mubham*) passages, and makes its secrets manifest.<sup>226</sup> This is because the source for most of it is Allāh's divine instruction of His Prophet by means of "revelation".

Hence, just as the Prophet was sent to convey the verses of the Qur'ān, he was also sent to explain those of its verses that needed clarification. However, the fact that some of its verses are in need of clarification from the Prophet does not mean that the Qur'ān is unclear, nor does this mean that its verses or its injunctions are deficient. This point was highlighted in the previous section.

Furthermore, the relationship of *Ḥadīth* to the Qur'ān is not limited to emphasizing the message of its verses. It also extends to explanation, exegesis, and deduction of rules from its statements and indications. These have the status of "revelation" that the Prophet receives because the "revelation" either approves it or corrects it if need be.

All the matters of the religion that the Prophet communicated come from a single source. If one accepts the Prophet to be truthful in conveying the Qur'ān as revealed to him from Allāh, then one should accept him when he conveys the exposition of that Qur'ān from Allāh. It is truly amazing that someone should accept the Prophet as a conveyer of Allāh's

---

<sup>226</sup> Al-Zarqānī, *Manāhil al-`irfān* (1.208).

Words, but refuse to accept that he should convey the meanings of some of His Speech. In both cases, the Prophet is incapable of putting forth anything without permission from Allāh. It is in this vein that Allāh says,

**“And if he had made up about Us some [false] sayings, We would have seized him by the right hand; then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him.” [69:44-47]**

Therefore, it is not permissible nor even conceivable for the Prophet to convey injunctions from Allāh that He did not give him permission to convey or which contradict some teaching of the Qur’ān.

What is more, the very nature of exposition (*bayān*) necessitates that the explanation contain some addition to the original text. This addition is not an addition that can be considered a contradiction to the source text. Rather, it is a clarification of its contents. Contradiction occurs when the explanation gives a ruling that contradicts the source text in an irreconcilable manner, such as if the Qur’ān said, “Do,” and a *ḥadīth* said, “Do not do.”

Accepting *Ḥadīth* does not mean giving precedence to it over the Qur’ān. The Speech of Allāh takes precedence in status and consideration and in every way. For that reason, it is the primary source of legislation, while *Ḥadīth* is the second source. As for all other sources of legislation, they stem from these two sources and are governed by them.

### **5.3.1 The Relationship of *Ḥadīth* with the Qur’ān**

From the outset, a study of the relationship of *Ḥadīth* with the Qur’ān should be a study of the relationship of *Ḥadīth* with the Qur’ān, inasmuch as *Ḥadīth* as the statements or actions of the Prophet during the period of his Prophethood when 'revelation' was being sent down to him. Once the relationship between the two is properly understood one can set out to

investigate the proper manner of verifying the authenticity of *aḥādīth* and which sort of *ḥadīth* may serve as a *bayān* of the Qur'ān.

Any *ḥadīth* issuing from the Prophet must inevitably fall into one of four categories vis-à-vis the Qur'ān:

- (1) It mentions some matter that agrees in meaning with what is in the Qur'ān. In this case it is reinforcing the Qur'ān.
- (2) It provides detail or clarification of something mentioned in the Qur'ān.
- (3) It provides some information or some injunction supplemental to what is in the Qur'ān.
- (4) It mentions something that contradicts or opposes the Qur'ān.

These are the four categories that can be conceived of in the relationship of *Ḥadīth* to the Qur'ān.

These first two categories are the ones that al-Shāfi'ī alluded to when he said,

“[Shāfi'ī] said: The sunnas of the Apostle together with the [communications of the] Book of God fall in Two categories:

First, for every textual [communication] in the Book the Apostle laid down [a similar sunna] in conformity with divine communication. Second, for any [ambiguous] command the Apostle laid down on God's behalf [a sunna] clarifying the meaning implied by God and specifying what [kind of] duty God imposed, whether general or particular, and how man should carry it out. In both categories [the Prophet] followed the Book of God.”<sup>227</sup>

Let us examine these four categories:

---

<sup>227</sup> *Al-Shafi'ī's Risāla*, tr. Khadduri, pp. 119-120.

### 5.3.1.1 The first category: agreement with the Qur'ān in every respect:

When the Qur'ān and *Sunnah* agree upon a single ruling, it is an instance of coinciding evidences reinforcing one another.<sup>228</sup> In this case, *Ḥadīth* emphasizes and reinforces what is mentioned in the Qur'ān without adding anything new to it.

This sort of *bayān* exists in the statements and actions of the Prophet. An example of this *bayān* in his statements is the *ḥadīth*, **“Islām is built upon five: testifying that there is no god worthy of worship but Allāh and that Muḥammad is Allāh’s Messenger, establishing prayer, giving *zakāh*, pilgrimage (*al-Ḥajj*), and the fast of Ramaḍān.”**<sup>229</sup> It agrees with the verse obligating prayer and *zakāh*,

**“establish prayer and give *zakāh*,”** [2:43]

the verse obligating *Ḥajj*,

**“And due to Allāh from mankind is a pilgrimage to the House,”** [3:97]

and the verse obligating fasting,

**“fasting is prescribed upon you.”** [3:183]<sup>230</sup>

He has also explained the Qur'ān by his actions. For example, Allāh has commanded washing the face, washing the arms up to the elbows, wiping the head, and washing the feet up to the ankles in ablution (*wuḍū'*).<sup>231</sup> The Prophet implemented this by washing his face in fulfilment of the command to wash the face and wiping the head in fulfilment of the command to wipe the head, etc. This type of *bayān* is known as *bayān* of emphasis (*al-taqrīr*).<sup>232</sup>

<sup>228</sup> Ibn al-Qayyim, *I'lām al-Muwaqqi'īn* (2.468)

<sup>229</sup> Agreed upon by al-Bukhārī (no. 8) and Muslim (no. 16) from the *ḥadīth* of ibn `Umar.

<sup>230</sup> Muṣṭafā al-Sibā'ī, *al-Sunnah wa makānatuhā fī al-tashrī' al-Islāmī*, p. 414.

<sup>231</sup> As in verse: [5:6].

<sup>232</sup> Al-Ashqar, *al-Wāḍiḥ fī uṣūl al-fiqh*, p. 96.

None of the opponents of *Ḥadīth* disagree about accepting this sort of *bayān* because it agrees with the Qur'ān. For that reason, they have accepted the *ḥadīth* “**I am but a human being**” because it agrees with the Qur'ān's emphasis on the humanity of the Prophet. Similarly, they have also accepted the *ḥadīth* “**Do not write from me, and whoever has written other than the Qur'ān from me, then let him erase it.**”<sup>233</sup> This *ḥadīth* agrees with Allāh's description of the Qur'ān as *al-Kitāb* (implying that it is written), and for that reason, the Prophet commanded that the Qur'ān be written down. This is one of the strongest evidences that the Qur'ān alone is the form of 'revelation' worthy of being written down. For that reason, the Prophet prohibited that anything other than the Qur'ān should be written down and he ordered that anything that had been written down be erased, even his own speech.

### 5.3.1.2 The second category: *Ḥadīth* provides an explanation of the Qur'ān's intent:<sup>234</sup>

This type of *bayān* from the Prophet is known as *bayān* of exegesis (*al-tafsīr*),<sup>235</sup> and it takes a number of forms:

First Form: Detailing *mujmal* passages of the Qur'ān and clarifying its ambiguity:

The linguistic definition of *mujmal* is equivocal, brief. *Ijmāl* is not unusual in the Arabic language as the Arabs will make their speech brief and then explain it such that it is like a single statement.<sup>236</sup> Thus, *mujmal* is the opposite of explained (*mufassar*).<sup>237</sup> Thus, *mujmal* is a

<sup>233</sup> Muslim (no. 3004) on the authority of Abū Sa'īd al-Khudrī.

<sup>234</sup> Al-Ashqar, *al-Wāḍiḥ fī uṣūl al-fiqh*, p. 96.

<sup>235</sup> Ibn al-Qayyim, *I'lām al-muwaqqi'īn* (2.468).

<sup>236</sup> Al-Zarkashī, *al-Bāḥr al-muḥīṭ* (3.43).

<sup>237</sup> Or *mufaṣṣal*.

statement the precise meaning of which can only be known by way of an explanation provided the speaker.<sup>238</sup>

There are a number of reasons for a word to be *mujmal*. It could be a homonym (*mushtarak*) with more than one meaning, as with the word *'as'asa*. It could be a rare word (*gharīb*), as with the word *halū'*. It could have been transferred from its linguistic definition to a legal definition, and this is the most common form of *mujmal* in the Qur'ān. Words such as *ṣalāh*, *zakāh*, *ḥajj*, *ṣiyām*, *jihād*, *yamīn*, *bay'*, and *ribā* all have legal definitions that vary from their original linguistic meanings. It is impossible to know their intended meanings unless they are explained by the Legislator himself. For that reason, the scholars have stated that it is not possible to know the essential obligations in the religion, much less to fulfil them, except with an explanation from the Prophet himself. For example, Allāh says concerning the prayer (*ṣalāh*),

**“Indeed, prayer at fixed times has been prescribed upon the believers.” [4:103]**

This obligation has been left without detail in the Qur'ān. The Qur'ān has not explained the numbers of the prayers nor their times. Thus, it has been left to the Prophet to explain them. It is he who taught us the manner in which the prayer is performed, its details, the number of times it is to be offered, its times, and its requirements.

The Prophet has explained that Allāh obligated five prayers in the course of the day and night at set times that he clarified. He also clarified through Prophetic *aḥādīth* that the morning prayer is two units (*rak'ahs*) while the noon (*ẓuhr*), afternoon (*'aṣr*), and night (*'ishā'*) prayers are four *rak'ahs* each, and the sunset (*maghrib*) prayer is three *rak'ahs*. He explained

---

<sup>238</sup> Al-Sarakhasī, *Uṣūl al-Sarakhsī* (1.168).

that it is binding on all sane adults, male and female, except for menstruating women for they are exempt. He also distinguished between the prayer of the resident and the traveller. He explained the number of bowings (rukū`) and prostrations (sujūd) and the manner of recitation. He explained all the deeds that are performed as part of the prayer from the time one enters its sacred state by *takbīr* until he leaves that state by *taslīm*.

All of the obligations are alike in that they are binding, but they differ with regards to generality and specialness, length, timings, and guidelines as the Prophet has explained in his *Sunnah*.<sup>239</sup>

In similar fashion, many passages of the Qur'ān concerning legal injunctions have come in a *mujmal* fashion. All such passages that have not been explained elsewhere in the Qur'ān, are explained in *Ḥadīth*. Furthermore, this is equally true for the laws governing their worship and the laws governing social interactions, crime, family life, political activity, and other matters.<sup>240</sup> This is because *mujmal* passages in the Qur'ān are of two types: those for which the

---

<sup>239</sup> Al-Marwazī, *al-Sunnah*, pp. 36-45. Some of the other examples he gave are as follows:

Allāh also states in the Qur'ān, **“and give zakāh.”** [2:43] The Prophet clarified the regulations of *zakāh*. It is only due on certain types of wealth, not all, at certain times that he defined. Thus, for example, he made *zakāh* obligatory on gold, silver, grazing livestock such as camels, sheep, and cows. He further explained that it only becomes obligatory after a full year passes from the point at which a person possesses the minimum required amount of wealth for *zakāh*. Then, it is due from him after that at the completion of every year. However, anything that comes from the earth is excepted from this. Its *zakāh* is due at the time of harvest or the time of discovery, even if a year has not passed. Then, even if it remains with him for years, he is not obligated to give anything aside from the *zakāh* that he gave initially. All of this has been taken from the *Sunnah* of Allāh's Messenger and is nowhere to be found in the Book of Allāh in this much detail.

Concerning fasting, Allāh says, **“Fasting has been prescribed for you.”** [2:183] The Prophet then further explained that the obligation of fasting applies to adults, male and female, except for ladies in menstruation. Thus, he made fasting similar to prayer in that menstruating women are excused from both. However, he distinguished between the two in that fasting is to be made up while the prayer is not. He also explained that fasting is to refrain from certain thing from the break of dawn until sunset.

Allāh has obligated *Ḥajj* in the Qur'ān, saying, **“And due to Allāh from mankind is a pilgrimage to the House.”** [3:97] The Prophet explained by way of his *Sunnah* that the obligation of *Ḥajj* is *ihlāl* (proclamation of the *talbiyyah*). He explained the meaning of *ihlāl* as well as the boundaries (*mawāqīt*) for *Ḥajj* and *ʿUmrah* both. He explained what the pilgrim (*muḥrim*) is allowed to wear and what he is not amongst other matters that have not been explained in the Qur'ān.

<sup>240</sup> Al- Ṣāliḥ, Muḥammad Adīb, *Tafsīr al-nuṣūṣ* (1.287).

Qur'ān itself has provided additional clarification, and those for which the Prophet provided additional clarification.<sup>241</sup>

Perhaps, the *Ḥadīth* literature's clarification of so many *mujmal* passages in the Qur'ān is one of the clearest evidences that the Qur'ān and *Ḥadīth* are inextricably linked and that the *Ḥadīth* plays a major role in explaining the Qur'ān.

Furthermore, after the death of the Prophet, there is no ambiguity (*ijmāl*) left because Allāh says,

**“This day I have perfected for you your religion” [5:3]**

and because it is incorrect to delay providing clarification beyond the time it is necessary.<sup>242</sup> For that reason, the scholars have concluded, after exhaustive study, that there is no *mujmal* passage in the Qur'ān containing legal injunctions except that Allāh has explained it, either in a passage of the Qur'ān or by the instructions of His Prophet.<sup>243</sup>

It is conceivable for people to be obligated to fulfil *mujmal* commands as the Prophet sent Mu`ādh to Yemen with the instructions: **“Call them to testify that there is no deity worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh. If they obey in that, then inform them that Allāh has obligated upon them five prayers every day and night. If they obey in that, then inform them that Allāh has obligated upon them charity to be taken from their wealthy, and distributed amongst their poor.”**<sup>244</sup> He obligated them with fulfilling the duty of *zakāh* even before it was explained. Either, this means that before clarification, they are

<sup>241</sup> Ibid., (1.283).

<sup>242</sup> Al-Dāwūdī, *al-Lubāb fī uṣūl al-fiqh*, p. 96.

<sup>243</sup> Al-Ṣāliḥ, *Tafsīr al-nuṣūṣ* (1.289).

<sup>244</sup> Agreed upon from the *ḥadīth* of ibn `Abbās: al-Bukhārī (no. 1331), Muslim (no. 19).

obligated to fulfil this duty after the clarification comes, or it means that they are obligated to fulfil it generally before clarification, and in full detail after clarification.<sup>245</sup>

It was only permissible that they should be addressed with *mujmal* directions even though they would not understand it for two reasons:

Firstly, its brevity prepares them to accept the clarification that shall follow. If he began with mention of the obligation of prayer and explained it in detail, it is possible that they might feel aversion to it, while they would not feel that same aversion when it is mentioned in brief.

Secondly, Allāh has made some laws obvious (*jālī*) and others unapparent (*khafī*) so that people may be at different levels in their knowledge of them, and so that they may be rewarded for deriving them. For that reason, some have been made detailed and apparent, while others have been left succinct (*mujmal*) and unapparent (*khafī*).<sup>246</sup>

The conclusion here is that the *Ḥadīth*'s detailed explanation of the *mujmal* passages of the Qur'ān should be seen as a service to the general, succinct text of the Qur'ān, not as giving precedence to *Ḥadīth* over the Qur'ān. Legal evidences are either definitive in meaning (*qaṭ'ī al-dalālah*) or speculative in meaning (*ẓannī al-dalālah*). Accepting definitive evidences does not create any sort of dilemma, as with the evidences obligating purification from ritual impurity (*ḥadath*), prayer, *zakāh*, fasting, *Ḥajj*, commanding good and forbidding evil, unity, justice, and the like. In fact, something like need not be explained.<sup>247</sup>

As for evidences that are speculative but return back to a definitive source, it is obvious that they should also be put into practice. Such is the case with most *āḥād* reports because they serve to clarify the Qur'ān, as with the *aḥādīth* describing minor purification, major

<sup>245</sup> Al-Zarkashī, *al-Baḥr al-muḥīṭ* (3.44).

<sup>246</sup> Ibid.

<sup>247</sup> Al-Shāṭibī, *al-Muwāfaqāt* (3.15-16).

purification, prayer, *Ḥajj* and other matters that constitute explanation of the Qur'ānic text. The same is true of the *aḥādīth* prohibiting various forms of sales, usury, etc. extending to all the forms of explanation that have been reported, either in solitary fashion (*āḥād*) or by mass transmission (*tawātur*) even though their meaning is speculative.<sup>248</sup>

Second Form: Clarifying difficult (*mushkil*) passages of the Qur'ān:

*Mushkil* passages are more obscure than *mujmal* except that both are in need of clarification. An example of this is the verse: **“and give its due (*ḥaqqahu*) on the day of its harvest.”** [6:141]<sup>249</sup> Both the nature and amount of this due (*ḥaqq*) are unknown and therefore in need of a clarification,<sup>250</sup> which has been provided in *Ḥadīth*.

The Third Form: Specification (*Takhṣīs*) of the General (*'Āmm*) Passages of the Qur'ān:

The example for the specification of the Qur'ān by *āḥād* reports such as the verse **“And lawful to you are [all others] besides these.”** [4:24]

It is general and has been specified by the *ḥadīth* prohibiting one to be married to a woman and her aunt at the same time. Another example is the verse concerning amputation of the thief's hand. The word “thief” (*al-sāriq*) is general and applies to every thief, even one who steal something of little value. However, a *ḥadīth* has clarified that the hand of the thief is not to be cut for any amount less than quarter of a *dīnār*.<sup>251</sup> They have also given many other examples.<sup>252</sup>

The Fourth Form: Qualification (*Taqyīd*) of the Absolute (*Muṭlaq*) Passages of the Qur'ān:

<sup>248</sup> Ibid., (3.16).

<sup>249</sup> Al-Zarkashī, *al-Baḥr al-muḥīṭ* (3.67).

<sup>250</sup> Al-Shīrāzī, Abū Ishāq, *al-Luma'*, p. 49.

<sup>251</sup> 'Ā'ishah reports the Prophet said, **“The hand of the thief is amputated for (theft of) quarter of a *dīnār*.”** This *ḥadīth* is Agreed Upon [al-Bukhārī (no. 6407), Muslim (no. 1648)]

<sup>252</sup> For more examples, see: al-Shāfi'ī, *al-Risālah*, pp. 65-68, amongst others.

A *muṭlaq* expression is one that refers to the nature or reality of something without any qualification to restrict its application. For example the word *raqabah* in the verse

**“the freeing of a slave (*raqabah*)”<sup>253</sup> [90:13]**

is a *khāṣṣ* word which is *muṭlaq*. It applies to any slave without any qualification (*qayd*) to limit its application.<sup>254</sup>

The difference between *muṭlaq* and *`āmm* is that *muṭlaq* applies to any one of a multitude without any qualification to restrict it such as *raqabah mu'minah*, “a believing slave”. *`Āmm*, however, includes all that to which it applies as in the verse:

**“So when you meet those who disbelieve [in battle], strike [their] necks (*ḍarb al-riqāb*).” [47:4]**

This wording is *`āmm* and clearly applies to all fighters.<sup>255</sup>

As for *muqayyad*, it is an expression indicating the genus of a thing with a qualification that limits its application.<sup>256</sup>

If there is a *muṭlaq* text for which no qualifying text can be found, it must remain *muṭlaq*. An example is the following verse about *Ḥajj*,

**“And whoever among you is ill or has an ailment of the head [requiring him to shave his head] must pay a ransom or fasting or charity or sacrifice.” [2:196]**

One may give charity or fast anywhere, because Allāh did not restrict this to a particular place.<sup>257</sup>

---

<sup>253</sup> Literally, “neck”.

<sup>254</sup> Al-Ṣāliḥ, *Tafsīr al-nuṣūṣ* (2.187).

<sup>255</sup> Abū Zahrah, *Uṣūl al-fiqh*, p. 170.

<sup>256</sup> Al-Ṣāliḥ, *Tafsīr al-nuṣūṣ* (2.189).

<sup>257</sup> Al-Dāwūdī, *al-Lubāb*, p. 152.

When there is a qualified (*muqayyad*) text which has not been rendered absolute by some other text, it must remain *muqayyad*. An example is the verse concerning the expiation for *al-zihār*,

**“Whoever does not find [a slave] – then he must fast for two consecutive months (*ṣiyām shahrayn mutatābi`ayn*).” [58:4]**

Therefore these two months have been qualified. They must be consecutive.<sup>258</sup>

In some instances, a text may be *muṭlaq* in one place and *muqayyad* in another.<sup>259</sup> An example of *taqyīd* of the *muṭlaq* or understanding the *muṭlaq* in light of the *muqayyad* is the verse,

**“Carrion<sup>260</sup> and blood (*al-dam*) are prohibited for you.” [5:3]**

“Blood” is generic term applicable to any blood. No qualification has been placed on its application so it is *muṭlaq*. However, it has been qualified in another verse,

**“Say: I do not find in that which has been revealed to me anything prohibited for one to eat except if it should be carrion or blood poured forth (*daman masfūhan*).” [6:145]**

This clarifies that the blood that is prohibited is “blood poured forth” (*dam masfūh*). As for the liver and spleen, and they are regarded as “blood not poured forth” (*dam ghayr masfūh*), the prohibition does not apply to them. The *muṭlaq* phrase in the first verse is understood in light of the *muqayyad* phrase in the second verse by agreement, because the ruling and cause are the same. The ruling in both is prohibition, and the cause is that it is blood.<sup>261</sup>

<sup>258</sup> Ibid.

<sup>259</sup> Ibid.

<sup>260</sup> Meat that dies without being slaughtered.

<sup>261</sup> Abū Zahrah, *Uṣūl al-fiqh*, p. 171; cf. al-Dāwūdī, *al-Lubāb*, pp. 152-153.

Thus, we find that the Qur'ān might mention something absolutely in one place while qualifying it in another. The discussion of *taqyīd* of the *muṭḥlaq* texts of the Qur'ān by *Ḥadīth* is just like the discussion of *takhṣīṣ* of the *`āmm* texts of the Qur'ān by *Ḥadīth*. The disagreement concerning *taqyīd* is just like the disagreement concerning *takhṣīṣ*. The disagreement is not whether or not *Ḥadīth* can perform *taqyīd* of *muṭḥlaq* passages of the Qur'ān, but whether *khābar al-wāḥid* can perform *taqyīd* of the Qur'ān.<sup>262</sup>

The verse:

**“and your [milk] mothers who nursed you (*arḍa`nakum*)” [4:23]**

indicates that the feeding (*raḍā`*) which establishes foster relations is any feeding, irrespective of quantity. This is the opinion of the Ḥanafīs and the Mālikīs. They do not restrict the *muṭḥlaq* verse with the *aḥādīth* that restrict it. They have also cited as evidence the *muṭḥlaq* reports that have come in this regard.<sup>263</sup> The Shāfi`īs and the Ḥanbalīs have chosen to restrict the *muṭḥlaq* feeding with five feedings or more, acting upon the *aḥādīth* which mention this stipulation.<sup>264</sup>

Just as *Ḥadīth* serves as an exegetical *bayān* providing detail of the *mujmal* passages of the Qur'ān and explanation of its *mushkil*, it also serves as a *bayān* of *muṭḥlaq* and *`āmm*. When *Ḥadīth* provides such *bayān*, we do not say that *Ḥadīth* established these injunctions in exclusion to the Qur'ān. It is the Qur'ān that established the injunction, while *Ḥadīth* merely clarified what is meant by it. It is just as if one of the exegetes explained the meaning of a verse, so then people acted upon it. It would be incorrect to say that people acted on the statement of such-

<sup>262</sup> Sa`īd Manṣūr, *Manzilah al-Sunnah Min al-Kitāb*, p. 435.

<sup>263</sup> Al-Khinn, *Athar al-Ikhtilāf fī al-Qawā`id al-Uṣūliyah*, p. 257.

<sup>264</sup> *Ibid.*, p. 258.

and-such exegete rather than to say they acted upon the verse. The same is true concerning whatever *Ḥadīth* has explained from the Qur'ān.<sup>265</sup>

It is also important to point out that in the vast majority of cases, the Prophet's explanation of the Qur'ān has consisted of providing *tafṣīl* of its *mujmal* passages. As for *takhṣīṣ* of its *'āmm* or *taqyīd* of its *muṭlaq*, this has only occurred in a few select verses. Furthermore, some may include it in *mujmal*. They have allowed for *'āmm* to be called *mujmal* and *khāṣṣ* to be called *mufassir*, in the sense that the *'āmm* is brief as its words are not restricted to anything in particular. As for the *khāṣṣ*, it is *mufassir* in the sense that it contains *bayān* of what is intended by the *'āmm*, which is a brief statement.<sup>266</sup>

### 5.3.1.3 The Third Category: *Ḥadīth* Mentions Information or a Judgment Additional to What is in the Qur'ān:

When a *Ḥadīth* emphasizes what is in the Qur'ān or explains its contents, the relationship of *bayān al-taqrīr* or *bayān al-tafsīr* between them is clear. However, what of *aḥādīth* that mention information or judgments in addition to what is in the Qur'ān? Is this included in *bayān*? If so, what sort of *bayān* is it? What is the nature of the relationship between the Qur'ān and *Ḥadīth* in this scenario?

Al-Shāfi'ī has mentioned that the scholars disagreed about how to characterize those *Sunan* which are addition to what is in the Qur'ān: are they based upon it, or are they independent of it? After establishing that the scholars agree that *Ḥadīth* sometimes emphasizes Qur'ān and sometimes explains that which is in need of explaining, he goes on to say,

<sup>265</sup> Al-Shātibī, *al-Muwāfaqāt* (4.10).

<sup>266</sup> Al-Qaffāl al-Shāshī, cited in al-Zarkashī, *al-Baḥr al-muḥīṭ* (3.43).

[Shāfiʿī] said: I know of no scholar who does not agree that the sunna of the Prophet falls in three categories, two of which were agreed upon unanimously. These two categories agree [on certain matters] and differ [on others]. First, for whatever acts there is textual [legislation] provided by God in the Book, the Apostle [merely] specified clearly what is in the text of the Book. Second, as to any [ambiguous] communication in the Book laid down by God, [the Prophet] specified the meaning implied by Him. These are the two categories on which scholars do not disagree.

The third category consists of what the Apostle has laid down in the sunna and concerning which there is no text in the Book.

Some [scholars] have said: God empowered [the Prophet], by virtue of the duty He imposed [on mankind] to obey Him and his success in obtaining [God's] approval in accordance with His established knowledge, to provide sunnas [for matters] on which there is no text in the Book. Others said:

No sunna was ever laid down [by the Prophet] unless there was a basis for it in the Book, such as the sunna which specified the number of prayers [each day] and [the modes of] their performance, based on the general duty of prayer. In like manner, [the Prophet] laid down sunnas dealing with sale [of property], as well as others. For God said:

Do not consume your property among you uselessly [Q. IV, 29].

And He said:

God has permitted sale and forbidden usury [Q. II, 275].

Whatever God has provided by [way of] permission or prohibition, he has specified on God's behalf as he did in [the case of the duty of] prayer.

Others said: [The Prophet] received a message from God confirming the sunna by a command from Him.

Still others said: [The Prophet] was inspired with all that he had laid down. The sunna is [divine] Wisdom inspired by God, and so whatever He inspired him with [constitutes] sunna. [for] Abd al-Aziz [b. Muhammad al-Darāwardi] told us from 'Amr b. Abi Amr from al-Muttalib, who related that the Prophet said:

The trustworthy spirit [Gabriel] has inspired me [with the thought] that no soul will ever die until it will receive its full provision. Be, therefore, moderate in your request.

Among the things with which [the Prophet] was inspired is his sunna. This [sunna] is the Wisdom which God mentioned [in His Book], and whatever He sent down to him is a Book—the Book of God—all of these have been given to him as favors from God and by His will. These favors are either embodied in one Favor or take different forms.<sup>267</sup>

---

<sup>267</sup> Khadduri, *al-Shāfiʿī's Risāla*, pp. 120-121.

Al-Shāfi`ī's words make it clear that there is no disagreement amongst the scholars that some of what is contained in the *Ḥadīth* of the Prophet is additional to what is in the Qur'ān and concerning which there is no text in the Qur'ān. However, they disagree as to how to characterize this type of *Sunnah*. Is it something that Allāh authorized His Prophet to legislate? Or does every *Sunnah* have a basis in the Qur'ān? Or is all of it 'revelation', either by a message from Allāh, or a 'revelation' cast into his psyche?

The conclusion that we reached previously in our inquiry into the *Ḥadīth* and its relationship with 'revelation' must be reiterated here. Some of the Prophetic *Ḥadīth* is 'revelation', while some is from that in which Allāh permitted His Prophet to exercise his own *ijtihād* and deduction. However, this second scenario is given the status of 'revelation'. Therefore, not all *Ḥadīth* is based on a message from Allāh or cast into his psyche. This is true for some cases, while in others, it is from that which the Prophet decreed based on *ijtihād* and analogy.

The concern here is how to characterize the relationship between the Qur'ān and this third category of *Ḥadīth*. The scholars have two major perspectives on this issue:

The first group considers it possible for *Ḥadīth* to independently mention information or injunctions that do not have origin in the Qur'ān. They make no distinction between *Ḥadīth* emphasizing, explaining, or instituting a ruling. In all these instances, the Messenger is conveying Allāh's Message. Just as it is obligatory to obey him in the first two categories, it is obligatory to obey him in this third category. In fact, the obligation of obedience to him in this category is even more apparent. There is no difference between something additional to the Qur'ān as in this category and something additional detailing a *mujmal* passage of the Qur'ān,

particularizing an *`āmm* passage, or qualifying a *muṭlaq* passage. Anything that comes in *Ḥadīth* falls under the verses that obligate acting upon the *Ḥadīth* of the Prophet and submitting to his judgment.

`Abdullāh ibn Mas`ūd is one of those who used these verses as evidence for this. It is reported that he said, “Allāh curses the ladies who tattoo, those who seek tattoo, those who fashion the eyebrows, and those who create gaps between their teeth for beauty, altering the creation of Allāh.”

This reached a lady from the Banū Asad so she said to him, “O Abū `Abd al-Raḥmān, it has reached me that you curse such-and-such ladies.”

He said, “Why should I not curse those whom Allāh’s Messenger has cursed and it is in the Book of Allāh.”

The lady said, “I have read the *muṣḥaf* from cover to cover and did not find that.”

He responded, “Had you read it, you would surely have found it. Allāh says, **‘whatever the Messenger gives you, take it. And whatever he prohibits you from, then desist from it. And fear Allāh.’** [59:7]”<sup>268</sup>

He explained his statement, “and it is in the Book of Allāh,” by quoting the verse, **“Whatever the Messenger gives you, take it,”** rather than the verse **“And I (Satan) will command them and they shall alter the creation of Allāh.”** [4:119] This implies that this verse encompasses everything that is mentioned in the Prophetic *Ḥadīth*.<sup>269</sup>

<sup>268</sup> Al-Bukhārī (no. 4604), Muslim (no. 2125).

<sup>269</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.25)

Another example is the *ḥadīth* of `Abd al-Raḥmān ibn Yazīd. It is reported that he saw a *muḥrim*<sup>270</sup> wearing his usual clothes so he prohibited him from that. The man said, “Bring me a verse from the Book of Allāh dictating that I should remove these clothes of mine.” He recited to him, **“And whatever the Messenger gives you, take it.”**

Furthermore, it is reported that Ṭāwūs used to pray two *rak`ahs* after the `Aṣr prayer. Ibn `Abbās instructed him to leave them, so he said, “It was only prohibited that they should be taken as a regular practice (*sunnah*).” Ibn `Abbās responded, “Allāh’s Messenger prohibited praying after `Aṣr, so I do not know whether you will be punished for them or rewarded, because Allāh says,

**‘It is not for a believing man or woman, when Allāh and His Messenger have decreed a matter, that they should have any choice in their affair.’** [33:36]<sup>271</sup>

Al-Shāṭibī, however, is of the view that this line of argumentation only applies to implementing the *Sunnah* and acknowledging its authority, however it is included in the detailed meanings of the *Sunnah* that are indicated by the Qur’ān.<sup>272</sup>

For that reason, al-Qaffāl states, “Allāh has obligated following His Prophet. He has informed us that his speech does not issue from desire. Therefore, it is obligatory to accept it and believe in its truthfulness. The only possibilities are that it agrees with the Book, in which case it emphasizes it, or it is not found in the Book, in which case it is a new law initiated by Allāh. In fact, that may be in the Book, although we fail to grasp its relationship.”<sup>273</sup>

<sup>270</sup> Someone who has entered into the sacred state of *Ḥajj* or *‘Umrah*.

<sup>271</sup> Al-Dārimī, *Sunan al-Dārimī* (no. 434).

<sup>272</sup> See al-Shāṭibī, *al-Muwāfaqāt* (4.25) as well as `Abd al-Ghanī `Abd al-Khāliq’s disputation of this premise in *Ḥujjyyat al-Sunnah*, p. 527.

<sup>273</sup> Cited in al-Zarkashī, *al-Baḥr al-muḥīṭ* (3.408).

The second group holds that all of the *Ḥadīth* refers back to the Qur'ān. There is no *ḥadīth* that does not have a basis in the Qur'ān as stated by Abū al-Ḥakam ibn Barrajan. In fact, he has devoted his book, *al-Irshād*, to this topic. In it, he investigates a large number of *aḥādīth* and refers them all back to the Qur'ān. He states,<sup>274</sup>

The Prophet has not made any statement except that it can be found in the Qur'ān. Its origin is found in it, either from near or far. Those who understand it understand it, and those who are blind to it are blind to it.” He says,

**“We have not neglected anything in the Book.” [6:38]**

The same is true for anything he decreed or any judgment he passed. However, the seeker will only grasp that according to the extent of his effort and the level of his understanding. He alerted us to this point many times in his speech. For example, when He mentioned what Allāh has prepared for His Allies in Paradise, saying, **“It contains that which no eye has seen, no ear has heard, nor has occurred to the heart of any human, not to mention what you have been informed of,”** he went on to say, **“Recite if you wish, ‘No soul knows what joy has been kept hidden for it.’ [32:17]”**<sup>275</sup> Another example is their question to him, “O Messenger of Allāh, should we not rely (on fate) and give up works?” He responded, **“Work, for each one will have find easy that which he was created for.”** Then, he recited, **“As for he who gives and fears Allāh and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward**

<sup>274</sup> Cited by al-Zarkashī in *al-Burhān* (2.129) and *al-Baḥr al-muḥīṭ* (3.238).

<sup>275</sup> Al-Bukhārī (no. 3072) and Muslim (no. 2824) from the *ḥadīth* of Abū Hurayrah.

**difficulty.”** [92:5-10]<sup>276</sup> Also, he described Paradise saying, **“In it, there is a tree. A rider will pass under its shade for a hundred years without end.”** Then he said, **“Recite if you wish, ‘and a shade stretched out.’”** [56:30]<sup>277</sup> Thus, he informed them of the places in the Qur’ān where his *Ḥadīth* was found. He alerted them that his speech has confirmation in the Book so that the scholars of his *Ummah* may extract the meanings of his *Ḥadīth* in quest of certainty and so that the path may become clear to them. This was out of his keen desire to do away with any doubt they may have and so that they may soar to great heights!”<sup>278</sup>

Al-Shāṭibī took a similar approach. He asserts that the *Sunnah*, in essence, returns to the Qur’ān because it details its *mujmal* and clarifies its difficult passages. Hence, any issue that is found in the *Sunnah*, you will find that the Qur’ān has indicated its meaning either generally or in full. The following are some of his most important evidences for this view:<sup>279</sup>

First, the *Sunnah* is a *bayān* of the Qur’ān as indicated in the following verse,

**“And We revealed to you the Reminder that you may make clear to the people what was sent down to them.”** [16:44]

You will not find any matter in the *Sunnah* except that its meaning has been indicated in the Qur’ān either generally or in full.

Second, every evidence that indicates that the Qur’ān is the foundation of the *Sharī’ah* and its fountainhead is an evidence that the *Sunnah* is a *bayān* of the Qur’ān. Allāh states, **“You are truly upon a lofty standard of character.”** [68:4] `Ā’ishah explained that his character was

<sup>276</sup> Al-Bukhārī (no. 4666) and Muslim (no. 2646) from the *ḥadīth* of `Alī ibn Abī Ṭālib.

<sup>277</sup> Al-Bukhārī (no. 4599) and Muslim (no. 2825).

<sup>278</sup> Al-Zarkashī, *al-Burhān fī `ulūm al-Qur’ān* (2.129-130).

<sup>279</sup> The following is summarized from his words in *al-Muwāfaqāt* (4.12).

the Qur'ān. **upon a lofty standard of character.**" [68:4] `Ā'ishah explained that his character was the Qur'ān. She limited her description of his character to this point, indicating that his statements, his actions and his approvals are founded the Qur'ān because one's character consists of his statements, his actions and his approvals. Thus, the Prophet embodied the Qur'ān.<sup>280</sup>

Third, Allāh has made the Qur'ān a clarification (*tibyān*) for everything. This necessitates that the *Sunnah* is included in this, as commands and prohibitions are of the most important of what is mentioned in the Qur'ān. Al-Shāṭibī is alluding to the fact that the *Sunnah* provides details concerning the commands and prohibitions.

Fourth, *Ḥadīth* is either 'revelation' or valid *ijtihād* based on the Qur'ān and *Sunnah*. Therefore, it is not possible that it should conflict with the Book of Allāh as the Prophet does not speak from his own desire. It is but 'revelation' he is given. Therefore, it must inevitably agree with the Qur'ān without any conflict. As for that which is his own *ijtihād*, it is not possible that he could have a judgment from his own *ijtihād* that conflicts with Allāh's Book.

Fifth, thorough study of the texts proves this. The Qur'ān has explained what is in people's best interests (*maṣāliḥ*) in this life and the next so that they may attain it and what is harmful for them (*mafāsīd*) in this life and the next so that they may avoid them. The *maṣāliḥ* all fall under three categories: essentials (*ḍarūrīyyāt*), necessities (*ḥājīyyāt*), and desirables (*taḥsīnīyyāt*). There is no other category besides these. When one considers the *Sunnah*, one finds that it is entirely devoted to explaining these matters. Thus, the Qur'ān has provided the fundamental principles that can be referred to, while the *Sunnah* has provided elaboration.

---

<sup>280</sup> Al-Qaraḍāwī, *Kayfa nata'āmal ma'a al-Sunnah al-nabawīyyah*, p. 23.

Therefore, one will not find anything in the *Sunnah* that does not fall under one of these categories.

Sixth, the *Sunnah* might lay down a principle that encompasses numerous evidences of the Qur'ān, as in the *ḥadīth*, **“Let there be no harm or reciprocating harm.”**<sup>281</sup> This principle encompasses numerous verses that fall under it.<sup>282</sup> This also indicates that the *Sunnāh* is a *bayān* of the Qur'ān.

Al-Shāṭibī has divided the *aḥādīth* of the Prophet which are additional to what is in the Qur'ān into two categories:

The first category is information that has no relation to the actions of responsible individuals. He has further broken this up in to two types:

The first type is for *Ḥadīth* to provide exegesis for the Qur'ān. An example is Allāh's Statement,

**“And enter the gate bowing humbly and say, ‘Relieve us of our burdens (Ḥiṭṭah).’”** [2:58]

He commented, **“They entered crawling on their haunches.”** And concerning Allāh's Statement,

**“But those who did wrong changed the word which they had been told for another saying.”** [2:59]

---

<sup>281</sup> Reported by al-Ḥākim in *al-Mustadrak* (no. 2345) from Abū Sa`īd al-Khudrī. al-Ḥākim comments, “It has a *ṣaḥīḥ isnād* meeting the criterion of Muslim.”

<sup>282</sup> Such as the verse **“and do not keep them, intending harm, to transgress”** [2:231] and the verse **“No mother should be harmed through her child.”** [2:233]

He commented, “They said, ‘a seed in a hair (*ḥabbah fī sha`rah*).”<sup>283</sup> Concerning the verse “And thus We have made you a just community so that you may be witnesses over mankind,” [2:143] he commented, “Noah shall be called and told, ‘Did you convey (the message)?’ He shall say, ‘Yes.’ His nation will be called and asked, ‘Did he convey to you?’ They will say, ‘No warner came to us. No one came to us!’ It will be said, ‘Who are your witnesses?’ He will say, ‘Muḥammad and his nation.’” The Prophet said, “Then you will be brought and you will bear witness that he conveyed.”<sup>284</sup> There are numerous other examples of this.<sup>285</sup>

The second type is that which does not act as exegesis, nor does it relate to any requirements in creed or deeds. For this type, it is not necessary that it have a basis in the Qur’ān.<sup>286</sup> This is because this is outside the scope of duties, and the Qur’ān was only revealed for that purpose. Therefore, when the *Sunnah* falls outside that, there is no harm in that. There are a good number of examples for this in the *Ṣaḥīḥayn* such as the *ḥadīth* of the leper, the bald man, and the blind man,<sup>287</sup> the *ḥadīth* of Jurayj the worshipper,<sup>288</sup> the *ḥadīth* concerning the death of Moses,<sup>289</sup> and a number of stories of the previous prophets and nations. There are no deeds or laws based upon these stories, however they serve as a lesson in a manner similar to the stories of the Qur’ān. This sort of story is often based upon encouraging good and discouraging evil (*al-targhīb wa al-tarhīb*) which supports the commands and prohibitions.

<sup>283</sup> Reported by al-Tirmidhī (no. 2956) from Abū Hurayrah. He commented, “*Ḥasan Ṣaḥīḥ.*”

<sup>284</sup> Al-Bukhārī (no. 4217) from Abū Sa`īd al-Khudrī.

<sup>285</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.55-57). He has mentioned other examples of this.

<sup>286</sup> That is, it is not necessary that the very same story be mentioned in the Qur’ān.

<sup>287</sup> Al-Bukhārī (no. 3277) and Muslim (no. 2964) from the *ḥadīth* of Abū Hurayrah.

<sup>288</sup> Al-Bukhārī (no. 2350) and Muslim (no. 2550) from the *ḥadīth* of Abū Hurayrah.

<sup>289</sup> Al-Bukhārī (no. 1274) and Muslim (no. 2372) from the *ḥadīth* of Abū Hurayrah.

Therefore, it is counted amongst the matters that complete the necessities of legislation. Thus, it is not fall altogether outside the first type.<sup>290</sup> And Allāh knows best.<sup>291</sup>

There can be no doubt that the source for both these types is 'revelation'. As for the first type, its relationship to the Qur'ān is evident as it serves as exegesis for it. As for the second type, even if it does not explain reports, incidents, or stories mentioned in the Qur'ān, it still does not fall outside of its topics. This is because stories of the past nations, experiences of some individuals from the past nations, and stories of the prophets are mentioned in the Qur'ān.

As for al-Shāṭibī's second category of *Ḥadīth* that supplements what is in the Qur'ān, it is that which relates to the actions of responsible individuals (*mukallaḥīn*) with respect to their duties, or what has come to be known as the legislative *Sunnah* (*al-Sunnah al-Tashrī'iyyah*). An example of this is for *Ḥadīth* to obligate something the Qur'ān was silent about or to prohibit something that the Qur'ān refrained from prohibiting.

In all of this, the Prophet is either conveying what he has received from Allāh by 'revelation' or exercising *ijtihād* to deduce a ruling.<sup>292</sup>

Al-Shāṭibī has given numerous examples of the Prophet's exercise of *ijtihād* and his deductions. He explained that the Prophet did this in the course of providing *bayān* of the Qur'ān. For example, it will be found that the two ends of an issue have been explained by explicit texts in the Qur'ān or in the *Sunnah*. However, there will remain a middle ground that is still subject to *ijtihād* because it is being pulled by both ends. It may be that the issue is easy to resolve and is left for the *mujtahid* scholars. Or it is possible that it may be difficult to

---

<sup>290</sup> That is, the type that explains the Qur'ān because it assists in meeting the objective of the Qur'ān.

<sup>291</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.58).

<sup>292</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.7).

decipher or it may be an issue of worship for which this approach is not appropriate. In this case, Allāh's Messenger will provide a clarification as to which of the two ends it belongs with, or it may take from them both as a matter of caution, etc. What follows is a discussion of some examples that he provided.

Allāh has made pure things lawful and impure things unlawful. These are two fundamental legal principles; however, they leave some matters which are between the two and some might include them in either category. The Prophet provided sufficient clarification to explain such matters. Thus, he prohibited eating of fanged predators and clawed birds.<sup>293</sup> He prohibited eating the meat of domestic donkeys, saying, **“They are impure (riks).”**<sup>294</sup> He prohibited eating the meat or drinking the milk of animals that are fed.<sup>295</sup> This is because their meat and milk will still have traces of the dung. Each of these rulings were given by linking them with the essential principle that impure things are unlawful, just as he joined the *ḍabb*, a type of desert lizard, the bustard (*al-ḥubārā*), and the rabbit with pure things.

The second example is that Allāh has counted that which is caught from the sea amongst the pure things that He made lawful. At the same time, He has counted carrion (*maytah*) amongst the impure things He made unlawful. However, *maytah* from the sea lies between these two issues, making it difficult to explain their ruling. Thus, the Prophet clarified concerning the sea, **“Its water is pure and its *maytah* is lawful.”**<sup>296</sup> It has also been related, **“Two types of *maytah* have been made lawful for us: fish and locusts.”**<sup>297</sup>

<sup>293</sup> Muslim (no. 1934) from the *ḥadīth* of ibn `Abbās.

<sup>294</sup> Al-Bukhārī (no. 5208) reports it from Anas ibn Mālik with the wording, **“For they are impure (rijs).”**

<sup>295</sup> Al-Tirmidhī (no. 1824) from the *ḥadīth* of ibn `Umar. He commented on it, “A *Ḥasan Gharīb Ḥadīth*.”

<sup>296</sup> Al-Tirmidhī (no. 69) from the *ḥadīth* of Abū Hurayrah. He commented on it, “A *Ḥasan Ṣaḥīḥ Ḥadīth*.”

<sup>297</sup> Ibn Mājah al-Qazwīnī (no. 3218) from ibn `Umar.

Al-Shāṭibī goes on to mention another set of examples, and then comments, “These are examples which will assist in understanding other scenarios. This matter is clear to all who reflect. They return back to one of the two foundations mentioned in the texts or to both of them simultaneously. In that case, it takes a share of both of them. It does not fall outside either of them.”

Furthermore, just as he gave examples of how the Prophet employed *ijtihād* in making deductions from the Qur’ān, he has given examples of his usage of analogy (*qiyās*) and how it serves as a *bayān* of the Qur’ān. He states, “As for *qiyās*, there are foundations in the Noble Book which suggest that any similar issue will share its ruling. It can be understood from their pronouncement that some particular issues are similar to them, so that foundation suffices from having to discuss all that branches off from it, as the *Sunnah* will provide *bayān* of that. This sort is based on the fact that even if the original text from which analogy is made is *khāṣṣ*, it is like the *‘āmm* in meaning. When that is the case and we find a foundation in the Book, if the *Sunnah* brings something that shares its meaning, adheres to it, resembles it, or approaches it, then that is what is meant here. What is more, it is the same whether we say that the Prophet pronounced it based on analogy or on 'revelation', for whatever the case may be, it appears as analogy from our perspective. Therefore, the Book, which is the foundation, encompasses it in meaning.” Then, al-Shāṭibī provided a number of illustrative examples of which two shall be mentioned:

The first example is that Allāh has prohibited marrying a mother and daughter<sup>298</sup> or two sisters simultaneously. The Qur’ān states,

---

<sup>298</sup> Note: it is generally prohibited to marry both mother and daughter, even if it is not simultaneous, unlike the case of two sisters. Consequently, the first case makes for a poor analogy.

**“And lawful to you are [all others] besides these.” [4:24]**

However, the Prophet has prohibited marriage to a woman and her aunt, paternal or maternal, simultaneously out of analogical reasoning. The reason for which marrying simultaneously is blameworthy in the first two scenarios is present in this one as well. In this regard, the following *ḥadīth* has been reported, **“For if you do that, you will end up severing the ties of kinship.”**<sup>299</sup>

The second example is that Allāh has described pure water saying,

**“And We have sent down rain from the sky in a measured amount and made it settle in the earth.” [23:18]**

There is no similar verse concerning the water of the sea. Thus, the *Sunnah* has clarified that seawater is like other types of water in that its water is pure.

In summary, this perspective which al-Shāṭibī has very strongly supported is that the Qur’ān is the foundation and the *Sunnah* explains it and clarifies its judgments. There is nothing in the *Sunnah* that does not have an origin in the Qur’ān in some form or another. Thus, giving the grandmother a share of inheritance in the absence of the mother is based on *qiyās* with the mother, as she is a mother in a sense. The prohibition of eating and drinking in gold and silver vessels and what is similar to that is practical implementation of the Qur’ān’s vigorous condemnation of extravagance and of the people who engage in it. The prohibition of being secluded with an alien woman<sup>300</sup> is an implementation of the verse;

**“Do not approach adultery. Indeed, it is a vile deed and an evil way” [17:32]**

---

<sup>299</sup> He is referring to the *ḥadīth* of ibn `Abbās reported by al-Ṭabarānī in *al-Mu`jam al-Kabīr* (11.337), **“Allāh’s Messenger prohibited marrying a woman along with her paternal aunt or maternal aunt. He said, ‘If you do so, you will end up severing the ties of kinship.’”**

<sup>300</sup> I.e. one lawful for marriage.

because it indicates a prohibition against whatever leads to adultery, and seclusion is one of them. Also, the Prophet cursed the one who drinks alcohol amongst nine others<sup>301</sup> as Allāh says,

**“It is filth from the work of Satan, so avoid it (*fa jtanibūh*).” [5:9]**

Avoidance (*ijtināb*) is more emphatic than merely giving it up. Therefore, it includes pressing it, pouring it, carrying it, selling it, etc.<sup>302</sup>

Having presented the viewpoint of both groups, it is important to point out that they both agree on the following points:

- (1) The *Ḥadīth* of the Prophet that is additional to what is in the Qur’ān must be accepted. While the first group considers this from the independence of *Ḥadīth*, the second group considers it as *bayān* of and deduction from the teachings of the Qur’ān.

Characterizing the *Sunnah* as being independent in legislation gives the impression that the Prophet has a right to legislate alongside Allāh and that the *Sunnah* might give judgments that have no basis in the Qur’ān. Therefore, it is better to characterize the *Ḥadīth* as being a *bayān* of the Qur’ān in all scenarios rather than independent in legislation.

- (2) There is no difference between accepting the addition that details the *mujmal* passages of the Qur’ān or provides exegesis of its verses and accepting the addition

---

<sup>301</sup> Anas ibn Mālik reports, “Allāh’s Messenger cursed ten in relation to alcohol: the one who presses it, the one who requests that it be pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who pours it, the one who sells it, the one who consumes its profit, the one who purchases it, and the one for whom it purchased.” al-Tirmidhī (no. 1295) reported it and commented, “*Gharīb* from the *ḥadīth* of Anas, and similar has been reported from ibn `Abbās, ibn Mas`ūd, and ibn `Umar from the Prophet .”

<sup>302</sup> Al-Qaraḍāwī, *al-Marj`īyyah al-`Ulyā li al-Qur`ān wa al-Sunnah*, pp. 101-102.

that is a deduction from the Qur'ān. Both constitute addition to what is in the Qur'ānic text.

- (3) Acting on the *Ḥadīth* of the Prophet is not something that takes place in isolation from the Qur'ān and detached from its guidance and teachings. The *aḥādīth* are understood in light of its verses and its injunctions. For this reason, the viewpoint of the second group stands out in illustrating the strong connection of *Ḥadīth* to the Qur'ān. It emphasizes that it is a *bayān* of the Qur'ān, not something independent of it. It also underlines the point that a *ḥadīth* to be authentic, must agreed with the Qur'ān. It is not possible that an authentic *ḥadīth* issuing from the Prophet could contradict the Qur'ān in any way.

For this reason, some Ḥanafīs have taken the view that *khābar al-wāḥid* can be critiqued in a number of ways, one of them being comparison with the Qur'ān. Its agreement proves it acceptable while its disagreement proves its falsehood.<sup>303</sup>

- (4) Addition to what is in the Qur'ān is not to be considered as a contradiction or opposition to the Qur'ān. Rather, it is a *bayān* of that which it was silent on. It agrees with the meanings, principles, and objectives of the Qur'ān. Furthermore, it is based upon its verses and deduction from them.

#### 5.3.1.4 The Fourth Category: For *Ḥadīth* Conflicting With the Qur'ān

Given that the source of the *Sunnah* is 'revelation', or *ijtihād* supported by 'revelation', the scholars agree that it is not possible for *Ḥadīth* to conflict with the Qur'ān in any fashion

---

<sup>303</sup> Al-Sam`ānī, *Qawāṭi' al-Adillah fī al-uṣūl* (1.365).

whatsoever.<sup>304</sup> If a reported *ḥadīth* mentions something that contradicts what is in the Qur’ān that would be a sign of its inauthenticity requiring that it be rejected and deemed weak. For this reason, the Ḥanafīs and Mālikīs have stipulated that for an *āḥād* report to be implemented, it must not conflict with the apparent (*ẓāhir*) meaning of the Qur’ān. If an *āḥād* report is found to conflict with the Qur’ān, this could be a sign that it is inauthentic, for something of speculative authenticity (*ẓannī al-thubūt*) is not strong enough to oppose something of definitive authenticity (*qaṭ’ī al-thubūt*).<sup>305</sup> The only other possibility is that we have misunderstood the *Sunnah* and there is no genuine contradiction.<sup>306</sup>

However, whenever it is possible to act on both of them, it does not constitute conflict with the Qur’ān. Thus, *takhṣīṣ* of the *’āmm* and *taqyīd* of the *muṭlaq* is not opposition to the Qur’ān. Rather, it is part of the Prophet’s *bayān* and exegesis of the Qur’ān.

As for something that is speculative and contradicts a fundamental that is definitive, and there is no definitive fundamental to support it, it is to be rejected without doubt for two reasons. Firstly, it is in conflict with the fundamentals of the *Sharī’ah*. That which conflicts with the fundamentals of the *Sharī’ah* cannot be authentic as it is not part of the *Sharī’ah*, and something that is not part of the *Sharī’ah* cannot be counted as a part of it. Secondly, there is nothing to support its authenticity and therefore should not be given any consideration.<sup>307</sup>

---

<sup>304</sup> For example, see *I’lām al-Muwaqqi’īn* (2.307) where ibn al-Qayyim says of the *Sunnah*, “It does not contradict the Qur’ān in any way.” Also see *al-Muwāfaqāt* (4.21) where al-Shāṭibī says, “*Ḥadīth* is either purely revelation from Allāh or *ijtihād* of the Prophet supported by true revelation from the Book or the *Sunnah*. In both cases, it is impossible that it should contradict the Book of Allāh because he does not speak from desire. It is but revelation received.”

<sup>305</sup> Cf. al-Sarakhasī, *Uṣūl al-Sarakhasī* (1.364). al-Sarakhasī states, “When a *ḥadīth* is contradictory to the Book of Allāh, it is neither accepted nor a proof to be acted upon, irrespective of whether the verse is *’āmm*, *khāṣṣ*, explicit (*naṣṣ*), or apparent (*ẓāhir*).” Also see al-Shāṭibī’s *al-Muwāfaqāt* (3.21) where he refers to the Mālikī view.

<sup>306</sup> Al-Qaraḍāwī, *Kayfa Nata’āmal Ma’a al-Sunnah al-Nabawīyyah*, p. 93.

<sup>307</sup> Al-Shāṭibī, *al-Muwāfaqāt* (3.17).

It has been shown in the forgoing material that *Ḥadīth* explains the Qur'ān without opposing it. However the question remains, can it abrogate its ruling? As we already mentioned, alteration is one form of *bayān*.

The legal theorists define abrogation (*naskh*) as the Legislator's replacement of one legal ruling by another subsequent ruling. The scholars have affirmed that *naskh* took place in the Qur'ān during the era of 'revelation'. A minority of scholars, early and late, have denied its occurrence.<sup>308</sup> However, the evidences demonstrate that it did occur, even though it only occurs in a very limited number of verses. One proof of its occurrence is the following verse,

**“We do not abrogate any verse or cause it to be forgotten except that We bring [forth] one better than it or similar to it.” [2:106]**<sup>309</sup>

Amongst the scholars who permit *naskh*, there is no disagreement that the Qur'ān may abrogate the Qur'ān because of its definitive status. As for abrogation of the *Sunnah* by the Qur'ān, it is neither impossible in and of itself nor is there any reason to deem it as such. One example of this form of *naskh* is the practice of facing Jerusalem in prayer. This practice was only known from the *Sunnah* but was then abrogated by the verse,

**“So turn your face toward the Sacred Mosque. And wherever you are, then turn your faces towards it.” [2:144]**

Another example is that eating, drinking, and sexual relations was prohibited during the nighttime in Ramaḍān after one first went to sleep. Then, this prohibition was abrogated by the verse,

---

<sup>308</sup> Al-Ashqar, *al-Wāḍiḥ fī uṣūl al-fiqh*, p. 84.

<sup>309</sup> As well as: **“And when We substitute a verse in place of a verse – and Allāh knows best what He sends down – they say, ‘You are but a forger.’ But most of them do not know. Say, ‘The Pure Spirit [i.e. Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.”** [16:101-102] and **“We will make you recite, and you will not forget, except what Allāh should will.”** [87:6-7]

**“So now, have relations with them and seek that which Allāh has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].” [2:187]**

Another example is that the Prophet conducted a truce with the people of Makkah in the year of al-Ḥudaybiyyah. One of its stipulations was that any Muslim that came to them must be returned to them. He fulfilled this condition later on with Abū Jandal and a group of Makkans who came to him as Muslims. Then, a woman came to him and he was going to send her back until Allāh revealed,

**“O you who believe, when the believing women come to you as emigrants, examine them. Allāh is most knowing of their faith. And if you know them to be believers, then do not return them to the disbelievers. They are not lawful [wives] for them, nor are they lawful [husbands] for them.” [60:10]<sup>310</sup>**

However, the the real issue is whether or not the *Sunnah* can abrogate the Qur’ān.<sup>311</sup>

The scholars have two views on this issue:

The first group disallows it. The most prominent proponents of this view are al-Shāfi‘ī, Aḥmad - according to one narration from him - and most of the Zāhirīs. They have advocated this position on the basis of a number of evidences from the Qur’ān:

First, Allāh says to His Prophet,

**“And We revealed to you the Reminder that you may make clear to the people what was sent down to them.” [16:44]**

This indicates that the task of the Prophet is limited to clarify the Qur’ān. If the *Sunnah* were to abrogate the Qur’ān, it would not be clarifying the Qur’ān but cancelling it.

Second, Allāh says,

<sup>310</sup> Al-Zarqānī, *Manāhil al-`irfān* (2.175-176).

<sup>311</sup> We have drawn the following opinions with their evidences from al-Zarqānī, *Manāhil al-`irfān* (2.170-175).

**“Say: the Pure Spirit brought it down from your Lord in truth.” [16:102]**

This verse was a response to those who rejected *naskh* and used it as grounds to find fault with Islām and with the Prophet of Islām as Allāh states in the verse preceding it.

**“And when We substitute a verse in place of a verse – and Allāh knows best what He sends down – they say, ‘You are but a forger.’ But most of them do not know.” [16:101]**

It is well known that the Pure Spirit only comes down with the Qur’ān. Therefore, the Qur’ān is only abrogated by the Qur’ān.

Third, Allāh says,

**“And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, ‘Bring us a Qur’ān other than this or change it.’ Say, ‘It is not for me to change it on my own accord.’” [10:15]**

This indicates that the *Sunnah* does not abrogate the Qur’ān as it issues from the Messenger himself.

Fourth, Allāh says,

**“We do not abrogate any verse or cause it to be forgotten except that We bring [forth] one better than it or similar to it.” [2:106]**

This verse proves that the *Sunnah* cannot abrogate the Qur’ān from three angles:

(1) Allāh says,

**“We bring [forth] one better than it or similar to it (*mithlahā*).” [2:106]**

The *Sunnah* is neither better than the Qur’ān nor equal to it.

(2) The word **“We bring”** indicates that the one bringing it is Allāh, whereas it is Allāh’s Messenger, and not Allāh, who brings the *Sunnah*.

(3) In concluding this verse, Allāh states,

**“Do you not know that Allāh has power over all things? Do you not know that to Allāh belongs the dominion of the heavens and the earth and [that] you have not besides Allāh any protector or any helper?” [2:106-107]**

This indicates that *naskh* can only issue from the one who has all-encompassing power, perfect dominion, and complete authority, and that is Allāh alone

Fifth, it is the Qur’ān that established that the *Sunnah* of the Prophet is a proof (*ḥujjah*). If the *Sunnah* were to abrogate it, it would result in cancelling itself because *naskh* constitutes cancellation, and when the foundation is cancelled, that which branches is out from it cancelled as well.

Sixth, not a single suitable example can be found to illustrate *naskh* of the Qur’ān by the *Sunnah*.

As for the group that considers it permissible, they are Mālik, the disciples of Abū Ḥanīfah, and the majority of the speculative theologians (*mutakallimūn*) from the Ash`arīs and the Mu`tazilah. Their most important evidence is that abrogation of the Qur’ān by the *Sunnah* is not impossible in and of itself nor due to any other reason. As for the first point, it is obvious. As for the second point, the *Sunnah* is 'revelation' from Allāh just like the Qur’ān. There is no difference between the two except that the words of the Qur’ān are from Allāh in respect to their arrangement and composition. The words of the *Sunnah*, however, are from the composition of the Messenger himself. The Qur’ān has its distinctive qualities as does the *Sunnah*, but these distinctions have no impact on the issue at hand so long as Allāh is the one who is abrogating His 'revelation' with His 'revelation'. Since there is no logical reason why one of these two 'revelation's cannot abrogate the other nor has the *Sharī`ah* placed any barrier to this as such, it is both rationally possible and permissible in the *Sharī`ah*.

In this instance, the sort of *Sunnah* meant is the *Mutawātir Sunnah* not the *Āḥād*. The *Mutawātir Sunnah* is definitively established (*qaṭ`ī al-thubūt*) like the Qur`ān so they are equal in this regard. Hence, there is no reason why one cannot abrogate the other. As for *khābar al-wāḥid*, it cannot abrogate because it is speculative while the Qur`ān is definitive. The speculative is not as strong as the definitive and therefore is not strong enough to cancel it. Those who allow for the *Āḥād Sunnah* to abrogate the Qur`ān on the rationale that the Qur`ān is speculative in meaning, their argument is weak because even if the Qur`ān is not definitive in meaning, it is definitive in authenticity. As for the *Āḥād Sunnah*, it is speculative in meaning and authenticity. Therefore is weaker than it, so how could it cancel it?<sup>312</sup>

We agree with the evidences that al-Shāfi`ī has cited to support his view, particularly because there is not a single viable example of *Ḥadīth* abrogating the Qur`ān. The examples given by those who permit abrogation of the Qur`ān by *Ḥadīth* are actually cases of *takḥṣīs*, not *naskh*. For example, they cite the verse:

**“It is prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.” [2:180]**

According to them, it has been abrogated by the *ḥadīth* **“There is no bequest for an heir (*wārith*),”** but this is arguable as the conclusion of the *ḥadīth* indicates that it is the verses of inheritance that abrogated this, not this *ḥadīth*.<sup>313</sup> They also cite the following verse as an example of *naskh*,

<sup>312</sup> Al-Zarqānī, *Manāhil al-`irfān* (2.175-176).

<sup>313</sup> The aforementioned *ḥadīth* states, **“Allāh has assigned to everyone his due, so there is no bequest for the heir.”** Reported by al-Tirmidhī (no. 2120) who commented, *“Ḥasan Ṣaḥīḥ.”* This is further supported by the *ḥadīth* that al-Sijistānī, Abū Dāwūd (no. 2869) reports from ibn `Abbās that he commented on the verse, **“If he leaves wealth [he**

**“Say, ‘I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allāh.’” [6:145]**

They say that it was abrogated when the Prophet prohibited every fanged predator and every clawed bird. The scholars who deny this form of abrogation argue that this verse did not actually address the permissibility of anything other than what is mentioned in this verse. It is only permissible due to the rule of original freedom from liability (*al-barā’ah al-aṣḥiyah*). The aforementioned *ḥadīth* only removed this *barā’ah aṣḥiyah* and this sort of removal cannot be called abrogation.<sup>314</sup>

It is also important to note that the early scholars used to apply the term *naskh* to *takhṣīs* as well.

In conclusion, the relationship of the *Ḥadīth* to the Qur’ān is no more than one of *bayān*, be that in the form of affirmation, exegesis, or establishing a ruling on a matter concerning which the Qur’ān is silent although it has basis in the Qur’ān as explained by al-Shāṭibī. Furthermore, the *Ḥadīth* does not oppose the Qur’ān in any way nor does it abrogate it because the Qur’ān has greater authority than *Ḥadīth*.

### 5.3.2 The Rank of *Ḥadīth* Vis-à-vis the Qur’ān

Al-Shāṭibī affirms that the rank of the *Ḥadīth* or the *Sunnah* is after that of the Qur’ān for a number of reasons:

---

should make] a bequest for the parents and near relatives,” saying, “So bequest was practiced until it was abrogated by the verse of inheritance.”

<sup>314</sup> Al-Zarqānī, *Manāhil al-`irfān* (2:174-175).

- (1) All of the Qur’ān is the speech of Allāh. As for *Ḥadīth*, be it *Qudsī* or *Nabawī*, it is the speech of the Prophet which he composed in his own words, even though divine 'revelation' is the source for much of it. Truly, **“the merit of Allāh’s Speech over all other speech is like Allāh’s merit over His Creation”** as has been reported in a *ḥadīth*.<sup>315</sup>
- (2) *Ḥadīth* serves as either a clarification (*bayān*) of the Qur’ān or a supplement to it. If it is a clarification, then it is second in consideration to the text being explained. If the text being clarified were to fall out of consideration, its clarification would also be of no importance. However, for a clarification to fall out of consideration does not necessitate the same for the text it is clarifying. This being the case, it deserves higher rank. In case it is not a *bayān*, it is only given consideration after it is found to be absent from the Qur’ān.<sup>316</sup>
- Furthermore, the text being clarified is the foundation, while its clarification is subsidiary to it and dependent upon it. If the Qur’ān were to explain the *Sunnah*, the *Sunnah* would be the foundation, and the Qur’ān would be subsidiary to it. And this is impossible.<sup>317</sup>
- (3) All of the Qur’ān is definitively established (*qaṭ’ī al-thubūt*) as it is *mutawātir*. However, this is not true of *Ḥadīth*. Some of it is definitive while some of it is speculative. There is certainty in it generally speaking, but not in detail. As for the

---

<sup>315</sup> This is a segment of a *ḥadīth* reported by al-Tirmidhī (no. 2926) from Abū Sa`īd al-Khudrī. al-Tirmidhī judged it “*Ḥasan Gharīb*.”

<sup>316</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.7).

<sup>317</sup> Al-Āmidī, *al-Iḥkām fī uṣūl al-aḥkām* (2.346).

Qur'ān, it is definitive overall and in detail. Because the definitive takes precedence over the speculative, the Qur'ān must take precedence over *Ḥadīth*.<sup>318</sup>

- (4) The meanings of the *Sunnah* are based upon the Qur'ān.
- (5) Added to this is the fact that the Qur'ān abrogates the *Sunnah*, but the *Sunnah* does not abrogate the Qur'ān.

For that reason, the scholars have affirmed the Qur'ān as the first source for legislation while *Ḥadīth* is the second source. Furthermore, these two sources are the primary sources for legislation, as there is no 'revelation' after the Prophet. As for all other sources, they are in reality subsidiary to the Qur'ān and *Sunnah* and based on deduction from them.

It is because of this great status of the Qur'ān that the Prophet exhorted his followers to devote themselves to learning and teaching the Qur'ān. He states, “**The best of you**” – and in one narration: “**The most noble of you**” – “**is the one who learns the Qur'ān and teaches it.**”<sup>319</sup>

Identifying *Ḥadīth* as a source for legislation and legal injunctions alongside the Qur'ān does not necessitate equating them. What is meant is that both of them direct us to the Allāh's judgment. The Qur'ān does so by pointing to broad, fundamental principles and foundations of law, while *Ḥadīth* provides detail and clarification.

Since the *Ḥadīth* constitutes the second source of legislation in its role as a *bayān* of the Qur'ān, the Companions and the scholars who came after them directed their attention to learning it, verifying it, carefully documenting it, and transmitting it as was discussed in many references.

---

<sup>318</sup> Al-Shāṭibī, *al-Muwāfaqāt* (4.7).

<sup>319</sup> Al-Bukhārī (nos. 4739-4740) from the report of `Uthmān ibn `Affān.

## CHAPTER SIX

### CONCLUSION, RECOMMENDATIONS AND FURTHER STUDIES

#### 6.1 Introduction

The objective of this study has been to establish, that the Muslims have relied upon the *Ḥadīth* as a source of legislation because it is a clarification of the Qur'ān. It is an inseparable part of Islām's fundamental teachings. The Qur'ān has clarified its status and urges the Muslims to refer to it and hold fast to it in numerous of its verses and in many different manners. Therefore, if one were to claim follow the Qur'ān alone, its own verses would contradict such as claim.

It has been noted that a group of Muslim have claimed that they believe in the Qur'ān and that following its teachings is the way to individual and social reform and happiness for all humanity. They declare that they believe in Muḥammad as Prophet and Messenger, but they hold that he is nothing more than a man whom Allāh chose to convey the Qur'ān. He fulfilled that duty in the best manner, but his teachings, his interpretations and his actions – many of which were mass reported from him just like the Qur'ān – do not have any special religious value.

However, the matter does not stop here. They go on to accuse the younger generation of Companions as well as the Qur'ānic exegetes, the traditionists and the jurists who came after them of attributing statements and actions to the Prophet as if they are from his Sunnah or his *Ḥadīth*.

They even claim that the reason for the Muslims' backwardness and disunity is that they follow those *aḥādīth*. Or, one could say it is because of their following the

*Shari'ah* which is actually based on many of those *aḥādīth* falsely attributed to the Prophet.

There is no benefit in investigating the authenticity of such *aḥādīth* carefully because the legislation, teachings and instruction of the Qur'ān are sufficient. Therefore, the validity or authenticity of a *ḥadīth* lies in its being an affirmation of what is in the Qur'ān, nothing more.

The objective of this thesis has been to defend the authority of *Ḥadīth* as it has been conceived by the Muslims throughout the ages, including the golden ages in which Islāmic world was growing. These *aḥādīth* did not serve as a barrier to the advancement and blossoming of Islāmic civilization. An attempt has been made to refer to the books of the scholars who acknowledged the authority of *Ḥadīth* amongst the Qur'ānic exegetes, the legal theorists, the jurists, the traditionists and the rhetorical theologians to demonstrate that this issue was a point of consensus amongst them - except for some rare exceptions that only existed at some times - and that they based this view on the teachings and verses of the Qur'ān.

Another purpose of referring to those sources was to direct the attention of other researchers to the many reliable reference works in the vast Islāmic library that should be referred to. Many places have been highlighted in those reference works where the various issues related to the authority of *Ḥadīth* have been addressed.

The twin issues of the authenticity and authority of *Ḥadīth* have been the subject of considerable debate in recent times. It has become a topic of discussion for scholars from all different backgrounds as well as ordinary people. Scholars have discussed this issue from different perspectives and angles repeatedly. Indeed there are a lot of valid

points in many of these scholarly discussions regarding the authenticity of some *aḥādīth*. Many of the academic studies that critique some *Ḥadīth* texts have shown that *aḥādīth* must be carefully examined in order to reach a conclusion regarding their meaning and their right application. This is so even if those *aḥādīth* are in the collections of al-Bukhārī or Muslim, the two most authentic *Ḥadīth* books. This need not be a barrier to re-examining them.

What is much more serious and dangerous is the rejection of the authority of *Ḥadīth* on the claim that *Ḥadīth* has no ground or basis. This serious allegation comes from people who believe the Qur'ān to be Allāh's Word delivered to mankind by Prophet Muḥammad.

It is serious because the reasoning for this claim is that *Ḥadīth* is not mentioned in the Qur'ān and there is no evidence in the Qur'ān for its validity. They support this view with some verses of the Qur'ān while interpreting others so that they accord with their view. They have produced commentaries on the Qur'ān, written dozens of books, published their works on the internet and in the end gained many supporters here and there parroting their claim that Islām is the Qur'ān and nothing but the Qur'ān.

Since the Qur'ān provides guidance on all major issues, it must definitely address whether or not *Ḥadīth*, being the sayings and actions of Muḥammad, have any authority in Islām or as a *Sharī'ah*.

Hence, the best response to such views is to refer to the Qur'ān itself as this is the one common point shared by those who believe in the authority of *Ḥadīth* and those who deny it.

## 6.2 Conclusions

In order to deal with this situation this thesis has been organized in a manner suitable to fulfill the objective of refuting these views in an academic fashion.

In the first chapter we have clarified the issue being addresses, surveyed the literature dealing with it and explained the methodology.

In the second chapter presents the views of the main figures of the Anti-*Ḥadīth* movement who advocate the belief that the Qur'ān is sufficient and there is no need for any other book beside it, particularly the so-called *Ḥadīth* books.

The rebuttal of their view has been divided in to two main segments:

The First Segment is devoted to clarifying the Qur'ānic perspective on the institution of the Prophethood and Messengership. Understanding the role and status of Prophet Muḥammad is extremely essential to understanding the authority of *Ḥadīth*.

The Second Segment: is devoted to clarifying whether or not the *Ḥadīth* has any source in revelation or not? If yes, then what is its connection with the Qur'ān and how should we approach the both of them.

These matters have been covered in three chapters, dealing with two main topics: Prophethood and the Relationship between *Ḥadīth* and Qur'ān. These two major topics encompass the most important matters around which the issue of accepting or rejecting the authority of *Ḥadīth* revolves. Great care has been taken in this study to address the most important issues raised against *Ḥadīth* in general by the Anti-*Ḥadīth* group based on a Qur'ānic studies. No attempt has been made to address each and every objection raised against the *Ḥadīth* literature in detail, for that is beyond the scope of this research.

In the second chapter, the main Anti-*Ḥadīth* views, has been reviewed and the most important conclusions reached were that Muslim Anti-*Ḥadīth* groups relied heavily on the Qur'ān in claiming there is no basis or evidence for *Ḥadīth*. The proponents of *Ḥadīth* are accused of ignoring the teaching of the Qur'ān and giving more attention to *Ḥadīth*. They are accused of being narrow-minded fundamentalists opposed to democracy.

On the other hand, those who follow Qur'ān alone are the true followers of Islām, open minded, modern, liberal Muslims who favor American democracy. They are worthy of being entrusted with reform of the Muslim Ummah based on the teaching of the Qur'ān – according to the way they have understood it – and democratic values. This implies that there are two distinct Islāms.

In order to prove that the Muslim belief in *Ḥadīth* as the second source of the Sharī'ah after the Qur'ān is based on the Qur'ān itself, thoroughly investigated the Qur'ānic verses related to the institutions of Prophethood and the Message have been to reach a clear conclusion about the Qur'ānic conception of the duties and the role of Muḥammad as a prophet and a messenger.

The third chapter, *the Humanity of the Prophet* has been studied. The first section demonstrates how the Qur'ān emphasizes their humanity, the reasons for their humanity and the reasons given in the Qur'ān for selecting the Messengers from the same human race to which they were sent. The most important conclusion was that the Qur'ān's emphasis on the humanity of the Messenger does not in any way mean that his statements and actions do not carry any authority. Instead, its purpose is to emphasize a number of things, such as his Prophethood, his Message, his relationship with

Heaven, and that he only conveys the Message given to him by Allāh. It further emphasizes that a prophet has no say in being chosen for this duty. It emphasizes that there is no contradiction between his humanity and some of his actions being a binding, authoritative proof. It also emphasizes that humanity is not a barrier to Prophethood and conveying the Message, in fact, it is one of its essentials. Some examples of the Prophetic *Ḥadīth* texts that speak about the humanity of the Prophet and the context of those *Aḥādīth* which shed beneficial light on our subject have been included. So the Prophet was a human being whom Allāh granted Revelation. Additionally, Allāh granted him another quality which always accompanies Revelation: miracles to show the truthfulness of his claim that Allāh appointed him as a prophet. Yet, in spite of these miracles, the prophet does not cease to be a human being. Humanity is not a barrier to Prophethood and Revelation, and the prophet being chosen for Revelation does not negate his humanity.

Since *ʿIṣmah* (infallibility) of the Prophets is the most important of their qualities in relation to the humanity of the prophets and the authority of *Ḥadīth* and because there is considerable dispute concerning it, Section two has been devoted to the Infallibility of the Prophets. In this section, what is meant by infallibility, has been clarified and the evidences of those who endorse it and those who reject it has been presented. The conclusion is that Prophets are infallible with the meaning that they don't err in conveying the message or clarifying any of its aspects. They might err when they do *ijtehad* but the existence and the support of *Wahy* will correct them immediately which make them a complete real model to their people.

The fourth Chapter, *The Role Of The Prophet* serves as an introduction to the discussion of the Prophet and his disputed status, for a great part of understanding the status of *Ḥadīth* is dependent upon understanding the status and duty of the Prophet. Hence, only verses of the Qur'ān which clarify the concept of Prophethood have been relied on. The chapter has been divided into three sections:

The First Section, *The Institution of Prophethood and Messengerhood*, looked deep into the meaning of Prophethood as put forward in the Qur'ān in order to clarify the role given to him. The verses which speak about the Prophet have been compiled and analysed in order to list the main qualities and attributes he has been given. Then, an attempt has been made to clarify the meanings of those verses. The main conclusion in this section was that the prophet is the one who receives revelation in any of its forms, while the messenger is one who proclaims a message he receives from Allāh. It is not necessary that he receive and deliver a book. Revelation can be given to a prophet in the form of scripture, but it is not the only form of revelation. Hence, if any human being, male or female, receives revelation in any of the three modes of revelation - which can include receiving a message that take the form of a book - he or she becomes a prophet. If he was asked to deliverer and proclaims any kind of revelation, then he becomes a messenger. This position is only for male prophets because of the hardship and rejection that comes with it. It should also be noted that it is not necessary that the messenger receive a book. His message could be a verbal message which he must convey.

Section Two discussed the major duties and responsibilities of the prophet. Identifying these duties and responsibilities clarified what is the role and status of a prophet. The conclusion of this section was that the duties of the Prophet were not limited to only delivering the message. He was also commanded to explain it and to provide a living example of how to implement the message to transfer it from its theoretical form, the Qur'ān, to its practical form, the *Ḥadīth*.

The Fourth Chapter concluded by devoting the Third Section, *Rights of the Prophet*, to clarifying the obligations of the believers towards the Prophet as expressed by the texts of the Qur'ān. This further clarifies the status of the Prophet and the authority of his statements and actions. It also allows one to understand why his Companions paid such great attention to his *Sunnah* and his way and why they were so keen to know all that he said and did, to preserve it and to transmit it. The Qur'ānic verses which clarify the obligations and prohibitions concerning dealing with the Prophet, such as the obligation of believing in him, loving him, obeying him, following him, emulating his example and referring to him was presented.

The most important right of the Prophet over the believers is to refer to him in his life and to his *Sunnah* after his death.

The conclusion from the investigations of Chapter Four is that the statements and actions of the Prophet are indeed authoritative.

The next chapter, was devoted to the *Divine Revelation (al-Waḥī al-Ilāhī)*. Its purpose was to try to establish the status of *Ḥadīth* by investigating the verses of the Qur'ān by answering the following questions: Is *Ḥadīth* related to revelation or not? If yes, what is its relationship to the other revelation, the Qur'ān.

In *Section One: The Nature of Divine Revelation*, is discussed the meaning of the divine revelation, its types and the evidences of the existence of other types of revelation besides the Qur'ān were considered. The main conclusion was the assertion that the Prophet received other types of revelation as proved by verses of the Qur'ān. Thus, Muslims believe that prophet received mainly two forms of revelation, the one he recited in the form of Qur'ān and which was written as a book and another by which he explained the Qur'ān and which was not collected as a book.

In *Section Two, the non-recited revelation* was discussed. The conclusion was that his actions and statements can be categorized into either those that result from his humanity or those that relate to his office of prophethood. His actions and statements that relate to the message of the Qur'ān either originate in revelation or have the status of revelation because revelation would correct him in the event that he should err in his *ijtihād*.

To explain the role of *Ḥadīth* in relation to Qur'ān, *Section Three: The Qur'ān's Relationship With Ḥadīth*, looked at and clarified that the Qur'ān always takes precedence over the *Ḥadīth* and that the *Ḥadīth* does not ever conflict with the Qur'ān; it only clarifies its text and aids in understanding it. The *Ḥadīth* literature always serves one of the following functions: either confirming the Qur'ān or explaining it; it does not ever prevail over it.

### 6.3 Recommendations

Recommendations about how to deal with the phenomenon of *Ḥadīth* rejection amongst Muslim academics and laymen, a clear conception of the reasons for its spread in Muslim societies must be presented.

*Ḥadīth* rejection is not something altogether new in Islāmic history. It has appeared before. Perhaps the first time that it appeared was at the hands of some of the Mu'tazilah who rejected the authority of *khābar al-āḥād*. However, al-Shāfi'ī challenged them, disputing their views and establishing proof against them. Perhaps that is the reason why some researchers have erroneously concluded that al-Shāfi'ī was the first to claim authority for *Ḥadīth*. However, the truth is that al-Shāfi'ī was the first one who compiled and made known the evidences for relying upon *Ḥadīth* in his capacity as the first author to write a book on legal theory (*uṣūl al-fiqh*). One of the most important topics of *uṣūl al-fiqh* is identifying the sources from which rulings are to be derived. Al-Shāfi'ī sought to rebut this challenge with decisive proof. An attempt has been made to follow in the Imām's footsteps in that regard, for in order to make the truth known in these sorts of matters, thorough academic studies are required.

Al-Shāfi'ī's academic response to the Mu'tazilah with clear proofs was sufficient to cut it off at its root. As a consequence, it never gained widespread acceptance the present day where some groups have tried to revive these same claims in the name of renewal and shunning blind following *taqlīd*.

While researching the modern Western studies on this subject, it became obvious that in their treatment of the subject of Islāmic law and their treatment of the life of Muḥammad, they opened the door to debating the authenticity of *Ḥadīth*,

particularly those narrations that contain much information about the Prophet and about the rules and regulations of Islām. Many of these studies cast doubt on the authenticity of the *aḥādīth* that exist today. It was also noted that many of the reference works to which these researchers had recourse are not reliable sources of information for studying an important issue such as this one.

For that reason, an attempt has been made to verify the issues we have raised to affirm the authority of *Ḥadīth* by referring them back to the fundamental Islāmic works in each of the relevant disciplines. This should aid any researcher in finding the references to which they may refer to verify information in relation to these issues.

The call to follow the Qur'ān alone and to shun *Ḥadīth* is the product of certain circumstances and causes that facilitated its existence.

Firstly, a weak connection to the language of the Qur'ān and its style has been a major reason for not understanding many of the subtle meanings that it contains. That the reason for the spread of this idea amongst non-Arabic speakers has been the reliance by many of them on certain translations of the Qur'ān. These translations of the Qur'ān often reflect the understanding of the translator who has interpreted its meanings in a manner that accords with the ideas that he wants to promote.

Similarly, ignorance of the Arabic language has deprived many of the ability to refer to the books of Qur'ānic exegesis, legal theory and theology which explain the authority and status of *Ḥadīth*. It has also deprived many of the opportunity to see the great efforts that the Muslim scholars have expended in researching the authenticity of chains of narration and reports in the books devoted to dates of narrators (*tawārīkh*), biographies (*siyar*), generations of narrators (*ṭabaqāt*), reliable narrators (*thiqāt*), weak

narrators (*du`afā'*), dates of death (*wafayāt*), hidden deficiencies (*'ilal*), *responsa* of the *Ḥadīth* masters and narrators' names (*asāmī*), titles, patronymics, lineage and lands, amongst other books. It has deprived of them the ability to understand the methodology that they followed in verifying as explained in the books of *Ḥadīth* terminology (*Muṣṭalaḥ al-Ḥadīth*).

Similarly, they are unaware of the books that have studied or critiqued the texts of the *aḥādīth*, such as the books of *Ḥadīth* commentary (*shurūḥ*), *ikhtilāf al-ḥadīth* and works of the jurists. These works will give preference to one text over another, accept one text while rejecting another, explain the intended meanings of the texts and identify instances of abrogation.

For that reason, it is noteworthy that many of those who have accepted the call to rely on the Qur'ān alone do not have any sort of intimate familiarity with the methodology the traditionists have followed in verifying reports and distinguishing the authentic from the weak nor the methodology followed by the jurists in dealing with the texts of those *aḥādīth*. Most of them are not specialized in the disciplines of Islāmic studies that would assist them in understanding the value and importance of the Prophetic *Ḥadīth*.

Furthermore, a study of the details of the religious and academic lives of the main callers to this movement shows that they came from a religious background and from religious families that adhered to one of the *madhāhib* or *Ṣūfī ṭuruq* that were widespread at that time, or many times one of both. It is common in many Muslim societies for the followers of a *madhhab* or a *Ṣūfī ṭarīqah* to be generally characterized by factional partisanship to their school of thought or *ṭarīqah*. This will generally be

accompanied by a call for closing the gate of *ijtihād* while encouraging blind following and discouraging asking questions. This is to ensure that no door for change is opened as that may lead to abandoning the *madhhab* or the *ṭarīqah*. They laymen should obey without any argument. The religious scholar is not to be disputed and all that he says is correct. Thus, there is an unintended tendency sometimes to treat the scholars and religious leaders as sacrosanct or infallible out of an exaggerated show of respect.

This has lead many individuals – as a result of their rejection of partisanship – to reject the schools of thought altogether while seeking new schools of thought or philosophies which give importance and respect to research, personal understanding and the use of reason in interpreting texts and deriving rulings.

It is also noteworthy that many of those who reject the authority of *Ḥadīth* are intelligent, cultured and educated and they call for the promotion of reason and reform of Muslim society by opening the door of *ijtihād*, change and innovation. They are disturbed by the adherence to traditions and views attributed to Islām, and particularly to *Ḥadīth*, such as those views that limit the role of the woman, diminish her status, discourage education for women and prevent her from attending the *masjid* all in the name of Islām and the name of *Ḥadīth*. Upon finding that the Qur’ān has not dealt with these issues, their reaction is to reject all of that by claiming it contradicts the Qur’ān. In response to those views that are felt to be contradictory to reason, they have renewed the old call, “Allāh’s Book is sufficient for us”, while criticizing the followers of the juristic schools of thought, such as the *Ahl al-Ḥadīth*, the Ḥanafīs and others, and the followers of the *Ṣūfī ṭūruq*, such as they Shādhilīs, the Rifā`īs, the Qādirīs and others for delving into details and maintaining regulations that are not found in the Qur’ān.

Perhaps, one of the factors that had a negative effect in alienating them from the juristic schools of thought, particularly the school of *Ahl al-Ḥadīth*, is the actions of some of the followers of those schools in focusing on study of *Ḥadīth* and the rulings it contains while neglecting study of the Qur'ān and the rulings and legislation it contains. This would weaken one's connection to the Qur'ān even though the purpose of *Ḥadīth* is to clarify and detail the legislation of the Qur'ān. Therefore, it is not correct to put it before it.

What is more, these *Ḥadīth* rejecters found that in the day and age they live, there was an academic revolution taking place in contemporary Western studies based on textual criticism – this textual criticism does not make an exception for any text, even a text from a sacred scripture – and research by means of a methodology that calls for the critique of historical and religious texts based on reason, logic, analysis, comparison and rewriting history.

The fact that the West has witnessed tremendous advancement in the fields of industry and social and political development while the Muslim world has experienced a period of social, political, academic, industrial and cultural backwardness has made these western methodologies of textual criticism seem all the more appealing. Many of them felt that the reason for this backwardness in the Muslim world was because of their adherence to traditions and juristic opinions that originated from *Ḥadīth* which led them to point accusing fingers at *Ḥadīth*.

Many of them adopted the methodology of judging historical texts and applied it to the *Ḥadīth* reports because of their similarity with historical reports, and they altogether ignored the chains of narration.

There is nothing wrong with judging historical reports and verifying their truthfulness, particularly those that are reported without any citation of authority or chains of narration to prove their authenticity. However, to ignore chains of narration altogether as if they have no value is closer to academic dishonesty than it is to academic research.

The Muslim Anti-*Ḥadīth* writers have taken that methodology of critiquing historical texts and added a strictly religious or Islāmic element to it. They have stipulated that those reports should not conflict with the Qur'ān.

This would be a valid stipulation if by conflict they meant genuine contradiction with the Qur'ān. However, they have developed a very broad conception of conflict with the Qur'ān. Anything that is additional to the Qur'ān is regarded as conflicting with the Qur'ān even if it serves to explain it and detail it.

Similarly, the Western studies casting doubt on *Ḥadīth* authenticity, particularly those studying the biography of the Prophet had their influence on Islāmic studies, as occurred in India. This led to belittling the status of *Ḥadīth* and calling for it to be reexamined.

Perhaps the primary reason for rejecting the authority of *Ḥadīth*, is rooted in a desire to provide a modern interpretation of the texts of the Qur'ān without reliance on religious or historical texts, even if they are reported from authentic chains. These texts may have been acceptable in the past but they are simply no longer suited to the present era. Subsequent generations will reread the texts of the Qur'ān once again to suite their age because the Qur'ān is an eternal message suitable for every time and place.

Based on this analysis of the reason for *Ḥadīth* rejection, the following recommendations are proffered:

- (A) Muslims should dedicate their attention to reciting, studying and pondering the Book of Allāh in order to understand and implement its meanings by means of the writings of the scholars and forefathers of the *Ummah*. Those responsible for Islāmic studies should pay attention and connect all their various sciences back to the Qur'ān so that their relationship to the Qur'ān will be clear for all of the Islāmic sciences sprung forth from the Qur'ān. This will clarify the Qur'ānic methodology that underlies every science. So, for example, in the books of *ʿUlūm al-Ḥadīth*, the numerous evidences in the Qur'ān for the authority of *Ḥadīth* and the evidences from the Qur'ān for the methodology of research, verification and judging narrators should be considered. In jurisprudence, we should take care to mention the relevant evidences from the Qur'ān and to understand the relevant *aḥādīth* in light of the Qur'ānic verses and connect the two together without resorting to far-fetched explanations.
- (B) A modern *tafsīr* of the Qur'ān should be written in clear, simple language so that it may be translated to the major languages of the world for the Qur'ān is suitable for every time and place. However, its meanings must be presented in a manner that accords with the language, culturing and challenges of the modern age.
- (C) Muslims should deal with the rules of the Qur'an and *Ḥadīth* according to the methodology of one of the well known juristic schools of thought because not everyone has reached a level where he has encompassed the rulings of the

Qur'ān and *Ḥadīth* and understood their meanings. In the process, they should keep in mind Abū Ḥanīfah's statement to al-A`mash, "We (the jurists) are the doctors, and you (the traditionists and narrators) are the pharmacists."<sup>1</sup>

- (D) Those Muslims who read the *Ḥadīth* collections that have been published and made available should whenever they find difficulty in understanding the meaning of a *ḥadīth*, hasten to ask the scholars and to read the books of *Ḥadīth* commentary. This will aid them in understanding the meaning they found problematic and in knowing the context of the *Ḥadīth*. There are many *aḥādīth* that have been misunderstood by laypeople but when they came to know the explanation and accompanying circumstances, their confusion passed and they felt at ease with their meanings.
- (E) Muslims should learn about the methodology that our scholars have employed in verifying *Ḥadīth* from the time of our Prophet until the present day. This can be achieved by reading the works that have documented and verified these efforts.
- (F) Islāmic centers and research institutions devoted to Islāmic Studies should establish projects in numerous locations for translating the major books in every discipline of Islāmic Studies so that they may be made available to researchers, particularly those books that have resolved many of the *aḥādīth* whose meanings are problematic. At the least, summarized versions of those works should be translated into other languages, particularly the English language as it is the most widely spoken language in present day and the Urdu

---

<sup>1</sup> al-Khaṭīb al-Baghdādī, *al-Faqīh wa-al-mutafaqqih* (2/163-164)

- and Hindi languages, as the innovation of *Ḥadīth* rejection is particularly widespread in the Indian subcontinent.
- (G) We The dispute between the proponents of *Ḥadīth* and its rejecters should be based on proof and evidence, not on excommunication, insults and accusations.
- (H) Those responsible for Western research institutions that produce strategic studies for political policy – for the sake of objectivity – should refer to the perspective of Muslim scholars and listen to the opinions attributed to them and about the rejection of the *Ḥadīth* of their prophet.

## List of appendices

## Appendix I

Legal (*Shar`i*) definitions of *Nabi*

These are some of the definitions of *nabi* mentioned by scholars. The purpose of mentioning them here is so that the reader can see that, along with defining the parameters for a *nabi*, some of them have mentioned some of the characteristics necessary for prophets, such as being free of repulsive characteristics and infallibility (*al-`iṣmah*), and this is the point relevant to this study.

The following are some of those definitions:

- i. "Human being, male, inspired with a law (*shar`*), irrespective of whether he is ordered to proclaim it." [*Ulaysh, Minaḥ al-Jalīl* (9.228)] Here he has mentioned three requirements. He must be: human, male not female, and he must be inspired with a law (*shar`*). He places no qualification on the word *shar`*, hence it encompasses both a new law which abrogates a previous or an established law. He then clarifies that he is not commanded to proclaim it, hence it is not a requirement of Prophethood that a prophet be ordered to proclaim it. A similar definition of *nabi* is the following: "human being, inspired with a new or established law." [*Al-Buqā`ī, Naẓm al-Durar* (5.373)] A similar, more succinct definition is "one who has received a law." [*Al-Mubārakpūrī, Tuḥfah al-Aḥwadhī* (6.455); *al-Shawkānī, Nayl al-Awṭār*]
- ii. "One sent to renew or affirm a law." [*Tuḥfah al-Aḥwadhī* (6.455), *Nayl al-Awṭār* (1.14)]. This indicates that a prophet is one who is sent to renew or affirm a law, and not necessarily one who is sent a new law, such as the Prophets of the Children of Israel that were in the time period between Moses and Jesus, peace be upon them. [*Al-Alūsī, Rūḥ al-Ma`ānī* (17.173)]
- iii. "A human being, male, free, from the Children of Ādam, free from any natural qualities that are repulsive, he is inspired with a law that is implemented." [*Ḥashiyahs of Qalyūbī and `Umayrah* (1.7)] This mentions some requirements additional to those that have preceded: being from the Children of Ādam, being a free man, and freedom from characteristics that are repulsive. Here, he has clarified the objective of Prophethood is one is not ordered to convey, and that is to implement the law. Therefore, even if a prophet is not ordered to convey a law, he is ordered to implement that which is revealed to him. Similar to this is the statement that a prophet is "a human being, male, free, sound of body from that which is ordinarily repulsive such as blindness or leprosy (*baraṣ*), he is inspired with a law, irrespective of whether he is ordered to proclaim it." [*Al-Ramlī, Nihāyah al-Muḥtāj* (1.92)] This adds the requirement of being sound from qualities which are ordinarily repulsive. Another statement similar to this is that a prophet is "a human being, free, male, from the Children of Ādam, free of qualities that are naturally repulsive, and free from having a base father or shameless mother. He is inspired with a law, although he is not ordered to proclaim it." [*Ḥāshiyah al-Bujayrmī* (1.128); *al-Shirbīnī, al-Iqnā`* (1.8)] This adds the requirement of not having a base father or shameless mother.
- iv. "One sent to the Creation with revelation to proclaim the revelation he is inspired with." [*Tuḥfah al-Aḥwadhī* (6.455); *Nayl al-Awṭār* (1.14)] This definition demonstrate that a prophet may be required to proclaim that which is revealed to him.

- v. "One who receives revelation only for the purpose of implementation." [Al-Suyūṭī, *al-Tadrīb* (2.122)] For him, this is in contrast to the messenger (*rasūl*), for he is one who receives revelation in order to proclaim.
- vi. "One who has no book" or "one who has no book nor abrogation." Both opinions have been mentioned by al-Alūsī in *Rūḥ al-Ma`ānī* (17.173) in contrast to the definition of messenger (*rasūl*). What is meant is that the prophet is one who receives revelation, but without a book; if he has a book, then he is a messenger. Or, he is one who receives revelation without a book and without abrogating the law (*sharī`ah*) of those before him; if he does abrogate overall, then he is a messenger.
- vii. "One who receives revelation by an angel, or is inspired in the heart, or alerted by a true dream (*ru`yā ṣāliḥah*)." These are the definitions of al-Jurjānī, and for him, this contrasts with the messenger, for he is the one who receives revelation by medium of Gabriel, in particular, bringing a book down from Allāh; this is also the chosen view of al-Baghawī in his *Tafsīr* (3.293). He states about the messenger, "He is the one to whom Gabriel brings revelation (*waḥī*) in plain sight, whereas the prophet is the one whose Prophethood is from inspiration (*ilhām*) or dreams (*manām*)." Al-Qurṭubī indicates in his *Tafsīr* (12.80) that this is the opinion of al-Farrā'. His statement "by an angel" means by the medium of an angel. It is as if by mentioning the word angel unrestrictedly, he meant Gabriel, peace be upon him, or other than him. This definition only takes into account the type of revelation (*waḥī*) by which the prophet receives *naba'* from his Lord, Mighty and Majestic. Al-Alūsī (17.173) has deemed this the strangest of all opinions as it dictates that some of the Prophets would have not received any revelation except by way of dreams (*manām*), and this is farfetched. He states, "Such a claim cannot be put forward merely based on speculation (*ra'i*)."
- viii. "Anyone to whom revelation (*waḥī*) is sent down from Allāh, the Most High, upon the tongue of one of the angles, and he is aided by some type of miracle (*karāmah*) that defies convention." [ibn Ṭāhir al-Baghdādī, *Al-Farq Bayn al-Firaq* (p. 332)] Here, he has mentioned a new requirement: the prophet is someone who is aided by a miracle (*karāmah*) that defies convention, meaning by that a *mu`jizah*. Furthermore, he restricts the revelation to that which is by the medium of an angel.
- ix. "Free; male; from the Children of Ādam; free of repulsive qualities; *ma`ṣūm* (infallible, guarded), even from minor sins committed out of forgetfulness before Prophethood and from every vice; the most perfect of all his contemporaries except for the messengers. He is chosen by Allāh from amongst His Slaves; by His will, he is singled out for it as a grant and a mercy from Him; and He reveals to him a law (*shar`*)." [Abū al-Baqā', *al-Kullīyyāt* (1.900)] This adds to what has preceded the requirements of infallibility (*al-`iṣmah*), superiority to all other contemporaries with the exception of messengers, selection by Allāh, and being singled out by Him.

## Appendix II The prophet's gender

The first opinion among scholars is that Allāh has only sent revelation to men. This is the opinion of the majority of the scholars. The proponents of this view have mentioned number of evidences from the Qur'ān for their opinion. Allāh states:

**“And We sent not before you except men (*rijāl*)” [12:109; 16:43]**

They say that this means only men, and not women, are appointed as prophets. This understanding of the verse has been attributed to ibn `Abbās as mentioned by al-Alūsī in *Rūḥ al-Ma`ānī* (13.67).

Another evidence they rely upon is that when Allāh mentions Mary, peace be upon her, in the Qur'ān, He describes her as a *ṣiddīqah*, not a prophetess (*nabīyyah*):

**“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a *ṣiddīqah*.” [5:75]**

As for the usage of the word *waḥī* concerning the mother of Moses, peace be upon them, in the verse:

**“And We inspired (*Awḥaynā*) to the mother of Moses” [28:7]**

They consider it to simply refer to *ilhām*, not *inbā'*, as Allāh said concerning the Disciples of Jesus:

**“And [remember] when I inspired to the disciples” [5:111]**

For that reason, Imām al-Rāzī states in his *Tafsīr* (22.45), “The majority are in agreement that the mother of Moses, peace be upon him, was not one of the Prophets or Messengers. Therefore, it is not possible that *waḥī* as mentioned here could mean the *waḥī* which is conveyed to the Prophets.”

The proponents of the second opinion do not consider Prophethood an impossibility for women. Of the most prominent supporters of this view is:

- Al-Ash`arī, as mentioned by ibn Ḥajar in *Fath al-Bārī* (6.447)
- Ibn Ḥazm, Chapter of Women's Prophethood, *al-Faṣl Fī al-Milal* (5.12)
- Al-Qurṭubī, in his *Tafsīr* (4.83)
- And ibn Ḥajar himself (6.447).

The supporters of this view have relied upon a number of evidences, the most important of which are:

- i. The first evidence is that the “sending” (*irsāl*) mentioned in the first verse refers to sending a messenger (*irsāl al-rasūl*) as evidenced by the word “We sent” (*arsalnā*). For that reason, ibn Ḥazm states in *al-Faṣl Fī al-Milal* (5.12), “No one has claimed that Allāh sent (*arsala*) a woman. The discussion is concerning

Prophethood, not Messengership (*Risālah*)." Even if it refers to sending a prophet, then Allāh has also mentioned *irsāl* concerning Mary, peace be upon her:

**"Then We sent to her Our Spirit."** [19:17]

- ii. The Qur'ān has mentioned that Allāh sent angels to women and conveyed to them true *waḥī* from Allāh. They gave glad tidings to the mother of Isaac of Isaac's birth. Allāh says:

**"And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob. She said, 'Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!' They said, 'Are you amazed at the decree of Allāh? May the mercy of Allāh and His blessings be upon you, people of the house.'" [11:71-73]**

This is an address from the angels directed at the mother of Isaac from Allāh to give her glad tidings of Isaac, then Jacob. Then, they said to her, "Are you amazed at the decree of Allāh?" Such an address from an angel could not ever be directed to a non-prophet.

- iii. The third evidence is that the Qur'ān used the word *irsāl* with respect to Mary, peace be upon her, as in the verse:

**"Then We sent to her Our Spirit."** [19:17]

We find that He sent Gabriel to Mary, the mother of Jesus, upon them be peace, addressing them. He said to her:

**"He said, 'I am only the messenger of your Lord to give you [news of] a righteous son.'" [19:19]**

Hence, this is a legitimate Prophethood with a legitimate revelation and message from Allāh to her. Furthermore, Zakarīyyā, peace be upon him, used to find provisions with her from Allāh and it was as a result of this that he began to hope for a noble child. Additionally, Allāh has devoted an entire *sūrah* of the Qur'ān which He entitled *Sūrah al-Anbiyā'* in which He did not mention anyone other than the Prophets. Yet, in spite of that, He makes mention of Mary, peace be upon her, in this *sūrah* when He states:

**"And [mention] the one who guarded her chastity, so We blew into her [garment] through Our Spirit [Gabriel], and We made her and her son a sign for the worlds." [21:19]**

In *Sūrah Maryam*, Allāh mentions her and mentions the Prophets, and then He goes on to say:

**"Those were the ones upon whom Allāh bestowed favor from among the prophets..." [19:58]**

This is general and includes her; she cannot be excepted from their company. And the statement of Allāh (AWJ), **“And his mother was a *ṣiddīqah*”** [5:75] is not a barrier to her being a prophetess, for Allāh has said, **“Joseph, O *ṣiddīq*.”** [12:46] In spite of that, he is a prophet and messenger, and this is apparent. Also, He says of Idrīs, **“Indeed, he was a *ṣiddīq* and a prophet.”** [19:56]

- iv. The word *waḥī* is used in respect to the mother of Moses, as mentioned in the verse: **“And We inspired (*Awḥaynā*) to the mother of Moses”** [28:7]

“We find that Allāh inspired the mother of Moses to cast her child in the river and informed her that He shall return him to her, and make him a Prophet that He shall send. This is Prophethood without doubt. By logical reasoning, every person of sound intellect realizes that if she did not trust the Prophethood Allāh granted to her, she would be crazy to cast her child in the river due to a dream that she saw or due to a premonition or feeling she felt in her soul. Therefore, it is established with certainty that the type of *waḥī* she received is the same as the *waḥī* sent to Abraham in his dream to slaughter his son”

This second opinion is a strong opinion. The strongest evidences for it are Allāh’s sending *waḥī* to them and his sending Gabriel to Mary.

## GLOSSARY

<i>`alāmah</i>	sign
<i>`āmm</i>	general
<i>āḥād</i>	singular
<i>āḥād aḥādīth</i>	solitary traditions
<i>aḥādīth Qudsīyyah</i>	divine traditions
<i>ahl al-Uṣūl</i>	legal theorists
<i>akhyār</i>	the best
<i>al-balāgh al-mubīn</i>	clear notification
<i>al-man`</i>	prevention
<i>al-muḥaqqiqīn</i>	adept scholars
<i>al-qadhfi al-rū</i>	projecting into the mind
<i>al-ṣiḥāḥ</i>	authentic reports
<i>amr</i>	command
<i>amīn</i>	is the trustworthy person
<i>asānīd</i>	pl. of <i>Isnād</i>
<i>asbāb al-nuzūl</i>	occasion of revelation
<i>asāmī</i>	responsa of the Ḥadīth masters and narrators' names
<i>āṣim</i>	protector
<i>aṣl</i>	root
<i>āthār</i>	cite reports
<i>āyah</i>	verse
<i>āyāt</i>	pl. verse
<i>ba`th</i>	sending
<i>ba`thah</i>	mission
<i>balāgh</i>	notification
<i>balāghah</i>	sciences of rhetoric
<i>balligh</i>	announce
<i>bashar</i>	human beings
<i>bātil</i>	false
<i>bayān</i>	a clarification
<i>bayān `amālī</i>	practical clarification
<i>bayān al-alfāz</i>	clarification of its words
<i>bayān al-taqrīr</i>	clarification by affirmation
<i>bayān nabawī</i>	prophetic clarification
<i>bayt al-māl</i>	public treasury
<i>bayyinah</i>	clear proof
<i>bayyināt</i>	pl. <i>bayyinah</i>
<i>bid`</i>	three to nine
<i>ḍa`if</i>	weak
<i>ḍabt</i>	precision retention
<i>dalāl</i>	error misguidance
<i>dalālah</i>	indication
<i>dalālah al-iltizām</i>	necessary implication

<i>dalālah al-muṭābaqah</i>	full indication
<i>dalīl</i>	evidence
<i>ḍāll</i>	lost, who is astray
<i>ḍāllīn/ ḍāllūn</i>	pl. <i>ḍāll</i>
<i>ḍarūrah</i>	necessity
<i>ḍarūrīyyāt</i>	essentials
<i>dhakā'</i>	intelligence
<i>ḍu`afā'</i>	weak narrators
<i>faṣl</i>	distinct
<i>fard</i>	compulsory
<i>fatāwā</i>	pl. <i>fatwā</i>
<i>fatwā</i>	Legal, religious opinion
<i>fitan</i>	great turmoil, tribulations
<i>ghalabah al-ẓann</i>	speculative knowledge
<i>ghalūl</i>	Stealing from the booty
<i>gharīb</i>	rare, obscure words
<i>ghawāyah</i>	delusion
<i>ḥadd</i>	penalty for adultery
<i>Ḥadīth Nabawī</i>	prophetic traditions
<i>Ḥadīth Qudsī</i>	sacred Ḥadīth
<i>ḥājīyyāt</i>	necessaries
<i>hamm</i>	abstention
<i>ḥaqīqah</i>	literal
<i>haqq</i>	due
<i>ḥaṣr</i>	restriction
<i>ḥawārī</i>	disciple
<i>ḥaythu yutāba`</i>	corroborated
<i>hifz</i>	protection
<i>ḥijāb</i>	veil
<i>ḥujjah</i>	binding proof, legal authority, proof, argument
<i>ḥukm</i>	decision, judgment, authority
<i>ḥurr</i>	free
<i>i`lām</i>	informing
<i>i`rāb al-Qur`ān</i>	declension of the Qur`ān
<i>i`tiqād</i>	doctrine
<i>iblāgh</i>	notification
<i>ifsād</i>	corruption
<i>ihlāl</i>	proclamation of the <i>talbiyyah</i>
<i>ījāz</i>	brevity
<i>ijtināb</i>	avoidance
<i>ikhtiyār</i>	to choose the best
<i>ikrām</i>	honouring
<i>`ilal</i>	hidden deficiencies
<i>ilhām</i>	inspiration
<i>ilm al-farā`īd</i>	science of the rules of inheritance
<i>ilm al-qirā`āt</i>	science of recitations

<i>ilqā' fī al-rū`</i>	casting into the mind
<i>ilṣāq</i>	supplementation
<i>īmā'</i>	a signal
<i>imārah</i>	an administrator or leader
<i>indhār</i>	warning
<i>inshā'</i>	construction
<i>irsāl</i>	to sending
<i>irshād</i>	direction and advice
<i>ishārah</i>	gesture, signal
<i>ishkāl</i>	obscurity
<i>ishtiqāq</i>	derivation
<i>ishtirāk</i>	homonymy
<i>iṣmah</i>	infallibility
<i>isnād</i>	chain of transmission
<i>iṣṭifā'</i>	selection
<i>istighfār</i>	seeking forgiveness
<i>istikhlāṣ</i>	speak about
<i>istinbāt</i>	deduction
<i>istiṣhāb al-ḥāl</i>	presumption of continuity
<i>istithnā'</i>	exception
<i>iṭnāb</i>	detail
<i>ittibā</i>	following
<i>jamī</i>	all
<i>jawāmi' al-kalim</i>	concise speech, most potent speech
<i>jumlah kitāb</i>	un-detailed statement in the Book
<i>katabat al-waḥī</i>	scribes of the revelation
<i>khābar</i>	information
<i>khābar al-wāḥid</i>	single narrator
<i>khafā'</i>	hidden
<i>khafī</i>	unclear text
<i>khaṣā'is</i>	special qualities
<i>khāshyah</i>	fearing Allāh
<i>khāṣṣ</i>	particular, specific
<i>khāṭ'</i>	error
<i>khuluq</i>	manners
<i>khuṭabā'</i>	preachers
<i>kitābah</i>	writing
<i>lafz</i>	composition, pronunciation
<i>lamam</i>	slight sins
<i>Lawḥ al-Mahfūz</i>	Preserved Tablet
<i>li`ān</i>	cursing
<i>maktūb</i>	written
<i>ma`lūm</i>	known
<i>ma`ārīḍ</i>	indirect speech
<i>ma`ṣiyah</i>	disobedience
<i>ma`āṣī</i>	pl. <i>ma`ṣiyah</i>

<i>ma`šūm</i>	infallible, guarded, safeguarded, protected
<i>ma`šūmūn, ma`šūmīn</i>	pl. <i>ma`šūm</i>
<i>madhkūr</i>	mentioned
<i>mafāsīd</i>	harmful
<i>mafhūm al-muwāfaqah</i>	harmonious inference
<i>maḥabbah</i>	root meaning of love
<i>majāz</i>	metaphorical, figurative
<i>maktūb</i>	something written
<i>manām</i>	dream
<i>mansūkh</i>	abrogated
<i>manṭūq</i>	explicit
<i>manṭūq</i>	textually stated
<i>marfū`</i>	attributed to the Prophet
<i>maṣāliḥ</i>	best interests
<i>maṣāliḥ mursalah</i>	public interest
<i>mawḍū`</i>	fabricated
<i>maytah</i>	dead animal
<i>miḥnah</i>	trial
<i>minhāj</i>	method
<i>mu`āmalāt</i>	social affairs
<i>mu`jiz</i>	inimitable, miraculous
<i>mu`jizah</i>	miracle
<i>mu`jizāt</i>	pl. <i>mu`jizah</i>
<i>mubālaghah</i>	intensiveness
<i>muballigh</i>	conveyer
<i>mubayyin</i>	a clarifier
<i>mubham</i>	ambiguous, unidentified
<i>mubīn</i>	clear
<i>muḍāf</i>	annexed
<i>mufassir</i>	exegete
<i>mufassirīn/ mufassirūn</i>	pl. of <i>mufassir</i>
<i>mufaṣṣal</i>	detailed, well-explained
<i>muftī</i>	deliverer of legal opinions
<i>muhaymin</i>	prevailing
<i>muḥkam</i>	perfected
<i>muḥrim</i>	Someone who has entered into the sacred state of <i>Ḥajj</i> or <i>Umrah</i>
<i>mujmal</i>	undetailed, the brief
<i>mujtahid</i>	independent jurist
<i>mukallaf</i>	responsible adult, individual
<i>mukallafīn/ mukallafūn</i>	pl. <i>mukallaf</i>
<i>mukhlaṣ</i>	chosen, purified
<i>mulḥid</i>	heretical apostate
<i>muqayyad</i>	qualified
<i>mursal</i>	sent
<i>murū`ah</i>	one's honour

<i>Muṣḥaf</i>	The book of Allāh
<i>mushkil</i>	clarifying the difficult declined its difficult
<i>mushtaqqāt</i>	derivatives
<i>mushtarak</i>	homonym
<i>mustahabb</i>	preferable
<i>muṣṭafawn</i>	have selected
<i>mustathnā</i>	excepted
<i>mutāba`āt</i>	follow-up narrations
<i>mutashābih</i>	ambiguous, unspecific
<i>mutashābihāt</i>	pl. <i>mutashābih</i>
<i>mutawātir</i>	multiply narrated
<i>muṭlaq</i>	absolute
<i>nadb</i>	recommendation
<i>nafatha</i>	emitted
<i>nahār</i>	day
<i>nāsikh</i>	abrogating
<i>naṣīḥah</i>	sincere advice
<i>naskh</i>	abrogation
<i>naṣṣ</i>	explicit
<i>nazgh</i>	evil suggestion
<i>niṣāb</i>	The amount of wealth or property one must have before zakāh becomes obligatory
<i>nisyān</i>	forgetfulness
<i>nuqqād</i>	expert ḥadīth critics
<i>nuskhah</i>	large manuscript
<i>nuṭq</i>	vocalization
<i>qabā`</i>	an outer cloak
<i>qabūl</i>	acceptance
<i>qaḍā</i>	legal judgment
<i>qaddarahu</i>	appraised it
<i>qarīnah</i>	circumstantial factor, contextual evidence, evidences, link
<i>qarīnah `aqliyyah</i>	logical evidence
<i>qarā`in</i>	pl. <i>qarīnah</i>
<i>qaṣr</i>	shortening
<i>qaṭ`ī</i>	definite
<i>qaṭ`ī al-dalālah</i>	definitive in meaning
<i>qaṭ`ī al-thubūt</i>	authentic definitively
<i>qayd</i>	qualification
<i>rajul</i>	a man
<i>raḍā`</i>	breast feeding
<i>ru`ī</i>	mind, soul
<i>ru`yāh ṣādiqah</i>	true dream
<i>ruḥ al-Qudus</i>	the Holy Spirit
<i>sā`ah</i>	short time
<i>sababīyyah</i>	causal

ṣafwah	cream
ṣaghā'ir	minor
sahw	inattentiveness
salaf	early generations
ṣalawāt	synagogues
sanad	a chain
sāriq	a thief
sayyi'āt	lesser sins
shar`iyāt	religious texts
sharḥ	commentary
shawāhid	witnessing reports
shurūḥ	pl. of <i>sharḥ</i>
sifārah	missive
siyar	biographies
ṣulḥ	Reconciling between people
Sunnah ghayr tashrī`īyyah	non-legislative Sunnah
Sunnah mutawātirah	mass-transmitted Sunnah
Sunnah tashrī`īyyah	legislative Sunnah
ta`abbud	worship
ta`bīr al-ru'yā	dream interpretation
ta`dīl	significant import, validation
ta`jīz	incapacitation
ta`yīn	specification
ta`dīb	refinement
ta`wīl	certain rationalization, interpretation
ṭabaqāt	generations of narrators
tabdīl	replacement
tābi`	follower, a student of the companions
tābi`īn, tābi`ūn	pl. <i>tābi`</i>
tablīgh	proclamation of the Message
tadabbur	contemplate
tadwīn	codification
tafāsīr	pl. <i>tafsīr</i>
tafṣīl	details
tafsīr	exegesis
tafwīd	delegation
taḥaddī	challenge
ṭahārah	purity
taḥlīl	legalization
taḥrīm	absolute forbiddance, proscription
taḥsīnīyyāt	desirables
takdhīb	rejection
takhfīf	ease of pronunciation
takhṣīṣ	specification, exceptions
taklīf	legal responsibility
talqīn	prompting

<i>tamyīz</i>	discernment
<i>tanzīh</i>	dislike
<i>taqīyah</i>	dissimulation
<i>taqrīr</i>	resolution
<i>taqyīd</i>	qualification
<i>taqyīd al-muṭlaq</i>	qualification of absolute texts
<i>tarāduf</i>	synonymy
<i>targhīb</i>	encouraging good
<i>tarhīb</i>	discouraging evil
<i>tarjīh</i>	giving preference
<i>tark</i>	abstention
<i>tashrīʿ</i>	legislation
<i>taskhīr</i>	subjugation
<i>taṣrīh</i>	explicit language
<i>taswīyah</i>	equation
<i>tawārīkh</i>	dates of narrators
<i>tawātur</i>	mass transmission
<i>tawātur ʿamalī</i>	practice of the masses, continuous widespread practice
<i>tawātur lafzī</i>	word-by-word transmission
<i>tawbah</i>	repentance
<i>tawfīq</i>	divine support
<i>tawqīr</i>	respect
<i>tawhīd</i>	monotheism
<i>tawkīd</i>	emphasis
<i>thiqah</i>	precise, reliable, trustworthy narrator or reporter
<i>thiqāt</i>	pl. <i>thiqah</i>
<i>tibyān</i>	clarification
<i>ṭuhr</i>	purity
<i>tuwaqqir</i>	respect
<i>umūm</i>	generality
<i>uṣūl</i>	fundamentals
<i>uṣūlī</i>	legal theorist, scholar of fundamentals
<i>uṣūlīyyīn/ uṣūlīyyūn</i>	pl. <i>uṣūlī</i>
<i>uswah ḥasanah</i>	an excellent example
<i>wafāh</i>	death
<i>wafayāt</i>	dates of death
<i>waḥī</i>	inspiration, revelation
<i>waḥī al-ilāhī</i>	divine Revelation
<i>waḥī bāṭin</i>	the hidden revelation
<i>waḥī ghayr matlū</i>	non-recited revelation
<i>waḥī jalī</i>	evident revelation (Qurʿān)
<i>waḥī khafī</i>	subtle revelation
<i>waḥī matlū</i>	recited revelation (Qurʿān)
<i>waḥī mujmal</i>	general revelation
<i>waḥī zāhir</i>	apparent revelation (Qurʿān)
<i>wājib</i>	obligatory

<i>wārith</i>	an heir
<i>waṣf</i>	adjective
<i>wāsiṭah</i>	intermediation
<i>wizr</i>	burden
<i>wujūh</i>	various meanings of its words
<i>yaqīn</i>	certain knowledge
<i>ẓāhir</i>	apparent meaning, the apparent
<i>ẓālim</i>	a wrongdoer, transgressor
<i>ẓālimīn/ ẓālimūn</i>	pl. <i>ẓālim</i>
<i>ẓann</i>	estimation, supposition
<i>ẓannī al-dalālah</i>	speculative in meaning
<i>ẓannī al-thubūt</i>	speculative authenticity
<i>ẓihār</i>	Said to a wife by her husband and it means you are to me like my mother
<i>ẓulm</i>	injustice, transgression

## Bibliography

### Arabic Sources

`Abd al-Khāliq, `Abd al-Ghanī. *Ḥujjīyat al-sunnah*. Fīrjīniyā (the U.S. state of Virginia): al-Ma`had al-`Alamī lil-Fikr al-Islāmī (IIIT), 1994.

Abū Dāwūd al-Sijistānī, Sulaymān ibn al-Ash`ath. *Al-Marāsīl*. Edited by: Shu`ib Al-`Arnā`ut. Bayrūt (Beirut): Musaset Al-Risālah, 1988.

\_\_\_\_\_. *Sunan Abī Dāwūd*. Bayrūt (Beirut): Tawzī` al-Maktab al-Islāmī, 1989.

Abū al-Ḥusayn al-Baṣrī, Muḥammad ibn `Alī. *Al-Mu`tamad fī Uṣūl al-Fiqh*. Edited: Khalīl al-Mīs. Bayrūt (Beirut): Dār al-Kutub al-`Ilmīyah, 1983.

Abū Rayyah, Maḥmūd. *Adwā` Alā al-Sunnah al-Muḥammadīyyah*. Al-Qāhirah (Cairo): Dār al-Ma`ārif, n.d.

Abū Shahbah, Muḥammad. *Al-Madkhal li-Dirāsāt al-Qur`ān al-Karīm*. al-Riyad: Dar al-Liwāa li al-Nashir wa al-Tawzī, 1987.

Abū al-Su`ūd, Muḥammad ibn Muḥammad al-`Imādī. *Irshād al-`Aql al-Salīm ilā Mazayā al-Qurān al-Karīm*, also known as; *Tafsīr Abī al-Su`ūd*. Bayrūt (Beirut): Dār Iyḥa al-Turāth al-`Arabī, n.d.

Abū Zahrah, Muḥammad. *Uṣūl al-Fiqh*. al-Qāhirah (Cairo): Dār al-Fikr al-`Arabī, 1957.

Abū Zahw, Muḥammad. *Al-Ḥadīth wa-al-Muḥaddithūn*. al-Qāhirah (Cairo): Maṭba`at Miṣr, 1958.

al-`Adawī, `Alī al-ṣa`īdī. *Ḥāshiyat al-`Adawī `alā Sharḥ Kifāyat al-Ṭālib al-Rabānī*. Edited by: Yūsīd al-Shaīkh Muḥammad al-Baqā`ī. Bayrūt (Beirut): Dār al-Fikr, 1412 a.h.

al-Ahmad Nakrī, `Abd al-Nabī bin `Abd al-Rasūl. *Dustūr al-`Ulamāa*. Bayrūt (Beirut): Dar al-Kutub al-Ilmīyah, 2000.

al-Ājurrī, Muḥammad ibn al-Ḥusayn. *Al-Sharī`ah*. Edited by: `AbdAllah al-Damījī. al-Riyāḍ al-Su`ūdīyah (Kingdom of Saudi Arabia): Dār al-Waṭan, 1999.

al-Albānī, Muḥammad Nāṣir al-Dīn. *Mukhtaṣar al-Shamā'il al-Muḥammadīyah*. al-Mamlakah al-'Arabīyah al-Sa'ūdīyah (Kingdom of Saudi Arabia): Maktabat al-Ma'ārif, 1985.

\_\_\_\_\_. *Takhrīj Aḥadīth Mushkilat al-Faqr wa Kayfa 'Ālajaha al-Islām*. Bayrūt (Beirut): al-Maktab al-Islamī, 1984.

al-Alūsī, Abī al-Fadel Shihāb al-Dīn Maḥmūd. *Rūḥ al-Ma'ānī fī Tafsīr al-Qurān al-'Athīm wa al-Sab' al-Mathānī*, also known as; *Tafsīr al-Alūsī*. Bayrūt (Beirut): Dār Iyḥa al-Turāth al-'Arabī, n.d.

Āl Maḥmoūd, 'Abd Allah bin Zayd. *Sunnat al-Rasūl Shaqīqat al-Qur'ān*. Bayrūt (Beirut): al-Maktabah al-'Asrīyyah, n.d.

'Amīyrah, Shihāb al-Dīn Aḥmad al-Ralsī. *Ḥashiyat 'Amīyrah*. Bayrūt (Beirut): Dār al-Fikr, 1998.

al-Āmidī, 'Alī bin Muḥammad. *Al-Iḥkām fī uṣūl al-aḥkām*. Edited by: Dr. Sayyīd al-Jamīlī. Bayrūt (Beirut): Dār al-Kitāb al-'Arabī, 1404 a.h.

Amin, Ahmad. *Ḍuḥā al-Islam*. al-Qāhira (Cairo): al-Hay'a al-Miṣrīyyah al-'Āmmah lil-Kitāb.

\_\_\_\_\_. *Fajr al-Islam*. Bayrūt (Beirut): Dār al-Kitāb al-'Arabī, 1969.

al-Amīn, al-Amīn al-Ṣādiq. *Mawqif al-Madrasah al-'Aqlīyyah Min al-Sunnah al-Nabawīyyah*. Al-Riyād: Maktabat al-Rushd, 1998.

Anas, Mālik ibn. *Muwaṭṭa' al-Imām Mālik*. Edited by: Muḥammad Fuad 'Abd al-Bāqī. Miṣr (Egypt): Dār Iyḥa al-Turāth al-'Arabī, n.d.

al-Andalusī, Abū Ḥayyān Muḥammad ibn Yūsuf. *Tafsīr al-Baḥr al-Muḥīṭ*. Edited by: 'Adel 'Abd al-Mawjūd and others. Bayrūt (Beirut): Dār al-Kutub al-'Ilmiyah, 2001.

al-Anṣārī, 'Umar ibn 'Alī. *Al-I'lām Bi Fawā'id 'Umdah al-Aḥkām Li 'Abd al-Ghanī al-Maqdisī*. Edited by: 'Abd al-'Azīz al-Mushaiqḥ. Al-Riyād: Dār al-'Aāṣimah, 1997.

al-Aṣbahānī, Abū Nu'aym. *Dalāal al-Nubuwwah*. Edited by: Muḥammad Ḥadād. Al-Riyād: Dār Ṭayba, 1409 a.h.

al-Ashqar, Muḥammad. *Al-Wāḍiḥ fī Uṣūl al-Fiqh*. 'Amman: Dar al-Nafā is, 2004.

\_\_\_\_\_. *Af'āl al-Rasūl*. Bayrūt (Beirut): Muasasat al-Risālah, 1988.

- al-`Askarī, Abū Hilāl al-Ḥasan. *Al-Furūq al-Lughawīyah*. Madīnat Naṣr, al-Qāhirah (Cairo): Dār al-`Ilm wa-al-Thaqāfah, 1998.
- al-`Aṭṭār, Ḥasan. *Ḥāshiyat al-`Aṭṭār `Alā Jam` al-Jawāmi`*. Bayrūt (Beirut): Dar al-Kutub al-`Ilmiyah, 1999.
- al-`Aynī, Badr al-Dīn Maḥmūd. *Umdat al-Qārī*. Bayrūt : Dār Iyḥa al-Turāth al- Islāmī, n.d.
- al-Azharī, Muḥammad. *Tahdhīb al-Lughah*. Edited by: Muḥammad Mur`ib. Bayrūt (Beirut): Dār Iyḥa al-Turāth al-`Arabī, 2001.
- al-`Azīmābādī, Muḥammad Shams al-Ḥaqq. *`Awn al-Ma`būd*, Bayrūt (Beirut): Dār al-Kitāb al-`Ilmiyah, 1995.
- al-Baghawī, al-Ḥusayn. *Ma`ālim al-Tanzīl fī Tafsīr al- Qur`ān*, also known as; *Tafsīr al-Baghawī*. Edited by: Khālīd `Abd al-Raḥmān. Bayrūt (Beirut): Dār al-Mārifah, n.d.
- Bakhsh, Khādīm Ḥusayn Ilāhī. *Al- Qurānīyyūn Wa Shubahātuhum Ḥawal al-Sunnah*. Al-Mamlaka al-`Arabīya al-Su`ūdīya: Dār al-Maktabah al-Ṣadīq, 2000.
- al-Bayḍāwī, `Abd Allāh ibn `Umar. *Anwār al-Tanzīl wa-Asrār al-Ta`wīl*, also known as; *Tafsīr al-Bayḍāwī*. Bayrūt (Beirut): Dār Ṣādir, 2001.
- al-Bāyjūrī, Ibrāhīm bin Muḥammad bin Aḥmad. *Tuḥfat al Murīd`ala Jawharat al- Tawḥīd li al-Laqqānī*, also known as; *Al-ḥāshiyah `ala al-Jawharah*. Edited by: Alī Jumā. al-Qāhira (Cairo): Dār al-Salām, 2002.
- al- Bayrūtī, Muḥammad ibn Darwīsh. *Asnā al- Maṭālib fī Aḥādīth Mukhtalifat al-Marātib*. Edited by: Muṣṭafā Aṭṭā. Bayrūt (Beirut): Dār al- Kutub al-`lmiyah, 1997.
- al-Bazdawī, `Alī ibn Muḥammad. *Uṣūl al-Dīn*. al-Qāhirah (Cairo): al-Maktabah al-Azharīyah lil-Turāth, 2003.
- al-Biqā`ā, Burhān al- Dīn Abī al- Hasan Ibrāhīm bin Umar. *Naẓm al- Durar fī Tanāsub al-`Āyāt wa al-Suwar*. Bayrūt (Beirut): Dār al- Kutub al-`lmiyah, 2003.
- al-Bujayrimī, Sulaymān. *Ḥāshiyat al-Bujayrimī `alā Sharḥ Manhaj al-Ṭullāb*. Diyār Bakr, Turkiyā (Turkey): al-Maktabah al-Islāmīyah, 1975.
- al-Bukhārī, `Abd al-`Azīz ibn Aḥmad. *Kashf al-Asrār `an Uṣūl Fakhr al-Islām al-Bazdawī*. Edited by: `Abd Allah `Umar. Bayrūt (Beirut): Dār al- Kutub al-`lmiyah, 1997.
- al-Bukhārī, Muḥammad ibn Ibrāhīm ibn Ismā`īl. *Al- Jamī` al-Musnad al- Ṣaḥīḥ al- Mukhtaṣar*. also known as; *Ṣaḥīḥ al-Bukhārī*. Edited by: Muṣṭafā Dīb al- Bugha. Bayrūt (Beirut): Dār Ibn Kathīr, 1987.

- al-Būṭī, Muḥammad Sa`īd Ramaḍān. *Kubrā al-Yaqīnīyāt al-Kawnīyah*. Bayrūt (Beirut): Dār al-Fikr, 1997.
- al-Dardīrī, Aḥmad ibn Muḥammad. *Sharḥ al-Kharīdah al-Bahīyah fī `ilm al-Tawḥīd*. n.p., 1423 a.h.
- al-Dārimī, `Abd Allāh ibn `Abd al-Raḥmān. *Sunan al-Dārimī*. Edited by: Fawāz Zamirī and others. Bayrūt (Beirut): Dār al-Kitāb al-`Arabī, 1987.
- al- Dāwūdī, Ṣafwān `Adnān. *Al-Lubāb fī Uṣūl al-Fiqh*. Dimashq (Damascus): Dār al-Qalam, 1999.
- al-Dahlawī, Walī Allāh. *Hujjat Allāh al-Bālighah*. al-Riyāḍ: Maktabat al-Kawthar, 1999.
- al-Dimyāṭī, Abū Bakr ibn al-Sayyed Muḥammad Shaṭṭā. *Ḥāshiyat I`ānat al-Ṭālibīn*. Bayrūt (Beirut): Dār al-Kutub al-`Ilmīyah, 1995.
- Drāz, Muḥammad `Abd Allāh. *Al-Naba' al-`Azīm*. al- Riyad: Dār Ṭaybah, 1997.
- al-Fīrūzābādī, Muḥammad. *Baṣā'ir Dhawī al-Tamyīz fī Laṭā'if al-Kitāb al-`Aziz*. Bayrūt (Beirut): al- Maktaba al-`Ilmīyah, n.d.
- Fayḍullāh, Fawzī. *Al-Ijtihād fī al-Sharī`ah al-Islāmiyyah*. al-Kuwait (Kuwait): Dār al- Turāth, 1984.
- al-Ghazzālī, Abū Ḥāmid Muḥammad ibn Muḥammad. *Al-Mustaṣfā min `ilm al-Uṣūl*. Edited by: Muḥammad Abd al-Shafī. Bayrūt (Beirut): Dar al-Kutub al-`Ilmiyah, 1413 a.h.
- . *Iḥyā' Ulūm al-Dīn*. Bayrūt (Beirut): Dār al-Mārifah, 1993.
- al-Ḥafnawī, Muḥammad Ibrāhīm. *Dirāsāt Uṣūliyyah fī al-Sunnah al- Nabawīyyah*. Al-Manṣurah: Dār al-wafā, 1991.
- al-Ḥumaidī, Muḥammad bin Futūḥ bin `Abd Allah. *Tafsīr Gharīb Mā Fī al-Ṣaḥīḥayn al-Bukhārī wa Muslim*. Edited by: Dr. Zubaydah Muḥammad bin `Abd al-`Azīz. Miṣr (Egypt): n.p., 1995.
- Ibn Abī al- `Iz, Alī ibn Muḥammad al-Ḥanafī. *Sharḥ al-`Aqidah al-Ṭaḥāwiyyah*. Bayrūt (Beirut): al- Maktab al- Islāmī, 1391 a.h.
- Ibn `Abd al-Wahhāb, Sulayymān ibn `Abd Allah ibn Muḥammad. *Taysīr al- `Azīz al- Ḥamīd fī Sharḥ Kitāb al- Tawḥīd*. Edited by: Muḥammad Ayman al-Shabrawī. Bayrūt (Beirut): `ālam al- Kitāb, 1999.
- Ibn Amīr Ḥājj, Muḥammad. *Al-Taqrīr wa al-Taḥbīr fī Sharḥ Kitāb al- Tahrīr*. Bayrūt (Beirut): Dār al- Fikir, 1996.

Ibn `Ashūr, Muḥammad al-Ṭāhir. *Tafsīr al-Taḥrīr wa-al-Tanwīr*. Tūnis: Dār al- Tūsiyah li al-Nashir, 1984.

Ibn Baṭṭāl, `Alī ibn Khalaf. *Sharḥ Ṣaḥīḥ al-Bukhārī*. al-Riyāḍ: Maktabat al-Rushd, 2003.

Ibn Durayd, Muḥammad. *Kitāb Jamharat al-Lughah*. Edited by: Ramzī Bā`albakī. Bayrūt (Beirut): Dār al-`ilm lil-Malāyīn, 1987.

Ibn Ḥajar al-`Asqalānī, Aḥmad ibn `Alī. *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*. Edited by: Muḥammad `Abd al-Bāqī & Muḥib al-Dīn al-Khatīb. Bayrūt (Beirut): Dar al-Mā`rifah, 1379 a.h.

----- . *Hady al-Sārī Muqadimat Fath al-Bārī Sarḥ Ṣaḥīḥ al-Būkhārī*. Edited by: Muḥammad `Abd al-Bāqī & Muḥib al-Dīn al-Khatīb. Bayrūt (Beirut): Dar al-Mā`rifah, 1379 a.h.

Ibn Ḥajar al-Haitamī, Aḥmad ibn Muḥammad. *Tuḥfat al Muḥtaaj bi Sharḥ al- Minhaj*. Miṣr (Egypt): al-Maktabah al- Tijarriyah, n.d.

Ibn Ḥanbal, Aḥmad ibn Muḥammad. *Al-Musnad*. Bayrūt (Beirut): Dār al-Fikr, 1991.

Ibn Ḥazm, `Alī. *Al-Faṣl fī al-Mīlāl wa-al-Ahwā' wa-al-Niḥāl*. Jiddah: Sharikat Maktabāt `Ukāz, 1982.

----- . *Al-Iḥkām fī Uṣūl al-Aḥkām*. al-Qāhirah (Cairo): Maktabat `Aṭif, 1978.

Ibn Hishām, `Abd al-Malik. *Al-Sīrah al-Nabawīyyah*. al-Qāhirah (Cairo): Dār al-Kitāb al-Miṣrī, 1980.

Ibn al-Jawzī, Abū al-Faraj `Abd al- Raḥmān bin `Alī. *Nuzhat al-`Uyūn al-Nawāzīr fī `ilm al-Wujūh wa-al-Nazā'ir*. Edited by: Muḥammad al- Rāḍī. Bayrūt (Beirut): Mu`assasat al-Risālah, 1984.

----- . *Zād al-Masīr fī `ilm al-Tafsīr*. Bayrūt (Beirut): Dār al-Kutub al-`ilmīyah, 1994.

Ibn Jamā`ah, Muḥammad ibn Ibrahīm. *Al-Manhal al-Rawīy fī Mukhtaṣar `Ulūm al-Ḥadīth al-Nabawī*. Bayrūt (Beirut), Lubnān: Dār al-Kutub al-`ilmīyah, 1990.

Ibn Kathīr, Ismā`īl ibn `Umar. *Faḍā'il al-Qur'ān*. Bayrūt (Beirut): Dār al-Andalus lil-ṭibā`ah wa-al-Nashr, 1966.

----- . *Tafsīr al- Qur'ān al-`Azīm*, also known as; *Tafsīr ibn Kathīr*. Bayrūt (Beirut): Dār al- Fikir, 1401 a.h.

Ibn Mājah al-Qazwīnī, Abī `Abd Allāh Muḥammad ibn Yazīd. *Sunan Ibn Mājah*. Edited by: Muḥammad `Abd al-Bāqī. Bayrūt (Beirut): Dār al-Fikr, 1972.

- Ibn Manzūr, Muḥammad. *Lisān al-`Arab*. Bayrūt (Beirut): Dār Iḥyā' al-Turāth al-`Arabī, 1988.
- Ibn al-Najjār, Taqī al-Dīn Muḥammad ibn Aḥmad. *Sharḥ al-Kawkab al-Munīr al-Musammá bi-Mukhtaṣar al-Taḥrīr*. al-Riyāḍ: Maktabat al-`Ubaykān, 1993.
- Ibn al-Qayyim al-Jawzīyah, Abū `Abd Allāh Shams al-Dīn Muḥammad ibn Abī Bakr. *Zād al-Ma`ād fī Hady Khayr al-`Ibād*. Edited by: Shu`aib al-`Ar`anūṭ. Bayrūt (Beirut): Mu`assasat al-Risālah, 1986.
- . *Al-Ṭibb al-Nabawī*. Edited by: `Abd al-Ghanī `Abd al-Khāiq. Bayrūt (Beirut): Dār al- Fikir, n.d.
- . *Al-Tibyān fi Aqsām al- Qur`ān*. Bayrūt (Beirut): Dār al- Fikir, n.d.
- Ibn Rajab al-Ḥanbalī, `Abd al-Raḥman ibn Aḥmad. *Istinshāq Nasīm al-Uns min Nafaḥāt Riyād al-Quds*. Edited by: Majdī Qāsim. Baṭanṭā: Dār al-Saḥābah lil Turāth, 1990.
- Ibn Sīdah, `Alī. *Kitāb al-Mukhaṣṣaṣ*. Bayrūt (Beirut): al-Maktab al-Tijārī li-Ṭibā`ah wa-al-Tawzī` wa-al-Nashr, 1965.
- Ibn Ṭāhir al-Baghdādī, `Abd al-Qāhir bin Muḥammad. *Al-Farq Bayna al-Firaq wa Bayān al-Firqa al-Nājiyah*. Bayrūt (Beirut): Dār al- Āfāq al- Jadīdah, 1977.
- Ibn Taymīyah, Taqiyy al- Dīn Aḥmad ibn `Abd al- ḥalīm. *Al-Jawāb al-Ṣaḥīḥ li-Man Baddala Dīn al-Maṣīḥ*. Edited by: `Alī al- Madanī. Miṣr (Egypt): Maṭbà`at al- Madanī.
- . *Kitāb Nubuwwāt*. al- Qāirah: al- Maktabah al- Salafīyah, 1386 a.h.
- . *Majmū` al-Fatāwā*. Edited by: `Abd al- Raḥmān al- Najdī. al-Su`udeyyah (Saudi): Maktabat ibn Tayyimiyyah, n.d.
- Ibn `Uthaymīn, Muḥammad Ṣāliḥ bin. *Al-Qawl al-Mufīd `alá Kitāb al-Tawḥīd*. al-Riyāḍ, al-Mamlakah al-`Arabīyah al-Sa`ūdīyah (Kingdom of Saudia Arabia): Dār al-`Aṣimah, 1995.
- al-Ījī, `Aḍud al-Dīn `Abd al-Raḥmān ibn Aḥmad. *Kitāb al-Mawāqif*. Bayrūt (Beirut): Dār al-Jīl, 1997.
- al-Ishbīlī, Aḥmad ibn Faraj al-Lakhmī. *Mukhtaṣar Khilāfiyāt al-Bayhaqī*. Edited by: Thīb `Abd al-Karīm `Aqil. al-Riyāḍ: Maktabat al-Rushd, 1997.
- `Itr, Nūr al-Dīn. *Manhaj al-Naqd fī `Ulūm al-Ḥādīth*. Dimashq (Damascus): Dar al- Fikir 1981.

- al-Jaṣṣāṣ, Aḥmad ibn `Alī. *Uṣūl al-Fiqh al-Musammá bi-al-Fuṣūl fī al-Uṣūl*. Kuwait: Wizārat al-Awqāf wa-al-Shu`ūn al-Islāmīyah, al-Idārah al-`Ammah lil-Iftā' wa-al-Buḥūth al-Shar`īyah, 1994.
- al-Jazā'irī, Ṭāhir. *Tawjīh al-Nazar ilā Uṣūl al-Athar*. Edited by: `Abd al-Fatāḥ `Abū Ghuddah. Ḥalab (Aleppo): Maktabat al- Maṭbū`at al- Islāmīyah, 1995.
- al-Jurjānī, `Alī ibn Muḥammad, al-Sayyid al-Sharīf. *Al-Ta`rīfāt*. Edited by: Ibrāhīm al-`Abyārī. Bayrūt (Beirut): Dār al- Kitāb al-`Arabī, 1405 a.h.
- al-Kafawī, Abū al-Baqā' Ayyūb ibn Mūsā. *Kitab al-Kullīyyāṭ*. Edited by: `Adnān Darwīsh and Muḥammad Al-Miṣri. Bayrūt (Beirut): Muasaset Al-Risālah, 1998.
- al-Kashmīrī, Muḥammad Anwarshāh ibn Mu`azzamshāh. *Al-Taṣrīḥ Bimā Tawātara fī Nuzūl al-Masīḥ*. Edited by: `Abd al- Fatāḥ Abu Ghuddah. Ḥalab (Aleppo): Maktab al- Maṭbū`at al- Islāmīyah, 1982.
- al-Kattānī, Muḥammad ibn Ja`far. *Naẓm al-Mutanāthir min al-Ḥadīth al-Mutawātir*. Miṣr (Egypt): Dār al-Kutub al-Salafīyah, 1983.
- al-Khādimī, Muḥammad ibn Muṣṭafā. *Barīqah Maḥmūdīyah fī Sharḥ Ṭrikah Muḥammadiyah wa Shria`ah Nabawīyyah fī Sīrah Aḥmadiyyah*. al- Qāhirah (Cairo): Muṣṭafah al- Bābī al- Ḥalabī, 1998.
- al-Kharāshī , Muḥammad ibn `Abd Allāh. *Sharḥ Mukhtaṣar Khalīl*. Bayrūt (Beirut): Dār Ṣādir 1975.
- al-Khaṭīb al-Baghdādī, Abū Bakr Aḥmad ibn `Alī. *Al-Faqīh wa-al-mutafaqqih*. al-Dammām: Dār Ibn al-Jawzī, 1996.
- Khaṭīr, Mulla. *Shubuhāt Ḥawl as-Sunnah wa Daḥḍuhā*. Jaddah: Dār al- Kutub al-`Ilmīyah.
- al-Khāzin, `Alā al- Dīn `Alī bin Muḥammad bin Ibrāhīm al-Baghdādī. *Lubāb al-Tawīl fī Ma`ānī al- Tanzīl*, also known as; *Tafsīr al-Khāzin*. Bayrūt (Beirut): Dār al-Fikir, 1979.
- al-Maghribī, Muḥammad. *Mawāhib al-Jalīl li-sharḥ Mukhtaṣar Khalīl*. Ṭarābulus. Bayrūt (Beirut): Dār al-Fikir, 1398 a.h.
- al-Maḥallī, Jalāl al-Dīn. *Tafsīr al-Jalālayn lil-Imāmayn*. Bayrūt (Beirut): Maktabat Lubnān Nāshirūn, 2000.
- al-Manāwī, `Abd al-Ra'ūf ibn Tāj al-`Ārifīn. *Al- Ta`arīf*. Bayrūt (Beirut): Dār al- Fikir, 1410 a.h.

- al-Marwazī, Muḥammed ibn Naṣr. *Al-Sunnah*. Edited by: Salem al- Salafī. Bayrūt (Beirut): Mu'assasat al-Kutub al-Thaqāfiyah, 1408 a.h.
- al- Maṭ`anī, `Abd al- `Aẓīm. *Al- Shubuhāt al- Thalāthūn al-Muthāra li Inkār al-Sunnah al- Nabawīyyah*. al-Qāhira (Cairo): Maktabat Wahbah, 1999.
- al-Māwardī, `Alī. *Al-Nukat wa-al-`Uyūn*, also known as; *Tafsīr al-Māwardī*. Bayrūt (Beirut): Dār al-Kutub al-`Ilmiyah, 1992.
- al-Maydānī, `Abd al-Raḥmān Ḥabannakah. *Al-`Aqīdah al-Islāmīyah wa-Ususuhā*. Dimashq (Damascus): Dār al-Qalam, 1979.
- al-Mu`allimī, `Abd al-Raḥmān ibn Yaḥyá. *Al-Anwār al-Kāshifah Limā fi Kitāb Aḍwā' `Alā al-Sunnah min al-Zalal wa al-Taḍlīl wa al-Mujazafa*. n.p . n.d.
- al-Mubārakfūrī, Muḥammad `Abd al-Raḥmān ibn `Abd al-Raḥīm. *Tuḥfat al-Aḥwadhī bi-Sharḥ Jāmi` al-Tirmidhī*. Bayrūt (Beirut): Dār al- Kutub al-`Ilmiyah, n.d.
- Murtaḍá al-Zabīdī, Muḥammad ibn Muḥammad. *Tāj al-`Arūs Min Jawāhir al-Qāmūs*. al-Kuwayt: Maṭba`at Ḥukūmat al-Kuwayt, 1965.
- Muslim, ibn al-Ḥajjāj al-Qushayrī. *Ṣaḥīḥ Muslim*. Edited by: Muḥammad `Abd al-Bāqī. Bayrūt (Beirut): Dār Iḥya al- Turāth al-`Arabī, n.d.
- Muṣṭafa, Ibrāhīm, et al. *Al-Mu`jam al-Wasīṭ*. Edited by: Majma` al- Lughā al-`Arabīyyah. Dār al- Da`wa, n.d.
- al- Nadwi, Syed Sulaiman. *Taḥqīq ma`ná al-Sunnah wa-Bayān al-Ḥājah Ilayhā*. n.p., 1974.
- al- Namlah, `Abd al-Karīm ibn `Alī ibn Muḥammad. *Al-Muhadhdhab fi `ilm Uṣūl al-Fiqh al-Muqāran*. al-Riyāḍ: Maktabat al-Rushd, 1999.
- al-Nasafī, Abu al-Barakāt `Abd Allāh bin Aḥmad. *Madārek al- Tanzīl wa Ḥaqa'eq al- Ta`wīl*. n.p, n.d.
- al-Nasā'ī, Aḥmad ibn Shu`ayb. *Sunan al-Nasā'ī*. Edited by: `Abd al- Fatāḥ Abū Ghudah. Bayrūt (Beirut), Lubnān: Dār al-Ma`rifah, 1991.
- al-Nawawī, Abu Zakareyyeh Yaḥya ibn Sharaf. *Sharḥ Ṣaḥīḥ Muslim*. Bayrūt (Beirut): Dār Iyḥa al- Turāth al-`Arabī, 1392 a.h.

- Nimr, `Abd al-Mun`im. *Al-Sunnah wa-al-Tashrī`*. al-Qāhirah (Cairo): Dār al-Kutub al-Islāmīyah, 1985.
- al-Qādī `Abd al-Jabbār, ibn Aḥmad. *Sharḥ al-Uṣūl al-Khamsah*. Edited by: `Abd al-Karīm` Uthmān. al-Qāhirah (Cairo): Maktabat Wahbah, 1996.
- al-Qādī `Iyāḍ, ibn Mūsá. *Al-Shifā bi Tārīf Ḥuqūq al-Muṣṭafā*. Edited by: Alī Al-Bagāwi. Bayrūt (Beirut): Dār al-Kitāb al-`Arabī, 1984.
- . *Tartīb al-madārik wa-taqrīb al-masālik li- ma`rifat a`lām madhhab Mālik*. Bayrūt (Beirut): Maktabat al-Ḥayāh, 1967.
- al-Qalyūbī, Shihāb al-Dīn Aḥmad. *Ḥashiyat al-Qalyūbī `alā Sharḥ Jalāl al-Dīn al-Maḥalī `alā Minhāj al-Ṭālibīn*. Bayrūt (Beirut): Dār al-Fikir, 1998.
- al-Qaraḍāwī, Yūsuf. *Kayfa Nata`āmal ma` al Qurān al- `Aẓīm*. al-Qāhira (Cairo): Dār al-Shurūq, 2000.
- . *Kayfa Nata`āmal ma` al-Sunnah al-Nabawīyyah*. Fīrjīniyā (the U.S. state of Virginia): al-Ma`had al-`Alamī lil-Fikr al-Islāmī (IIIT), 1993.
- . *Al-Marjī`īyyah al-Ūlā Li'l-Kitāb wa'l-Sunnah*. al-Qāhirah (Cairo): Maktabat Wahbah, 1992.
- al-Qarāfī, Aḥmad ibn Idrīs, d. 1285. *al-Furūq or: Anwār al-Burūq fī Anwā` al-Furūq*. al-Qāhirah (Cairo): Dār al-Salām, 2001.
- al-Qārī, `Alī ibn Sulṭān Muḥammad. *Mirqāt al-Mafātīḥ: Sharḥ Mishkāt al-Maṣābīḥ*. al-Maktabah al-Islāmīyah, 1974.
- al-Qāsimī, Muḥammad Jamāl al-Dīn. *Qawā`id al-Taḥdīth min Funūn Muṣṭalaḥ al-Ḥadīth* Bayrūt (Beirut): Dār al-Kutub al-`Ilmīyah, 1979.
- al-Qāsimī, Muḥammad Ṭayyib. *Sīlat al-Qurān bil Sunnah*. Bayrūt (Beirut): al-Maktabah al-`Aṣriyyah, 1400 a.h.
- al-Qayrawānī, `Abd Allāh ibn Abd al-Raḥmān Ibn Abī Zayd. *Hashiyat al-`Adawi*. Edited by: Yūsif al-Baqāi. Bayrūt (Beirut): Dar al-Fikir, 1412.
- Al-Qurṭubī, Muḥammad ibn Aḥmad al-Ansārī. *Al-Jāmi` li- Aḥkām al-Qurān*, also known as; *Tafsīr al-Qurṭubī*. al-Qāhira (Cairo): Dār al-Sha`ib, n.d.
- Quṭb, Sayyid. *Fī Zilāl al-Qur`ān*. al-Qāhira (Cairo): Dār al-Shurūq.

- al- Rāghib al- Asfahānī, Abū al-Qāsim al- Ḥussien bin Muḥammad. *Al- Mufradāt Fī Gharīb al- Qur'ān*. Edited by: Muḥammad Sayed Kaylānī. Lubnān (Lebanon): Dār al- Ma`rifa, n.d.
- al-Ramlī, Muḥammad. *Nihāyat al-Muḥtāj ilá Sharḥ al-Minhāj*. Bayrūt (Beirut): Dār al-Fikir lil Ṭibā`a, 1984.
- al-Rāzī, Fakhr al-Dīn Muḥammad ibn `Umar al-Tamīmī. *Muḥaṣṣal Afkār al-Mutaqaddimīn wa-al-Muta`Akhkhirīn min al-`ulamā` wa-al-Ḥukamā` wa-al-Mutakallimīn*. Bayrūt (Beirut): Dar al-Fikr al-Lubnani, 1992.
- . *Al-Tafsīr al-Kabīr*, also known as; *Tafsīr al-Rāzī*, also known as; *Mafatīḥ al-Ghayb*. Bayrūt (Beirut): Dār al- Kutub al-`Ilmīyah, 2000.
- Al-Rāzī, Muḥammad ibn Abī Bakr ibn` Abd al-Qāder. *Mukhtār al-Ṣiḥāḥ*. Edited by: Maḥmoūd Khaṭer. Bayrūt (Beirut): Maktabat Lubnān Nashirūn, 1995.
- Riḍā, Muḥammad Rashīd. *Al-Waḥī al-Muḥammadī*. Bayrūt (Beirut): Dār al-Manār, 1947.
- Riḍā, Ṣāliḥ Aḥmad. *Al-I`jāz al-`Ilmī fī al-Sunnah al-Nabawīyyah*. al-Riyāḍ: Maktabat al-`Ubaykān, 2001.
- al-Rūkī, Muḥammad. *Qawā'id al-Fiḥ al-Islāmī*. Dimashq (Damascus): Dār al-Qalam, 1998.
- al-Sa`dī, `Abd al-Raḥmān bin Nāṣir. *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, also known as; *Tafsīr al- Sa`dī*. Edited by: `Abd al-Raḥmān al-Luwayḥiq. Bayrūt (Beirut): Mu`assasat al-Risālah, 2000.
- Ṣāfi, Lu`ayy. *I`māl al-`aql: Min al-Nazrah al-Tajzī`iyah ilá al-Ru`yah al-Takāmulīyah*. Dimashq (Damascus): Dār al-Fikr, 1998.
- Sa`īd, Busṭāmī Muḥammad. *Mafhūm Tajdīd al- Dīn*. al-Kuwayt (Kuwait): Dār al- Da`wah, 1984.
- al-Sakkākī, Yūsuf ibn Abī Bakr. *Miftāḥ al-`Ulūm*. Bayrūt (Beirut), Lubnān: Dār al-Kutub al-`Ilmīyah, 1983.
- al-Sajisatānī, Muḥammad ibn` Abd al-`Azīz. *Gharīb al- Qur'ān*, also known as; *Nuzhat al-Qulūb fī Tafsīr Gharīb al- Qur'ān al-`Azīm*. Edited by: Muḥammad` Adī b Jamrān. Sūryyah (Syria): Dār Qutīyah, 1995.
- al-Ṣāliḥ, Muḥammad Adīb. *Tafsīr al-Nuṣūṣ fī al-Fiḥ al-Islāmī*. Bayrūt (Beirut): al-Maktab al-Islāmī, 1993

- al- Şāliḥī, Muḥammad bin Yousif al-Shāmī. *Subul al- Hudā wal Rashād fī Sīrat Khayr al- `Ibād*. Edited by: `Adil Ahmed `Abd al- Mawjūd & `Alī Mu`awad. Bayrūt (Beirut): Dār al-Kutub al-`Ilmiyah, 1414 a.h.
- al-Sam`ānī, Maṣṣūr ibn Muḥammad. *Tafsīr al-Qur`ān*, also known as; *Tafsīr al-Sam`ānī*. al-Riyāḍ: Dār al-Waṭan, 1997.
- al-Samarqandī, Abū al-Layth Naṣr ibn Muḥammad. *Tafsīr al-Qur`ān al-Karīm*. Baghdād: Maṭba`at al-Irshād, 1986.
- al- Sarkhasī, Muḥammad ibn Aḥmad Ibn Sahl. *Uṣūl al-Sarkhasī*. Manshūrāt Muḥammad `Alī Bayḍūn Dār al-Kutub al-`Ilmiyah, 2005.
- al-Shāfi`ī, Muḥammad ibn Idrīs. *Al-Risālah*. Bayrūt (Beirut): al-Maktabah al-`Ilmiyyah, 1999.  
 Edited by: Aḥmad Shākīr. al- Qāhirah (Cairo), 1939.  
 \_\_\_\_\_ . *Al-Umm*. al-Qāhirah (Cairo): al-Hay`ah al-Miṣrīyah al-`Ammah lil-Kitāb, 1987.
- Shaltūt, Maḥmūd. *Al-Islām, `Aqīdah wa-Sharī`ah*. al-Qāhirah (Cairo): Dār al-Qalam, 1966.
- al-Sha`rāwī, Muḥammad Mutawallī. *Khawāṭirī Ḥawla al-Qur`ān al-Karīm*, also known as; *Tafsīr al-Sha`rāwī*. al- Qāhirah (Cairo): Akhbār al- Youm Idārat al-Kutub wa-al-Maktabāt, 1991.
- al- Sharbīnī, `Imad al- Sayyid. *Al-Sunnah al-Nabawīyyah Fī Kitābāt A`dā` al- Islām*. Miṣr (Egypt): Dār al-Yaqīn, 1996.
- al-Sharbīnī, Muḥammad. *Al- Iqnā` fī Ḥal Alfāz Abī Shujā`*. Bayrūt (Beirut): Dār al- Fikir, 1415 a.h.  
 \_\_\_\_\_ . *Mughnī al-Muḥtāj ilá ma`rifat ma`ānī alfāz al-Minhāj*. Bayrūt (Beirut): Dār al-Kutub al-`Ilmiyah, 1994.
- al-Shāshī, Aḥmad. *Uṣūl al-Shāshī*. Bayrūt (Beirut): Dār al-Kitāb al-`Arabī, 1982.
- al-Shaṭībī, Ibrahim Ibn-Musa. *Al-I`tisam*. Dar al-Marifa, 1975.  
 \_\_\_\_\_ . *Al-Muwāfaqāt fī uṣūl al-aḥkām*. al-Qāhirah (Cairo): Muḥammad `Alī Ṣabīḥ, 1970.
- al-Shawkānī, Muḥammad ibn `Alī. *Fatḥ al-Qadīr al-Jāmi` Bayna Fannay al-Riwāyah wa-al-Dirāyah min `ilm al-Tafsīr*, also known as; *Tafsīr al-Shawkānī*. Dimashq (Damascus): Dār Ibn Kathīr, 1994.

- ..... *Nayl al-Awṭār*. Bayrūt (Beirut): Dār al- Jīl, 1973.
- al-Shinqīṭī, Muḥammad. *Aḍwa al- Bayān*. Bayrūt (Beirut): Dār al- Fikir, 1995.
- ..... *Daf` ihām al-iḍṭirāb` an āyāt al-Kitāb*. Dār `alam al-fawā'id, 2005.
- al-Shīrāzī, Abū Ishāq Ibrāhīm al-Fīrūzābādī. *Al-Luma` fī Uṣūl al-Fiḥ*. Bayrūt (Beirut): Dār al- Kutub al- Ilmīyah, 1985.
- al-Shirbīnī, Muḥammad. *Al-Iqnā` fī ḥal Alfāth Abī Shujā`*. Edited By: Maktab al-Buḥūth wa al-Dirāsāt. Bayrūt (Beirut): Dār al- Fikir.
- al-Shirwānī, `Abd al-Hamīd. *Hawāshī al-Shirwānī`alā Tuḥfat al-muḥtāj bi Sharḥ al-Minhāj*. Bayrūt (Beirut): Dār Ṣādir, 1972.
- al-Sibā`ī, Muṣṭafá. *Al-Sunnah wa-Makānatuhā fī al-Tashrī` al-Islāmī*. al-Qāhirah (Cairo): Maktabat Dār al-`Urūbah, 1961.
- al-Subkī, `Alī ibn `Abd al-Kāfī. *Al-Ibhāj fī Sharḥ al-Minhāj`alā Minhāj al-Uṣūl ila`ilm al-Uṣūl li al-Baydāwī*. Bayrūt (Beirut): Dār al-Kutub al-`Ilmīyah, 1404 a.h.
- al-Suyūṭī, Jalāl al- Dīn` Abd al-Raḥmān bin Abī Bakir bin Muḥammad. *Al-Muzhir fī`Ulūm al-Lughah wa-Anwā`ihā*. Edited by: Fuaād `Alī Maṣṣour. Bayrūt (Beirut): Dār al- Kutub al-`Ilmiyah, 1998.
- ..... *Al-Itqān fī`Ulūm al-Qur`ān*. Edited by: Sāid al- Mandūb. Lubnān (Lebanon): Dār al- Fiker, 1996.
- ..... *Al-Khaṣā`iṣ al-Kubrā*. Bayrūt (Beirut): Dār al-kutub al-`Ilmiyah, 1985.
- ..... *Miftaḥ al- Jannah*. al- Madīnah al- Munawarah: al- Jāmī ah al-`Islamiyah, 1399 a.h.
- ..... *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī*. Edited by:` Abd al-Wahhab` Abd al- Laṭīf. al-Riyāḍ: Maktabat al-Riyāḍ al-Ḥadītha, n.d.
- ..... *Tafsīr al-Jalālayn lil-Imāmāyn*. Bayrūt (Beirut): Maktabat Lubnān Nāshirūn, 2000.
- al-Ṭabarī, Muḥammad bin Jarīr. *Jāmi` al-bayān`an ta`wīl āy al-Qur`ān*, also known as; *Tafsīr al-Ṭabarī*. Bayrūt (Beirut): Dār al- Fikir, 1405 a.h.

al-Tirmidhī, Muḥammad ibn `Īsá. *Al-Jamī` al-Ṣaḥīḥ*, also known as; *Sunan al-Tirhmidhī*. Edited by: Aḥmad Shāker and others. Bayrūt (Beirut): Dar Iyḥa al-Turāth al-`Arabī, n.d.

`Ulaysh, Muḥammad. *Minaḥ al-Jalīl `alá Mukhtaṣar al-`Allāmah Khalīl*. Bayrūt (Beirut): Dār al- Fikir, 1989.

al-Zamakhsharī, Maḥmūd ibn `Umar. *Al-Kashshāf `an ḥaqā`iq al-Tanzīl wa-`Uyūn al-Aqāwīl fī Wujūh al-Ta`wīl*, also known as; *Tafsīr al- Zamakhsharī*. Edited by: Abd al-Rāziq al-Mahdī. Bayrūt (Beirut): Dār Iyḥa al-Turāth al-`Arabī, n.d.

al-Zarkashī, Badr al- Dīn Muḥammad bin Bahādir bin `Abd Allah. *Al-Burhān fī `ulūm al-Qur`ān*, Edited by: Muḥammad Ibrāhīm. Bayrūt (Beirut): Dār al- M`rifah, 1391 a.h.

al-Ziriklī, Khayr al-Dīn. *Al-A`lām*. Bayrūt (Beirut): Dār al-`Ilim li al-Malayīn, 2002.

al-Zurqānī, Muḥammad. *Manāhil al-`Irfān fī `Ulūm al- Qur`ān*. Bayrūt (Beirut): Dār al- Fikir, 1996.

al-Zubaydī, Muḥammad. *Tāj al-`Arūs min jawāhir al- Qāmūs*. Dār al-Hidāyah, n.d.

al-Zuḥailī, Wahabah. *Usūl al- Fiqih al-`Islamī*. Dimashq (Damascus): Dār al-Fikr, 1986.

## Articles

al-Quḍāh, Sharaf. Hal Aḥadīth al-Ṭibb al-Nabawī Waḥī; (2002) *Majallah Mu'tah Li al-Buḥūth wa al-Dirāsāt*. 17, (6) pp. 28-36.

## English Sources

Ahmad, Kassim. *Hadith: A Re-Evaluation*. Fremont, CA: Universal Unity, 1997.

al-Azamī, Muḥammad Muṣṭafā. *On Schacht's Origins of Muhammadan Jurisprudence*, Oxford :

Oxford Centre for Islamic Studies. Cambridge : Islamic Texts Society, 1996.

----- . *Studies in Early Hadīth Literature: With a Critical Edition of Some Early Texts*. Beirut: al-

Maktab al-Islamī, 1968.

----- . *Studies in Hadith Methodology and Literature*. American Trust Publications, 1977.

----- . *The history of the Qur'ānic text: from revelation to compilation: a comparative study with*

*the Old and New Testaments*. UK Islamic Academy, 2003.

Azīz, Aḥmad. *Islamic Modernism in India and Pakistan*. London: issued under the Auspices of the

Royal Institute of International Affairs by Oxford U.P., 1967.

Berg, Herbert. *The Development of Exegesis in Early Islam: the Authenticity of Muslim Literature From*

*the Formative Period*. Richmond, Surrey: Curzon, 2000.

Brown, Daniel W. *A new introduction to Islam*. Wiley-Blackwell , 2003

----- . *Rethinking Tradition in Modern Islamic Thought*. England: Cambridge University

Press, 1996.

Burton, John. *An Introduction to the Ḥadīth*. Edinburgh: Edinburgh University Press,

1994.

Gardell, Mattias. *Coundntown to Armagedoon: Louis Farrakhan and the Nation of Islam*. C Hurst & Co

Publishers Ltd, 1996.

Goldziher, Ignác. *Introduction to Islamic Theology and Law (Vorlesungen uber den Islam)*. Translated

by Andras and Ruth Hamori, New Jersey, Princeton University press 1981.

- . *Muslim studies (Muhammedanische Studien)*. edited by S. M. Stern, translated from German by C. R. Barber and S. M. Stern. London, Allen & Unwin, 1967.
- Hardy, Peter. *The Muslims of British India*. England: Cambridge University Press, 1996.
- Ibn Warraq, *Why I Am Not a Muslim*. New York: Prometheus Books, 2003.
- Juynboll, G. H. A. *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early*. Cambridge; New York: Cambridge University Press, 1983.
- . *The Authenticity of the Tradition Literature: Discussions in Modern Egypt*. E. J. Brill, 1969.
- Khadduri, Majid. *Al-Shafi'i's Risala: Treatise on the Foundations of Islamic Jurisprudence*. Cambridge UK : The Islamic Texts society, 1997.
- Khalifa, Rashad. *Quran, Hadith, and Islam*. Fremont, CA: Universal Unity, 2001.
- . *Quran the final statement*. Fremont, CA: Universal Unity, 2001.
- Kurzman, Charles. *Modernist Islam 1840-1940: a sourcebook*. New York: Oxford University Press, 2002.
- Lane, Edward William. *An Arabic-English Lexicon*. London and Edinburgh: Williams and Norgate, 1893.
- Masood, Arshad. *Refutation of Schacht's anti-hadith view*. Ahmadu Bello University: Centre for Islamic Legal Studies, 1988.
- McDonough, Sheila. *The Authority of the Past; a Study of Three Muslim Modernists*. Chambersburg, Pa.: American Academy of Religion, 1970.
- Motzki, Harald. *The origins of Islamic jurisprudence: Meccan fiqh before the classical schools*. Leiden BRILL, 2002.

- Musa, Aisha. *Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam*. University of Michigan: Palgrave Macmillan, 2008.
- Nasr, Seyyed Vali Reza. *Mawdudi and the Making of Islamic Revivalism*. New York: Oxford University Press, 1996.
- Rahman, Fazlur. *Islamic Methodology in History, Pakistan, Islamic Research Institute*. Oxford University Press, 1965.
- Raymond L. M. Lee, Susan Ellen Ackerman. *Sacred Tensions: Modernity and Religious Transformation in Malaysia*. Columbia S.C.: University of South Carolina Press, 1997.
- Rippin, Andrew. *Muslims: Their Religious Beliefs and Practices*. London and New York: Routledge, 2005.
- Ruthven, Malise. *Islam in the world*. New York: Oxford University Press, 2000.
- Saeed, Abdullah. *Interpreting the Qur'ān: Towards a Contemporary Approach*. Abingdon [England], New York : Routledge, 2006.
- Schacht, Joseph. *The Origins of Muhammadan Jurisprudence*. Oxford: Clarendon Press, 1953.
- Uṣmānī, Muḥammad Taqī. *The Authority of Sunnah*. Kitab Bhavan, 1998.
- Zarabozo, Jamaal al-Din M. *The Authority and Importance of the Sunnah*. Denver: Al-Basheer Publications & Translations, 2000.

### Articles:

- Baljon, J. M. S. Jr. Pakistani Views of the Hadith; *Die Welt des Islams, New Series*, Vol. 5, Issue 3 (1958), pp. 219-227.
- Hallaq, Wael B. The Authenticity of Prophetic Ḥadīth: A Pseudo-Problem; *Studia Islamica*, No. 89 (1999), Maisonneuve & Larose. pp. 75-90

Hermansen, Marcia. Rethinking Tradition in Modern Islamic Thought by Daniel Brown;

*International Journal of Middle East Studies*, Vol. 31, No. 3 (Aug., 1999), pp. 445-446

Published by: Cambridge University Press

Edwards, David B. Mission to America: Five Islamic Sectarian Communities in North America

by Yvonne Yazbeck Haddad ; Jane Idleman Smith Source: *International Journal of Middle East Studies*, Vol. 27, No. 1 (Feb., 1995), pp. 93-97; Cambridge University Press.

Ritter, H. The Origins of Muhammadan Law by Joseph Schacht Source: *Oriens*, Vol. 4, No. 2 (Dec. 31, 1951), pp. 308-312. BRILL.

## Electronic Pages

<http://www.tolueislam.com> (Accessed 06 June 2006)

[http://www.tolueislam.com/bazms\\_worldwide.htm](http://www.tolueislam.com/bazms_worldwide.htm) (Accessed 06 June 2006)

<http://www.tolueislam.com/Parwez/mh/mh.htm> (Accessed 07 June 2006)

[http://www.tolueislam.com/Parwez/mh/mh\\_01.htm](http://www.tolueislam.com/Parwez/mh/mh_01.htm) (Accessed 07 June 2006)

[http://www.tolueislam.com/Parwez/mh/mh\\_02.htm](http://www.tolueislam.com/Parwez/mh/mh_02.htm) (Accessed 07 June 2006)

[http://www.tolueislam.com/Parwez/mh/mh\\_03.htm](http://www.tolueislam.com/Parwez/mh/mh_03.htm) (Accessed 07 June 2006)

<http://www.submission.org> (Accessed 26 June 2008)

<http://www.submission.info> (Accessed 26 June 2008)

<http://www.submission.org/tampering.html> (Accessed 26 June 2008)

<http://www.quranalone.com> (Accessed 13 July 2008)

<http://www.washingtontimes.com/news/2007/sep/26/anti-al-qaeda-base-envisioned>  
(Accessed 15 July 2008)

<http://freequranonline.org> (Accessed 23 July 2008)

<http://www.quranic.org> (Accessed 23 July 2008)

<http://www.quranists.com> (Accessed 23 July 2008)

<http://www.thequranhouse.com> (Accessed 24 July 2008)

<http://free-minds.org> (Accessed 24 July 2008)

<http://kassimahmad.blogspot.com> (Accessed 24 July 2008)

<http://www.quran.org/library/articles/ahmad0.htm> (Accessed 24 July 2008)

<http://www.ahl-alquran.com/English/main.php> (Accessed 13 August 2008)

<http://www.ahl-alquran.com/English/aboutus.php> (Accessed 13 August 2008)

[www.rand.org/pubs/monograph\\_reports/MR1716/MR1716.pdf](http://www.rand.org/pubs/monograph_reports/MR1716/MR1716.pdf) (Accessed 17 August 2008)

[http://www.islamonline.net/servlet/Satellite?c=Article\\_C&pagename=Zone-English-Muslim\\_Affairs%2FMAELayout&cid=1156077828081](http://www.islamonline.net/servlet/Satellite?c=Article_C&pagename=Zone-English-Muslim_Affairs%2FMAELayout&cid=1156077828081) (Accessed 17 August 2008)

<http://www.muftitaqiusmani.com/ProfilePage.aspx> (Accessed 05 March 2010)

<http://www.sunniforum.com/forum/archive/index.php/t-23585.html> (Accessed 11 May 2010)

[http://www.load-islam.com/multimedia.php?topic=lecture&type=A&artist\\_id=89&lcat\\_id=1](http://www.load-islam.com/multimedia.php?topic=lecture&type=A&artist_id=89&lcat_id=1)  
(Accessed 11 May 2010)

<http://new-wineskins.org/journal/about/people/danielbrown> (Accessed 11 May 2010)

[http://www.blackwell-compass.com/subject/religion/article\\_biog?article\\_id=reco\\_articles\\_bpl189](http://www.blackwell-compass.com/subject/religion/article_biog?article_id=reco_articles_bpl189) (Accessed 05 March 2010)

<http://www.soutulhaq.com/index.php?p=seera> (Accessed 10 March 2010)

<http://www.ahlalhdeeth.com/vb/showthread.php?t=165632> (Accessed 03 March 2010)

<http://www.hadielislam.com/arabic/index.php?pg=rasael%2Fresala&id=743> (Accessed 05 March 2010)

<http://www.elthwed.com/vb/showthread.php?t=3620> (Accessed 05 March 2010)

<http://www.alithnainya.com/folders/downloadFile.asp?file=/files/files/321> (Accessed 05  
March 2010)

<http://iquran.tripod.com/hadith/hmis.html> (Accessed 23 March 2010)