

THE QUR'ANIC CONCEPT OF THE AUTHORITY OF THE PROPHET
(An explanation in two traditions)

Rana Zamin Abbas

Research Associate
School of Business and Economics,
University of Management and Technology
E-mail: Zamin.abbas@umt.edu.pk

Dr. Muhammad Amin

Professor Islamic Thought & Civilization, UMT

Dr. Khalid Mahmood

Director Islamic Academy Manchester UK

Dr Muhammad Tahir Mustafa

Assistant Professor, PhD Islamic Studies,
University of Management and Technology

Dr. Zulfqar Ahmad (Corresponding Author)

Assistant Professor
Hailey College of Commerce, University of Punjab
E-mail: Zabowra_pu@hotmail.com

ABSTRACT

The aim of this paper is to explain the concept of the authority of the Prophet given by Quran as well as in the light of authentic and popular two traditions of Islam. At the first stage, this paper explains the concepts of (i) Un-conditional obedience to the profit, (ii) The relationship between the Quran and the Hadith, (iii) What the Prophet gives you, take: the explanation of this dictum in the Sunni and Shii traditions, (iv) Obedience to the Prophet is different from obedience to a Head of State and (v) The Prophet as Arbiter in all disputes, the Prophet as "good pattern" the Prophet as law giver and as man. At the second stage, after discussing the recognition of Divine inspiration in the commands of the Prophet, paper gives Quranic evidence that the Prophet had Divine guidance apart from the Quran. It also highlights the distinction between the two kinds of 'Wahy' and the common points between the two kinds of 'Wahy'. We see through the examination of authentic literature there is a consensus of two traditional schools of thought on the Quranic concept of the authority of the Prophet. We see through the examination of authentic literature there is a consensus of two traditional schools of thought on the Quranic concept of the authority of the Prophet. All true traditions of the Prophet are, consistent with the Quran and obedience to both causes no trouble, because their can be no contradiction between the two. this paper illuminates the concepts with the help of authentic sources and can be a stepping stone and an invitation towards an in-depth understanding of authentic sources and can help in future to leave the land of controversy to fight against prejudices with critical understanding of authentic sources.

Key Words: *Wahy, Prophet, Quran, Authority, Traditions, Authentic sources, Hadit*

INTRODUCTION

The Qur'an requires of its believers faithful submission to Allah and sincere obedience to His Messenger. No one can claim to be a Muslim until he has admitted the Prophet to be an authority in all spheres of his life.

LITERATURE REVIEW

Unconditional Obedience to the Prophet

The basic sources of knowledge in Islam are the Qur'an and the commands of the Prophet. All disputes are referred to them and both these authorities demand unconditional devotion from a Muslim.

As regards the other authorities, such as the Companions of the Prophet, the Successors, the Heads of the Government and the Jurists, obedience to them is always conditional upon the fact that it should not contradict the Qur'an and the Sunnah of the Prophet. The Qur'an instructs on this issue as follows:

O you who believe! Obey God and obey the Prophet and the possessors of authority from amongst you, then if you fall in dispute refer it to Allah and the Prophet, if you indeed believe in Allah and the last day. That is the best and the fairest interpretation.

These lines allow the believers to differ with the possessors of authority, if they contravene the Holy Book and the guidance of the Prophet. The believers are directed to refer the points of difference to the Qur'an and to the instructions of the Prophet. There is no third authority in this respect.

Although obedience to the authorities is subject to reference to the Qur'an and the Prophet, obedience to the Prophet is not subject to approval of the Qur'an, because the commands of the Prophet were explicitly intended to apply the Qur'anic principles to practical situations and the whole life of the Prophet was lived under the control of Allah. If some traditions are, at times, referred to the Qur'an, it is only to ascertain whether the tradition is true in its transmission, as the authenticity of the Qur'an is beyond suspicion, whereas the traditions require proof in respect of their reliability.

It is not possible that the Prophet might have said anything to contradict the Qur'an, though there is some possibility that the Qur'an might have placed a check upon some worldly steps of the Prophet. This view does not affect the sinless and innocent position of the Prophet. On the contrary this check itself shows that the Prophet is never led astray or ignored, but that he is always checked in such steps. It suggests that whatever the Prophet said, whatever he did, or whatever he approved, all these carry authoritative value, unless he was divinely checked or unless he himself withdrew such saying, practice or approval.

(i) Whether the old Divine instructions (which were mainly given to meet the requirements of a particular period) should necessarily suit the new situations, or whether the old order (as the Mosaic Law) can give place to a new one a better or a similar: Islam affirms this abrogation and believes that Islamic Law repeals the previous testaments.

(ii) Whether some verses of the Qur'an have also been repealed by others better or similar; the opinions of the Muslim scholars are different on this issue; the verses (2:106 and 16:101) quoted therein have been differently interpreted; the Qur'an mentions some changes within the Islamic dispensation (such as the change of Qiblah' the direction for prayer) repealing the previous dispensation; but the repealed one is not necessarily the Qur'an and could well be the prophet's instructions.

(iii) Whether some instructions Prophet have been abrogated by new ones: this issue is unanimously agreed upon in terms of the binding instructions of the Prophet having

developed at the end of his life. If some traditions appear to be contradicting the Qur'an this third issue explains that. There is in fact no contradiction but the later instruction is repealing the earlier previous one is named as repealed (mansukh).

Repealed matters are no longer considered as the standing orders of the Prophet.

The relation between the Qur'an and the Hadith

Thus, so far as the legal expression of Islam is concerned, the Prophet always speaks in conformity and obedience to Divine guidance. ¹ We shall discuss this point in detail in the second chapter. We have to say here that though there occur some incidents where the Qur'an checks some steps of the Prophet, there is no incident where the Prophet might have gone against the Qur'an in any sphere of his life. The commands of the Prophet, therefore, need never be subjected to reference to the Qur'an. It is assumed that the command was given only after the Prophet was satisfied that it was confirmed by Divine guidance. The tradition, if it is rightly transmitted, is never found to contradict the Qur'an in any respect.

The Prophet himself made this point very clear. **Abu Hurayrah**, the Companion (57 A.H.) relates the Prophet as saying:

Different traditions will be brought to you in the near future. So what comes to you consistent with the Book of God and my Sunnah, it is from me; and what comes to you inconsistent with the Book of God and my Sunnah, then it is not from me.

The Chief Shi'i Traditionist **al-Kulayni** (328 A.H.) also reports the Prophet as delivering a sermon in Mina:

O mankind what comes to you of me consistent with the Qur'an, it is from me and what you receive of me inconsistent with the Qur'an, it has not been uttered by me.

All true traditions of the Prophet are, by these definitions, consistent with the Qur'an and obedience to both causes no trouble, because there can be no contradiction between the two.

It should be noted here that when it appears that there are two conflicting or contradictory traditions, both of which have been reliably traced, then one will be found either to have suffered the omission of some salient detail, or else to be related to an earlier period than the other. If any such tradition is not consistent with the Qur'an it does not mean that the Qur'an is being contradicted by the Prophet, but that relevant Qur'anic guidance was not yet revealed in that period or it indicates that the tradition has not been completely traced, or else that there will be another tradition to revoke the previous one.

Thus, if verification is made, it will be seen that there is no contradiction between the Qur'an and the instructions of the Prophet. It may also be noted that the older traditions would have been less adequately traced; because stress was always laid upon the latest unrepealed Sunnah of the Prophet. The instructions of the Prophet are accordingly fully compatible with the Qur'an which directs repeatedly that the believers are required to obey the Prophet and that obedience to the Prophet is obedience to God. The **Quran** says:

(a) Whosoever obeys the Prophet has thereby obeyed God and whosoever turns away we have not sent you over them as a keeper.

(b) And we have not sent any prophet but to be obeyed by God's command.

(c) O you who believe! Obey God', and obey the Prophet and make not vain your deeds.

These verses do not simply imply verbal agreement with the Prophet's claim to prophecy, but they suggest that the Prophet should be obeyed in practice. Furthermore, these verses are addressed to those who have already agreed to his claim to prophecy. A further example may be cited:

Obey God and His apostle, if you do believe. This last verse, addressed to the believers, when they had asked the Prophet how the spoils of the war were to be distributed, directs that these are at the disposal of the Prophet and that the believers are required to obey him.

'What the prophet gives you, take': The Explanation of this Dictum in the Sunni and Shi'i Traditions.

We now examine a verse of the Quran which asserts the authority of the Prophet more explicitly: And whatsoever the Prophet gives you take and whatsoever he forbids 'you refrain from and fear God. Verily God is stern in chastisement.

The context here is the division of war-booty, but as the wording is more general it extends to all decisions and commands of the Prophet.

The Companions of the Prophet, the eminent Successors and the Shi'i Imams among the 'Family of the Prophet' clearly accepted this broad Qur'anic principle of obeying the Prophet. There is ample evidence in the traditions to illustrate their interpretation of the Qur'an's insistence upon the Prophet's authority. This is not to refer to the traditions in support of the traditions but to explain the Qur'an in light of the early interpretations.

Muhammad b. **Isma'il al-Bukhari** (256 A. H.) reports '**Abd Allah b. Mas'Ud**, an eminent scholar and Companion, as saying:

God has cursed women who tattoo them- selves, who pluck hair from their faces, and those who make spaces between their teeth for beauty, changing God's formation.

Umm Ya'qub replied that she did not find it in the Book. Ibn Mas'ud asked whether she had not read:

Whatsoever the Prophet has given you, take, and what he has forbidden you, refrain from. **Al-Khat'ib al-Baghdadi** (463 A.H.) reports **Ism'il b Ubayd Allah** (131 A.H.) as saying:

We should learn the traditions of the Prophet by heart as we learn the Qur'an by heart, because God says:

And whatsoever the Prophet gives you, take , and whatsoever he forbids you, refrain from.

Al-Sha'tibi (790 A. H.) mentions '**Abd al-Rehman b Yazid** (93 AH.) as forbidding a pilgrim from putting on (sewn) clothes in ihram. The latter asked '**Abd al-Rehman** whether he had any verse of the Qur'an to argue with in his support. 'Abd al-Rehman then quoted this verse:

Whatsoever the Prophet has given you, take.

Al Shafi'i (204 A. H.) also refers to this verse where he argues that God has made obedience to the Prophet obligatory.

The Shi'i Divine Imams have also been referring to this verse in its wider sense. Al-Kulayni (328 A. H.) reports: 'Ali the First Imam as quoting this verse in its all-embracing context. 4 Al-Kulayni further reports **Muhammad Baqir**, the Fifth Imam (114 A.H.) as saying:

God has set up obedience to the Prophet on the Earth as He set up His own obedience in the heavens. Then the Imam referred to the above-quoted Qur'anic principle.

Ja'far al-Sadiq, the Sixth Imam (148 A. H.), in saying that God handed over the religious affairs to the Prophet referred to this very verse of also referred to this conclusion of the Qur'an when he invited the people of Medina to his son's marriage feast.

Obedience to the Prophet is Different from Obedience to A Head of State.

We quote next another series of Qur'anic verses in which the believers are called to obedience of the Prophet as guide:

(a) O you who believe: Obey God and His apostle and turn not away from him when you hear.

- (b) Say: Obey God and obey the Apostle; but if you turn away, he is responsible for the duties placed on him, and you for the duties placed on you. If you obey him, you shall be guided.
- (c) And obey God and His apostle and God is well acquainted with all that you do.
- (d) So obey God and obey His apostle: but if you turn, away, the duty of our Apostle is but to proclaim clearly.

These lines clarify the point that obedience to the Prophet is different from obedience to a Head of State. The latter claims obedience from the public, at times by force but the Prophet comes to guide and teach and not to force and compel. Moreover, obedience to a Head of State is not an integral part of Iman (Faith) and one has in theory the right to differ with the Head of State: but the obedience to the Prophet is an integral part of Iman and a follower has no right to differ with him. The Qur'an throws further light on this point:

And it is not for a believing man or a believing woman, when God and His Prophet have decreed an affair, that they should have any choice in their affair. And he who disobeys God and His Prophet has strayed with a' manifest straying.

If the Prophet was to have been obeyed only as the Head of State or as the 'Judge in his seat of office' the Qur'an would not have linked obedience to the Prophet with Divine mercy in the hereafter and disobedience against him with chastisement:

- (a) And obey God and the Apostle, that you may obtain mercy.
- (b) Then, let those beware who withstand the A postle's order, lest some trial befall them, or a grievous penalty be inflicted on them.
- (c) Say: "If you do love God, follow me; God will love you and forgive you your sins; for God is Oft-Forgiving, Most Merciful the points of difference between obedience to the Prophet and obedience to the Head of State may be summarized as follows:
 1. Obedience to the Head of State requires only compliance whereas obedience to the Prophet demands faithful content.
 2. Obedience to the Head of State is simply a matter of law and order but obedience to the Prophet is a part and parcel of the Faith.
 3. Obedience to the Head of State is not necessarily a guidance to the right-path but obedience to the Prophet is itself the right path.
 4. Obedience to the Head of State is not regarded as obedience to God but obedience to the Prophet is guaranteed to be obedience to God.
 5. Obedience to the Head of State does not lead to the acquisition of God's mercy and to forgiveness of sins, but obedience to the Prophet ensures God's love and forgiveness of sins.
 6. The Head of State can be asked for the reason for his decisions but the Prophet cannot be questioned for his verdict; yet he can be requested to interpret.
 7. Appeal can be made against the decision of the Head of State he himself can be requested to revise his decision, but, as regards the Prophet, the believers have no choice in their affairs and so no right of appeal against his' decision.

The Prophet as Arbiter in all disputes

We have already discussed how obedience to the Prophet is an Integral part of Iman. The following verse throws further light on this issue. Moreover it requires the Prophet to be obeyed as Arbiter in all disputes and it holds that rejection of his decision amounts to disbelieving in him. The Quran says:

But no, by thy Lord, they can have no Faith until they make you Arbiter in what is in dispute between them; then they shall find no resistance in their souls against your decisions but shall submit in full submission.

The verse which precedes this last quotation states the wider context of obedience to all the Prophets: And we have not sent any prophet but to be obeyed by God's command.

The beginning of this same section had protested against those who resort for judgment to the Evil one. The whole context indicates that the Prophet is not only to be obeyed as a judge in his seat of office, but that the believers are required to submit in full submission.

Both the Schools of the claimants of Islam (Sunni and Shi'i) hold that this verdict of the Qur'an is not confined to the decisions of the Prophet as Judge in his seat of office', but that he is required to be obeyed by virtue of his being a Prophet whose commands are binding upon the believers.

Al-Shafi'i (204 A.H.) the Sunni Imam, with reference to this verse that the believers are required to make the Prophet Arbiter in all disputes, argues that God has made obedience to the Prophet obligatory.

Al-Kulayni (328 A.H.), the Shi'i traditionist, also reports the Sixth Imam Jafar al-Sadiq as saying: If any group worships One God, offers regular prayer, gives regular charity, performs pilgrimage to Mecca and keeps fasting in the month of Ramadan, but then refuses to act upon any verdict of the Qur'an or any command of the Prophet, or feels any resistance against his decision, then they have certainly turned into unbelievers. Then the Imam quoted: "But No: by thy Lord, they can have no Faith until they make you Judge in all disputes, among them.

The Prophet as 'good pattern': the explanation in the Sunni and Shi'i traditions.

The Qur'an establishes the Prophet as 'good pattern' and requires the believers to follow him as an exemplar. The Quran says: You have indeed in the Apostle of God a 'good pattern' (exemplar) for anyone whose hope is in God and the Final Day and who remembers God much.

The context here is the great firmness of the Prophet in the event of extreme danger on the day when the Allies attacked the Muslims. The believers are guided here to follow the Prophet as he showed such confidence in Divine assistance and as he showed such steadfastness in such bitter trials. And yet the command was not confined to that event only; it gave a general instruction that the believers are required to follow the Prophet as an exemplar.

The good example of the Prophet is found in his general behavior and deeds. All that he did or approved falls into this category. The Companions of the Prophet emphasized this Qur'anic teaching even in the context of prohibitions. **'Abd Allah b. 'Umar** (73 A. H) was asked what a man, who had devoted himself to keeping the fast for the full [umber of days, should do on the day of breaking it at the end of Ramadan, and on the day of Sacrifice at the end of Hajj (Pilgrimage). He answered that they had in the Apostle of God a 'good pattern'. The Prophet never kept the fast on the day of breaking it at the end of Ramadan nor on the day of Sacrifice, nor did he approve of keeping the fast on these days.

On another occasion 'Abd Allah b. 'Umar was asked whether the man who had completed the circumambulation at the 'Umrah , but who had not made the Race between al-Safa and Al-Marwah (the mountains), is allowed intercourse with his wife. He answered in the negative and referred to the practice of the Prophet. Then he quoted the Qur'an to the effect that they had a 'good pattern' in the Apostle of God.

In the year when 'Abd Allah b. Zubayr was martyred, 'Abd Allah b. 'Umar was advised not to perform pilgrimage that year. He said that, if he was not allowed entry to Mecca, he would do the same that the Prophet had done when he was refused entry to Mecca. Then he too quoted this passage of the Qur'an that they had a 'good pattern' in the Apostle of God.

'**Abd Allah b. 'Abbas**, the Companion, states: When a man said to his wife that she was forbidden for him, it did not have any effect. Then he referred to the verse of the Qur'an that they had a 'good pattern' in the Apostle of God.

The Shi'i eminent scholar **al-Sharif al- Radi** (404 A.H.) relates 'Ali, the First Imam as referring to this verse in a wider context. And so the Prophet of God is perfect for you as pattern, and is pointing out to you the wickedness of the World and its fault and the bulk of its disgraces and Vices.

Such references occur frequently in the early history of Islam; they hold that the 'good pattern' is not confined to any particular behavior of the Prophet but that it covers all that the Prophet said, did or approved.

The Prophet as the one to explain the Qur'an; the common outlook of the Sunnis and the Shi'is

A further development of the Prophet's authority comes with the aspect of his role as interpreter: We have sent down unto you the Message that you may explain unto mankind what has been sent for them and that they may give thought.

Al-Kulayni reports Imam Ja'far al Sadiq as saying that DHIKR 'message' means here the Qur'an. This word occurs in the Qur'an many times in this meaning.

The Prophet did not explain the subjects and the words alone but he gave comprehensive lines for action where there were general instructions in the Qur'an. He did not formulate these lines on the basis of his personal opinion, but he performed this duty under the Divine guidance with which he was endowed.

Imran b. Husayn, the Companion (52 A.H.) was asked not to relate anything to them except the Qur'an.

He called over the man and asked him: If you and your companions are entrusted with the Qur'an, would you find therein that the Zuhr prayer and the 'Asr and the Maghrib prayers are offered, with four, four and three rak'ah's (standings and bowings) respectively; and that a passage of the Qur'an is recited in the (first) two rak'ahts. Would you find therein that the circumambulation around the holy Ka'bah is seven times and the Race between al-Safa and al-Marwah is to be (necessarily) made? Then he advised them to obtain the instructions from the Companions, in failing which they would be led astray.

Ja'far al-Sadiq, the Sixth Shi'i Imam also states: Indeed the Order for prayer was sent down to the Prophet but God did not mention whether there are three Rak'ah's or four, till the Prophet told it; he was given the order for Zakah (alms' giving) but the proportion of 1:40 was not mentioned till the Prophet described it; the order for Hajj was sent down to him but the seven- times circumambulation was not mentioned till the Prophet described it.

Both Sunnis and Shi'is agree that the Prophet formulated the practical code of Islam, whereas in most places the Qur'an is general and brief. Had it not been explained by the Prophet, no one could have said precisely how the Qur'an's instructions should be applied. This leads to the insistence that the commands of the Prophet and his instructions must go side by side with the Qur'an.

When it is claimed that the Qur'an is complete in all aspects it means that it is complete in general principles. In support of this point, al-Khatib has entitled the second chapter of al-Kifayah as follows:

"The Sunnah particularises the Qur'an where it is general, and there is need of commentary and explanation where it is brief.

Hafiz Ibn Qaiyim al-Jawzi (751 A. H.) has devoted about one hundred pages of his voluminous work **I'arn al-Muwaffaqin**, to giving a comprehensive account of the Prophet's explanations when the Companions questioned him on those matters.

The believers were required to listen to the Prophet and then to obey the words, both those of the Qur'an and of the Prophet, in their fairest interpretation. The Qur'an confirms this view:

Those who listen to the word, and follow the best meaning in it; those are the ones whom God has guided. Jafar al-Sadiq, the Sixth Imam was questioned on this verse, and he answered as follows: It refers to the men who hear the traditions and then transmit them.

RECOGNITION OF DIVINE INSPIRATION IN THE COMMANDS OF THE PROPHET

Muslims have evolved careful definitions concerning the Prophet's jurisdiction, in which he always speaks under Divine guidance. The Prophetic use of analogy (qiyas) is also divinely protected; it is binding upon the Community, unless there is any explicit check upon this. All his verdicts whether based on Divine guidance or on protected analogy carry Divine value. What he said as a 'man' however, is something different and not binding upon anyone.

The Prophet as Law-giver and as 'man'

The Great Traditionist Shah Wali-Allah of Delhi (1176 A. H.) makes a useful distinction between different categories of the commands of the Prophet. He states that what has been transmitted from the Prophet and preserved in Hadith Literature falls into two categories:

- i. *Those matters which pertain to religion.*

The Qur'anic instruction in respect of these commands is: "And whatsoever the Prophet gives you, take and whatsoever he forbids you, refrain from it".

- ii. *Those matters which do not relate to the Prophetic jurisdiction (and are purely worldly).*
- iii. The Prophet states in respect of these affairs as follows: "I am a man. When I suggest anything regarding religion, take it, and when I say anything of my own opinion, then I am a human being". He said this when they were founding the palm trees. On another occasion the Prophet said: "It was my own opinions so do not hold to me in such affairs: but when I say anything from God, Take it."

According to this statement of Shah Wali-Allah the source of religion is God alone. The authority of the Prophet lies in his Divine guidance. It holds that the Prophet always speaks in religious affairs, under Divine guidance. The Great Shi'i authority on Traditions **Shaykh 'Abd Allah al Mamaqani**, writing in 1319 A. H. expresses his view concerning Divine guidance in religious affairs, as follows:

The Prophet of God was not a legislator in his own right, (**Musharri'in**) but he adhered completely to the orders revealed to him. He was not making an order of his own accord but they were given to him successively.

All the commands of the Prophet regarding religion had a Divine origin. This was not confined to the Prophet's recital of the Qur'an, but other verdicts of the Prophet also have Divine guidance. There are many allusions in the Holy Qur'an to corroborate this view and the Prophet himself made it clear that, quite apart from his visitations with the Qur'an, Gabriel came to him conveying this and that message.

Qurnic evidence that the Prophet had Divine guidance apart from the Quran

- (i) And when the Prophet confided a certain matter unto one of his wives - then when she disclosed it and God made that known to him, he made known (to her) one part and withhold the other. Then when he told her of it, she said, "Who told you this?" He said "He told me who knows and is well-acquainted".

This is a reference to a revelation, vouchsafed to the Prophet, which he, later on, made known to one of his consorts. The story of his telling his wife is narrated in the Qur'an, but the original revelation to which reference is here made does not appear in the Qur'an. This passage indicates that there were some revelations other than those in the Qur'an.

- (ii) Another verse is relevant; it refers to a siege the vlu slirns imposed upon their enemy, the Banu Nadir. The Quran says: Whatsoever fine palms you cut down or left standing on their roots, it was sanctioned by God;

The Muslims cut down some of their fine palm trees to induce them to open their forts. The order to cut the trees was passed by the Prophet, but the Qur'an says that it was the Command of God. The original command the Qur'an, but the reference to that command does exist there. This incident too supports the view that there were some revelations apart from the Qur'an.

- (iii) The Surahs of the Qur'an have been arranged in a different sequence from that of the order of their revelation. The Prophet had ordered the writer-Companions to preserve it in the manuscripts according to his new order. The Prophet recited the Qur'an in his daily prayers in accordance with this new order. For example, probably the first revelation was: Recite in the Name of your Lord Who has created.

But the first chapter of the Book, as it has been preserved, is **Surah Al-Fatihah**: All praise unto God, Lord of all the worlds.

One may ask on what authority this change was made and whether the Prophet was himself allowed to make this change. When some unbelievers asked the Prophet to make a little change, the Lord commanded him to answer as follows:

Say, it lies not with me to change it of my own accord; I only follow that which is revealed to me.

In spite of this there was certainly a change in arrangement of the chapters of the Qur'an. Had not the Prophet been divinely guided in other ways as well as by the Qur'anic guidance, this change could not have been adopted, as there is no instruction in the Qur'an to this effect.

- (iv) Finally" the Qur'an endorses the Prophet's divinely guided status as follows:
And God has sent down to you the Book and the Wisdom and taught what you knew not (before); and great is the Grace of God towards you.

According to the eminent scholars of Islam, wisdom (Hikmah) means here 'the Sunnah of the Prophet': and they hold that the Sunnah also had a divine source and was not formulated by the Prophet on his own accord.

Al-Shafi'i, the Imam (204 A.H.), when asked what Wisdom meant, clearly stated that wisdom here meant the Sunnah of the Prophet. 2 **Hafiz Ibn Qaiyim** (751 A.H.) states: 'The Book means the Qur'an, and the Wisdom, according to the traditional consensus, means the Sunnah. What the Prophet conveyed from God and what God told through His Prophet,

both requires to be accepted and attested. It is one of the basic instructions and fundamentals of Islam; no one can refuse it except one who is not from amongst them. The Prophet himself has said: 'I have given the Book and another thing equivalent to it'. He meant the Sunnah.

The evidence of the Prophet

(a) The Sunni Traditions.

There are many examples where traditions record the Prophet having received revelation apart from the Qur'an. This is other than the Quranic revelation.

(i) **Al-Bukhari** (256 A.H.) reports the Prophet as saying:

It has been revealed to me that you will be examined in your graves.

Although this revelation does not occur in the Qur'an, the Prophet clearly states that it is Wahy.

(ii) **Malik**, the Imam (179 A.H.), reports the Prophet as saying:

Gabriel came to me, and commanded me to order my Companions, and all those who are with me, to raise their voices in the talbiyah or with ihlal (both words mean 'call for God')

It is important to note that this is not simply inspiration but a complete form of revelation which the Prophet received through Gabriel.

(iii) **Al-Bukhari** reports:

'Umar b. 'Abd al-Aziz once offered his prayer late. Then 'Urwah went to him and told that one day Mughirah b. Shu'bah had offered his prayer late, when he was in Iraq; and **Abu Mas'ud al-Ansari** had gone to him and asked what the latter was doing. He said: "Do you not know that Gabriel came down and offered prayers? Then the Prophet offered his prayer (following Gabriel). Then Gabriel offered (the second) prayer and the Prophet followed him. Then Gabriel offered (the third) prayer and the Prophet followed him. Then Gabriel offered (the fourth) prayer and the Prophet followed him. Then Gabriel offered (the fifth) prayer and the Prophet followed him. Then Gabriel said: 'I was commanded (by God) to do this.

The timings of the five daily prayers were fixed in this way. The Prophet received this divine guidance through Gabriel; yet this is not found in the Qur'an.

(iv) **Al Bukhari** reports A'ishah, the Mother of the Faith full, as saying: When the Messenger of God turned back on the 'Day of the Ditch' and laid down his weapons and took his bath, Gabriel came to him with dust in his hair and said, "You have laid down your weapons but I swear that I have not laid down mine." Then the Messenger of God asked where to go. He replied and directed him to the Banu Qurayzah. Then the Prophet went to them.

(v) **Muslim** (261 A. H) reports A'isha as relating to the Prophet that Gabriel came to him and said,

Indeed; your Lord orders you to go to the (buried) people of **Al-Baqi** (a Cemetery) and pray for their forgiveness.

(vi) Once the Companions were sitting together invoking, God's name. The Prophet passed by them and said:

Gabriel came to me and told me that you are the pride of God before the angels.

(vii) **Ibn Hibban** (354 A.H.) reports Abu Umamah as saying:

A Jewish scholar asked the Prophet what places were the best; he did not answer his question, but said; "I shall keep silent till Gabriel comes". So he kept silent. and. when Gabriel came, he asked him; but he replied; "The one who is asked knows no more than the one who asks, but I shall ask my Lord." Later Gabriel said, "Muhammad. I approached my Lord nearer than I have ever come before. Between Him and me there were seventy veils of Light: and He said that the worst placed are the markets and the best were the mosques.

(viii) **Al-Shafi'i** the Imam (204 A.H.) reports the Prophet as saying:

I did not leave anything that God ordered you to do, but I have ordered it upon you; and I did not leave anything that God forbade you, but I have forbidden it for you. The Spirit of Faith and Truth (i.e. Gabriel) has inspired my soul (suggesting) that nobody is to die unless he completes his subsistence; so be brief in your demand.

Al-Shafi'i has prefaced this tradition by the following explanation:

The Prophet did not establish anything except through revelation. Thus revelation is of two kinds: verbal revelation (where God fixes the words) and (spiritual) indication.

(ix) Muslim reports 'Abd Allah b. Abbas, relating from the Prophet who was transmitting from God, that He has written down all deeds and misdeeds.

(x) Muslim further reports 'Urnar b. al-Khattab as relating from the Prophet: God forbids you to swear by your fathers.

(xi) **Al Bayhaqi** (458 A.H.) reports 'A'ishah as relating from the Prophet:

God has revealed to me, "If, anyone follows a path in search of knowledge, I shall make easy for him the way to paradise;" and if I deprive anyone of his eyes, I shall guarantee paradise to him in return for them. One who is superior in knowledge is better than one who is superior in worship, and the basis of the religion is abstinence

None of **these revelations** are to be found in the Qur'an, but they all fall into the second category of **Wahy**.

(b) The Shi'i Traditions.

There are numerous instances in the voluminous work of al-Kulayni which hold that Gabriel came down to the Prophet with revelations other than the Qur'an, and that the Prophet had a Divine source in respect of his traditions also. We give here three specific

Examples:

(i) The Fifth Imam, **Al-Baqir** (114 A. H.) reports the Prophet as delivering his sermon on his Farewell Pilgrimage:

O mankind! By God, there is nothing to lead' you to heaven and to safeguard you from hell but I have ordered it for you; and there is nothing to lead you to hell and deprive you of heaven but I have forbidden it to you. Do aware that the Spirit of Faith and Truth has inspired my soul (mind) suggesting that nobody is to die unless he completes his subsistence; so fear God and be brief in your demand. The late receipt of anything should not cause you to adopt the unallowed ways. Nothing that is with God can be had but through obedience to Him.

(ii) The Sixth **Imam , Ja'far al-Sadiq** (148 A. H.), reports as follows:

Once the Messenger of God was on a journey riding on his she-camel. When he alighted he performed five prostrations. Then, when he mounted again, they asked: "O Messenger of God! We have seen you doing a thing which you never did before". He said: "Gabriel came to me and gave me some good news from God: so I prostrated to God, in gratitude, one prostration for every item of news.

(iii) **Imam Ja'far** reports that, when Abu Talib died, Gabriel came down to the Messenger of God and said:

"O Muhammad, flee from Mecca; as there is no-one to help you".

Another famous Shi'i traditionist al-Shaykh al-Sudduq (381 A. H) reports the Sixth Imam as saying:

Gabriel came to the Prophet and said, "O Muhammad, verily God gives you Salam and says that he has forbidden hell to the loins which gave you birth, to the wombs which bore you and to the bosoms which nursed you"

Muhammad b. Hasan al-Tusi (460 A.H.) also holds the same view and there are many examples in his works where he reports the Prophet's having Divine guidance other than in his reception of the Qur'an.

The Distinction between the two kinds of Wahy

(i) The distinction between the two kinds of wahy is the difference between 'letter' and 'message'. By 'letter' one understands that words are received. By 'message' meanings and purports are conveyed, and the messenger is not bound to convey the actual wording. Thus, when the Qur'an was revealed to the Prop.het, he received the actual words of God and these very wor'ds' were preserved by scribes in writing. But when he was inspired by the other kind of **wahy** he received the meanings and then expressed this Divine guidance in his own words.

In Qur'anic Wahy, Gabriel recited the fixed words and in the second kind of Wahy meanings were put in the mind of the Prophet and he expressed them in his own words or adopted those instructions in his daily life. This view has been given by Abu **Muhammad al-Juwayni** (438 A. H), who was the father of Imam al-Haramayn , the teacher of **al-Ghazali**. **Al-Suyuti** remarks that he has noted the views of the early scholars in support of al-Juwayni. 1 The commands of the Prophet 'were based on this second kind of Wahy namely divine guidance apart from the Qur'an. This is known as the Sunnah of the Prophet.

It is important to note that the fundamental aspect of this second kind of Wahy was transmission of meanings. This aspect might have led the traditionists to' allow transmission in accordance with the meanings, but the way of Qur'anic Wahy was transmission of words, and this, of course, could not be transmitted in any other words than those of the actual revelation. Both the Schools (Claimants) of Islam (Sunni and Shi'i), as we shall discuss in the twelfth chapter, agree on this point, and allow the traditions to be transmitted in accordance with the meanings.

(ii) The Qur'an comprises three elements and the three have Divine value; the words: combination of words and meanings. **Al-Khattabi** says that the Qur'an is incomparable in all three elements.1 T his claim of incomparability does not extend to the second kind of wahy in which the words are not divine.

(iii) The words of the Qur'an possess an element of worship also. It is a prayer to recite them. This sense is not found in translations because the words of those are not divine but translators' own selections. The second kind of **Wahy** in which there is inspiration of meanings (but the words arenot Divine), does not possess this element of worship in its words and its recitation is not considered as a prayer.

This view finds support in different expressions of the Qur'an. When the Qur'an mentions the **Wahy** which is to be recited, this **Wahy** is described as Book; but in so far as the Wahy is required to be followed there is no mention of Book. T his suggests that the '**Wahy** to be obeyed' is not confined to the Qur'an, whereas the '**Wahy** to be recited' is the Qur'an alone. The Qur'an gives these two expressions as follows:

- (a) 1. Recite what is revealed to you of the Book
2. And recite what has been revealed to you of the Book
- (b) 1. Follow what is revealed to you from your Lord.
2. I follow not but what is revealed to me. If I were to disobey my lord, I should myself fear the Penalty of a Great Day.

(iv) The other difference between the two kinds of Wahy is the difference between Text and Practice. The former was preserved, recited and transmitted word by word without any change but the latter was transmitted mostly by the practice of the Prophet. This was transmitted later on also in the words of the Companions. The transmission of the text was so often repeated and so many people recited and conveyed it from generation to generation that it did not stand in need of any chain of transmitters but the 'Practice' needed verification of the transmitters in respect of its reliability. In fact the latter was also Continuous and well known among the community, but, in theory, it depended upon the transmission by individuals (Khabar al-Wahid)

Rejection of the 'text' is to disbelieve in the Qur'an, but rejection of the 'practice' is not necessarily to disbelieve in the Prophet, but may simply be rejection of the reliability of its transmission.

The common points between the two kinds of Wahy

- (i) Both have a Divine source and have been expressed under Divine guidance.
- (ii) Both are legally binding upon the believers. Every Muslim is required faithfully to accept their authority.
- (iii) Both are one in principle, and are consistent with each other. The second is not a substitute for the first but a true explanation of it.

'Imran b. Husayn, the Companion, (52 A.H.) states that there was some ambiguity in the Qur'an and the Sunnah explained it.

Mutarrif b. Shikh khir, the Successor (97 A.H.) says:

We do not require a substitute for the Qur'an but we require one who knows the Qur'an better than we.

CONCLUSION

We see through the examination of authentic literature there is a consensus of two traditional schools of thought on the Quranic concept of the authority of the Prophet. This paper illuminates the concepts with the help of authentic sources and can be a stepping stone and an invitation towards an in-depth understanding of authentic sources and can help in future to leave the land of controversy to fight against prejudices with critical understanding of authentic sources.

REFERENCES:

- Al-Khat'ib al-Baghdadi, kitab al-kifayah, p.430.
- Al-Kulayni, kafi, v.1., p.69.
- Al-Bukhari, Al-sahih, v.7, p.213.
- Al-Khatib, Op. cit., p.12.
- Al-Shatibi, Al-Muwafaqat, v.4, p.25.
- Al Shafi, Kitibalum-umm, v.7, p.251.
- Al-Kulayni, Op. cit., v.1., p.64.
- Al Shafi, Op. cit., v.7., p.251., ikhtilaf al-hadith

- Al-Kulayni, Op. cit., v.1., p390.
Al-Bukhari, Op.cit., v.8., p.178.
Al-Sharif Al-Radi, Nahjal-balaghah, v.2, p.276.
Al-Mamaqani, Tanqih-Al-Maqal, v.3, Appendix P.79(Line21).
Al-Tirmidhi, Sunan, v.2., p.368.
Abu-Daud, Sunan, v.1., p.127.
Al-Tirmidhi, Op. Cit., v.2., p.174.
Al-Khatib Al-Tibrizi, Mishkat, p.71.
Al-Sudduq, Maani Al-Akhbar, pp.137,179.
Al-Suyuti, Al-Itqan Fiulum Al-Quran, v.1., p.102.
Al-Jazairi, Tawjih Al-Nazr, p.6.
Ibn Abd Al-Barr, Jami bayan Al-Ilm, v.2, p.191.
Ibn-Qaiyim, Op. cit., pp.479-568.
Ibn-Qaiyim, Kitab al-Ruh, p.119.
Malik, Muwatta, v.1., p.224.
Muslim, Al-Sahih, v.5.,. p.161.
Shah Wali-Allah, Hujjat-Allah-Al-Balighah, v.1, p.127.