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# AL-HIDĀYAH MAGAZINE

## QUR'ANIC SCIENCES

Ten Intellectual Evidences  
on the Need for Revelation.

## THE PROPHETIC TRADITION

Definitions and Classification

“STUDYING A CHAPTER OF  
KNOWLEDGE IS MORE BELOVED TO US  
THAN OFFERING A THOUSAND UNITS  
OF VOLUNTARY PRAYERS.” (ABU  
HURAIRAH )

  
دار الهداية  
DARUL HIDAYAH

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# Quranic Sciences

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# QUR'ĀNIC SCIENCES

## THE NEED FOR QUR'ĀNIC REVELATION

The human intellect is not sufficient enough to lay down the principles of man's prosperity and wretchedness. This is due to four key limitations:

[1] Human knowledge, according to science, is derived through personal experiences and observations.

Understanding the precepts of a human's prosperity and wretchedness, on the other hand, requires recognizing the special characteristics of certain beliefs, morals, and actions. All of these lie beyond the realm of empirical experience and observation. Intangible aspects such as: beliefs, morals, and actions cannot be analyzed through experience or experimentation and no laboratory can be designed for such a purpose.

[2] Decisions based on human intellect tend to be infiltrated by assumptions, which may lead to flawed decision-making.

[3] Individual mindsets vary tremendously, and sound judgement is relatively rare, especially when it comes to complex matters like human prosperity and wretchedness.

[4] Intellectually based decisions are sometimes executed under emotional pressure; yet another factor that can cloud judgement.

The contradictory ideological beliefs among nations regarding the Divine, prophethood, moral accountability, the Afterlife, and right and wrong actions, stems from the complexity of these concepts. Some nations believe in polytheism, some believe in the trinity, while a faction upholds the worship of one God and yet another worships forms of the creation. In addition, there are disparities in dietary laws, with some considering consumption of meat to be unlawful whereas others have no such bearing. Swine is detested by some as opposed to others. Religious rites and tenets, including prophethood, also exhibit significant variations. Beliefs about the afterlife differ, with some expecting recompense in Paradise or Hell, others anticipating spiritual consequences and feelings of hurt

and joy, and some believing in reincarnation. These discrepancies, evident in various spiritual and supernatural beliefs, highlight the limitations of human intellect in addressing fundamental questions about reality.

We now proceed to present pure intellectual evidence demonstrating the need for divine guidance and revelation, such as the Qur'ān, to understand these details and determine the path to true prosperity or wretchedness.

## **[1] THE EVIDENCE OF CONTINUED EXISTENCE**

The first piece of evidence we'll explore is the universal human desire for continued existence.

It's only natural that every individual wishes to live indefinitely, since all blessings and joys in life are intimately tied to existence. Without life, blessings like wealth, reputation, nourishment, clothing, and relationships would lose their meaning and significance. The innate love for self and the desire for continued

existence drive individuals to defend themselves and seek to preserve their lives when faced with threats or fatal illnesses, even if it means investing substantial resources. This inherent longing for continued existence is a fundamental aspect of human nature, yet we understand that achieving eternal life in this impermanent and ever-changing world is impossible.

Now, if we were to suggest that humans were never meant to continue their existence and live eternally, it would imply that humans have an inherent desire for something impossible. However, this is psychologically implausible, as genuinely impossible things cannot be naturally desired. Moreover, it's unlikely that all humans would be hardwired to desire something that appears impossible. For instance, no one in human history has ever thought that two plus two equals five, as it's intellectually inconceivable. Similarly, things that are habitually impossible, like living without food, drink, and oxygen, cannot be naturally desired by humans. This suggests that whether something is impossible in theory or practice, it cannot be a natural human desire. Therefore, continued existence, a universal human aspiration, must be possible to achieve.

In this world of constant change, certain substances can be combined or applied to perishable things to extend their existence for a limited time. For instance, fish can be dried and salted to preserve them for a while. Similarly, in some cultures, honey is used to preserve the bodies of the deceased for a short period. Archaeologists have even discovered well-preserved apples in ancient Egyptian tombs, dating back around 5,000 years, thanks to mummification.

This raises an intriguing question: if certain materials in this changing world can extend the existence of perishable things, why can't something from the realm of eternal existence, when connected to our souls, serve as a means to achieve our own eternity?

Immortality in essence is exclusive only to Allah and His attributes. The only means of connecting humanity to Allah and accessing eternity is through His divine speech and revelation. This is why Allah revealed His word to various prophets, enabling humanity to fulfill their inherent desire for eternal life.



One might object, wondering why the Quran, revealed in this world, didn't grant us eternal existence here. However, this question is unfounded, as eternity can only be attained by transitioning from a mortal realm to an immortal one, where the body can thrive eternally, unimpeded by factors that are liable to cause extinction.

Moreover, if eternity were possible on earth, as puny as it is, its limited capacity would be insufficient to accommodate the vast number of humans across all of the past, present, and future generations.

Another potential objection from an Islamic perspective is that if believers in the Quran attain eternal life in Jannah, then disbelievers will also experience eternal life, albeit in the form of Hellfire, which is worse than death. The response to this is that the Quran, as the eternal speech of Allah, inherently leads to eternal life, possessing the power to sustain human existence regardless of belief or disbelief. In essence, the Quran's effect is eternal life, but with a crucial distinction: eternity can be either blissful or sorrowful. This dichotomy arises from the contrast of human nature and receptivity. Those who embraced the Quran with faith were blessed with eternal bliss, while those who rejected it were consigned

to eternal suffering. The difference lies not in the eternity itself but in its nature, much like the sun's rays, which can either whiten or darken objects depending on their inherent properties. A person who decides to wash clothes in the wharf under direct sunlight will realize that his skin may darken, but his clothes may whiten due to contrast in the nature of their receptivity, though the sunlight is in equal contact. Similarly, belief and disbelief yield divergent outcomes based on variation in the nature of humans' receptivity. The Qur'ān portrays this difference by stating:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

الإسراء: ٨٢

*“And we send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” (Al-Qur'ān: 17/82)*

## [2] THE EVIDENCE OF LAW

Every human possesses two inherent qualities: desire and anger. Desire drives individuals to pursue their own

interests, while anger triggers a defensive response when others hinder their progress.

Human needs and benefits can be categorized into seven essential areas: (1) sustenance, (2) hydration, (3) clothing, (4) shelter, (5) a spouse (after reaching puberty), (6) a belief system or religion, and (7) reputation and dignity. These objectives are deeply valued, with the first five relating to physical needs and the last two concerning spiritual and intangible aspects.

When individuals face obstacles in achieving these goals, their innate anger propels them to resist and defend their position, leading to conflicts and disputes. Legal systems and tribunals are established in every nation as a precautionary measurement to resolve these issues. However, a just and equitable body of law is necessary to protect these seven fundamental rights without sparking further disagreement. The question then arises: who should be the authority behind this law - man or God?

Undoubtedly, the creator of such a law must possess four essential qualities: (1) comprehensive knowledge, (2) universal mercy, (3) absolute power, and (4) neutrality.

Comprehensive knowledge is necessary to make decisions that consider all aspects of human rights and needs across various stages of life, including this world, the grave, and the Hereafter. This knowledge must encompass individual and social aspects, as well as tangible and intangible consequences.

For instance, some countries have legalized usury, adultery, or homosexuality, aligning with individual human desires but harming society as a whole. Such decisions overlook the harmful effects of these actions, including increased greed, decreased empathy — which are byproducts of usury —, physical and moral decline — which are byproducts of homosexuality —, and divine punishment in the afterlife.

Universal mercy is essential to prevent neglect and ensure justice is not compromised by biased legislation.

Absolute power is necessary to prevent coercion and leniency in enforcing justice.

Neutrality is crucial to remain impartial and avoid harming others while favoring specific groups based on a certain nation, tribe, tongue, race, or color.

Only God possesses these four essential qualities, having comprehensive knowledge, boundless mercy, absolute power, and neutrality. All four of these qualities, essential for the legislation of a perfectly just law, are found only in the essence of God. It is only Him who has knowledge that encompasses all. It is only Him who possesses such bountiful mercy.

الله أرحم بعباده من الأم بولدها

*“Allāh is more merciful to his bondsmen than a mother is to her children.”*

Only He possesses absolute power over all things. He is not compelled to favor anyone, nor does He fear retribution when punishing the wrongdoer. Moreover, He is the only truly neutral entity, untainted by biases related to language, race, color, or nationality. He does not affiliate with any particular group, thereby ensuring impartiality

in all aspects. His essence is characterized by the fact that He:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ الإِخْلَاصُ: ٣

“Neither begets nor is begotten.” (Al-Qur'ān: 112/3)

and that:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ الشُّورَى: ١١

“There is nothing like unto Him.” (Al-Qur'ān: 42/11)

nor does he have offspring or partner.

For all the above-mentioned reasons, a truly just law, which is man's natural right, can only be determined by Him.

﴿إِن الْحُكْمَ إِلَّا لِلَّهِ﴾ يُوْسُفُ: ٤٠

“Legislation is not but for Allāh.” (Al-Qur'ān: 12/40)

The just law referred to is, in essence, divine revelation, divine commandments, or the Qur'ān. This underscores the necessity of the Qur'ān for humanity.

Relying solely on manmade law, by turning a blind eye to law that is established divinely in favor of human rights, spells out submission to a jurisdiction of ignorance.

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

المائدة: ٥٠

*"Then is it the judgement of ignorance they desire? But who is better than Allāh in judgement for a people who are certain (in faith)." (Al-Qur'ān: 5/50)*

### [3] THE EVIDENCE OF NOURISHMENT

Every human being consists of a body and soul, with the soul possessing superiority over the body. This superiority is evident in the fact that the body becomes lifeless and useless when the soul departs at the time of death. The soul's dominance is universally recognized, by living as well as non-living entities. For instance, when a person is asleep, their soul's presence protects them from harm, repelling insects, vultures, and even the sun's rays, which would otherwise cause decay. The earth itself seems to spare the body, despite its natural tendency to consume organic matter. However, when the soul leaves the body,

this protection ceases, and various creatures, including those that were previously subordinate to humans, begin to exploit the body's vulnerability. All of this occurs despite the fact that all of matter was previously subservient to the human being.

﴿ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴾ الجاثية: ١٣

*"And He has subjected to you whatever is in the heavens and whatever is in the earth." (Al-Qur'ān: 45/13)*

Following death, the earth begins to decompose the body, sunbeams cause it to decay, insects and grubs infest its orifices, and birds of prey peck at its flesh. These creatures, once subordinate to human authority, now prey on the body's defenses.

This reversal occurs because, through divine instinct, they recognize that the soul was the source of human dominance. With the soul's departure, human authority is lost, and the body is left powerless. This stark contrast highlights the soul's supremacy and the body's relative inferiority.



We recognize that nature has provided for the body, the inferior aspect of human beings. Even a single grain that nourishes the body requires the collaborative efforts of the universe's forces to exist. The earth and water work in harmony to sprout the grain, while the air maintains its freshness and moisture. Stars align to direct their light towards the earth, enabling plants to absorb the necessary light, and the sun plays a crucial role in ripening the stalks until the grains are ready for harvest. This intricate process is essential for a grain of wheat to become a source of nutrition for the human body. Similarly, the sun evaporates ocean water into vapor, which transforms into diverse clouds that rain down water to quench the body's thirst. It is imperative that nature provides sustenance for the superior aspect of human beings: the soul. For it would be inconsistent with divine wisdom to nurture the inferior while neglecting the superior.

For instance, consider a host who welcomes a dignitary arriving on horseback, but neglects the rider's needs, feeding only the horse. In case of the human, the body serves as a ride and vessel for the soul. Just as the horse requires sustenance to function, so too must the soul be nourished. Both horse and rider need nourishment to

fulfill their roles; without it, neither can perform their duties, potentially leading to their downfall. The body and soul, inhabitants of a world in flux, both require nutrition to execute their tasks. The body, mortal and ephemeral, needs mortal sustenance, found on earth, but the soul, connected to the celestial realm, finds its nourishment in the Qur'ān, the divine revelation.

Any substance that can serve as nutrition must possess two essential qualities: (1) natural affinity and (2) the ability to promote growth. Consider bread and meat, for example. They can nourish the body because human nature is inclined to consume them, and they provide sustenance for growth. In contrast, rocks and metal cannot serve as nutrition because humans are not naturally inclined to consume them, and they lack the ability to promote growth. In fact, consuming rocks and metal can be harmful, even fatal. Similarly, the Qur'ān possesses the two qualities of spiritual nutrition for the soul. The soul is drawn to the Qur'ān, inspiring people to recite, memorize, and reflect on it daily, demonstrating its spiritual appeal. This dedication of time and effort is a testament to the Qur'ān's nurturing power, making it a source of spiritual sustenance. Just as the body suffers without physical nutrition, the soul perishes without spiritual

nourishment, leading to the true death of a human being. The Qur'ān alludes to the generation of actual life through nourishment from the Qur'ān:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

الأنفال: ٢٤

*"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life." (Al-Qur'ān: 8/24)*

﴿وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾ فاطر: ٢٢

*"And not equal are the living and the dead." (Al-Qur'ān: 35/22)*

#### **[4] THE EVIDENCE OF MEDICINE**

In a world of constant change, both the body and soul undergo transformations. The body is susceptible to changes due to environmental factors, unhealthy habits, accidents, or reckless behavior. Similarly, the soul is vulnerable to spiritual diseases stemming from depraved, criminal, atheistic, polytheistic backgrounds, adverse

education, unwholesome upbringing, corrupt law systems, or moral transgression. Nature has provided remedies for physical ailments, and since both the body and its cures are tangible, humans can analyze and utilize natural resources to develop treatments. Through observation and study, humans can establish laws of physical medicine. However, the soul's essence, its afflictions, and their cures lie beyond human comprehension. No human can observe, diagnose, or prescribe effective remedies for the soul's ailments. As previously stated, the soul is connected to the celestial realm, and its healing comes from there. Earthly solutions may not suffice for the soul, as it is not of this world. Treating spiritual diseases is more crucial than physical ones, as the former leads to eternal death, while the latter results in temporary death. Therefore, the Creator has entrusted humans with the responsibility to care for their physical bodies but has taken upon Himself the task of sending prophets and messengers to guide and heal spiritual ailments. Divine revelation remains the most flawless and effective spiritual treatment for the soul.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ **الإسراء: ٨٢**

*"And We send down of the Qur'ān that which is healing and mercy for the believers." (Al-Qur'ān: 17/82)*

Only the Qur'ān can provide for the soul's spiritual well-being and serve as a remedy. As a criterion over previous holy scriptures (Qur'ān 5:48), the Qur'ān encompasses all spiritual remedies revealed to past prophets in their scriptures, containing timeless principles for eternal spiritual health. This is why Europeans, despite mastering various sciences and achieving great development, were deprived of spiritual nourishment, leading to a lack of humanity. They are devoid of piety, fear of God, justice, inner peace, and tranquility, causing their souls to become tainted. As a result, a surge of vice and immorality hides beneath their feet, ready to erupt, and the world teeters on the brink of destruction owing to the perennial spread of their sin and wrong.

## **[5] THE EVIDENCE OF LIGHT**

Things can be categorized into two types:

- (1) tangible objects, visible between the earth and sky
- (2) intangible concepts, unseen to the eye, such as belief, disbelief, obedience, disobedience, and the moral quality of human actions.

To perceive the first type, nature has provided two forms of illumination:

- (1) internal light
- (2) external light

Internal light resides within the human eye, enabling us to see; without it, as in the case of blindness, we cannot distinguish between objects like a rope and a snake. External light, on the other hand, comes from external sources like the sun, electricity, lamps, or lanterns. Even with a healthy eye, we cannot discern objects in complete

darkness without external light. Both internal and external light are necessary for distinction and knowledge.

Similarly, understanding the second type of things requires both internal light, which is intellect, and celestial light, which is divine revelation, to differentiate between belief and disbelief, good and bad.

﴿ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ﴾ الأعراف: ١٥٧

*"And followed the light that was sent down with him....."*

(7/157)

## **[6] THE EVIDENCE OF LOVE**

The human being is a composite of soul and body, with natural inclinations towards both physical and spiritual aspects. Physically, humans instinctively cherish material comforts like food, drink, clothing, shelter, and the means to attain them, such as money.

Similarly, on a spiritual level, humans inherently harbor a natural love for the Creator. This innate tendency is

universal, and no person has ever been devoid of it. However, the expression of this love has varied throughout history. Some individuals, like monotheists and believers, have adopted a correct approach, while others, like polytheists and idolaters, have taken a flawed path, worshipping sculptures as embodiments of God. Even Russia and China, in their time, attempted to redirect this natural tendency by erecting statues of Vladimir Lenin and Mao Zedong in public spaces, effectively encouraging veneration. As I mentioned in my book "Communism and Islam," communists have openly stated, "We must propose an artificial god to the public in place of God to appease this natural tendency." And so they gave this rank to the kingpins of Communism.

In summary, the love for the Divine is innate, and every form of love has its conditions.

Love for the Divine requires a manifestation, which is expressed through obeying its commandments and avoiding its prohibitions. Similarly, loving anything requires conforming to its approvals and abstaining from its disapprovals, which is the only way to satisfy that love.



This understanding leads us to the fact that the only way to know what pleases or displeases God is through His own revelation.

Regardless of the fact that Allah transcends human imagination, we cannot even comprehend another person's preferences without their explicit communication; a host may need to ask their guest about their likes and dislikes to accommodate them. Only after knowing their preferences can food be prepared accordingly. Likewise, love for God can only be fulfilled after He reveals His likes and dislikes regarding beliefs, attributes, actions, and words. This knowledge is the first step to attain His pleasure and satisfy our love for Him. Since this is only possible through divine revelation, it is essential for understanding His pleasure and displeasure. This revelation is embodied in the Qur'ān, which is vital for our guidance.

## **[7] THE EVIDENCE OF OBEDIENCE**

The world is replete with examples of obedience, showcasing the natural and rational inclination towards

compliance. Children obey their parents, students listen to their teachers, citizens adhere to state laws, employees are dutiful to their superiors, and individuals who have received favors often remain loyal to their benefactors. These examples illustrate the fundamental pattern of obedience that underpins sound social systems and civilizations. Compliance is the bedrock of functional societies, and disobedience can have far-reaching consequences. Defying parents can disrupt family harmony, disobeying teachers can undermine the education system, insubordination to leaders and managers can lead to the downfall of governments and companies, and ingratitude towards benefactors can extinguish benevolence.

It's essential to recognize that the world operates within a framework of cause and effect, where every event has an underlying reason. Consequently, each example of obedience requires a motivating factor. The question arises: what drives obedience in these cases?

Upon examining the examples, we find that two primary factors inspire obedience: benignity and

authority. Benignity naturally motivates obedience to parents, teachers, and benefactors, while authority compels compliance with governments and managers. Additionally, two further reasons encourage individuals to follow others: love and excellence. A person in love follows their beloved, while laypeople follow knowledgeable individuals like Imām Abū Ḥanīfah and Imām Bukhārī, or spiritually advanced persons like Shaikh 'Abdul-Qādir Jīlānī and other men of God. Both instances are driven by excellence, whether external or internal. Obedience born of love is inspired by a person's external qualities, while obedience rooted in knowledge or spirituality stems from inner excellence.

In summary, three primary forces drive obedience: benignity, authority, and excellence. Any one of these qualities in an individual is sufficient to inspire others to follow them. Applying these criteria to our relationship with the Creator, if God embodies any of these qualities, He deserves our obedience.

It's evident that the authority, benignity, and excellence present in humans are blessings from Allah, as He is the ultimate source of all benignities, authorities, and excellences. No human attribute can compare to His, and

Allah possesses all three to an infinitely greater degree than humans.

Moreover, while humans may exhibit one or two of these qualities, Allah embodies all three simultaneously, and that too to the highest extent. Therefore, obeying Allah is intellectually and naturally necessary.

Obedience requires following commandments, which necessitates direct revelation from Allah. This revelation is embodied in the Qur'ān, making it essential for all humanity.

## **[8] THE EVIDENCE OF PSYCHE**

Take a moment to introspect, and you'll discover that divine revelation resonates with the human psyche. Observe that any person with a sound nature, regardless of their location, whether in the African Sahara or any other ungoverned area, will instinctively feel the gravity of their wrongdoing, such as taking a life or committing sexual violence. Their mind and spirit will sense the atrocity, triggering a physical tension, even if there's no fear of arrest, no governing authority, no court to punish, and no

legal framework to enforce justice. In such cases, what drives these reactions? Why do humans feel the weight of their actions, despite no apparent cause? It's clear that, subconsciously, people sense they've violated a moral code. If not a human law, then certainly a divine one. The divine code is embodied in the Holy Qur'ān, which, therefore, is essential even from a psychological perspective.

## **[9] THE EVIDENCE OF CREATION**

The universe, comprising everything except the essence of Allah, consists of two primary components: humanity and all that serves humanity. As the entire universe is Allah's creation, it necessarily follows that there must be a wisdom behind it, for Allah is All-Wise. Just as humans typically act with intention and purpose, it's evident that the actions of the All-Wise cannot be without wisdom. The universe, encompassing humanity and all else, has a definitive purpose. Everything, from the earth to the skies and beyond, has been created essentially for the benefit and service of humanity, regardless of whether we recognize it or not. The earth, minerals, plants, animals,

fire, water, oceans, sun, stars, and planets all exist for the welfare of mankind. The Qur'ān states:

﴿ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴾ الجاثية: ١٣

*"And He has subjected to you whatever is in the heavens and whatever is on the earth." (Al-Qur'ān: 35/14)*

The Creator has intricately designed the cosmos to support humanity in a perfectly harmonious and self-sustaining order, eliminating the need for guardians or sentinels and ensuring continuous functionality. Consequently, the sole purpose of everything besides humanity is to serve and nurture human existence. The absence of even a single force among the universe's millions of forces would lead to humanity's extinction, demonstrating that each thing has been created to ensure human survival. However, what is humanity's objective, for whom all of everything is created? Humanity's purpose cannot be related to the world, as humanity itself is the world's objective. Humanity benefits from the world, but the world in no way benefits from humanity. If the world didn't exist, humanity wouldn't either, but if humanity didn't exist, it wouldn't harm the world in the least. As the

noblest creation, humanity must have been created for a noble purpose. The nobility of a creation is determined by the nobility of its purpose. For example, horses are nobler than mules since they have nobler objectives.

The universe serves humanity, and humanity serves and acts according to the will of their Master and Creator. The purpose of human creation is to follow Allah's will and inspire others to do the same. In essence, humanity has been created for servitude. Allāh states in the Holy Qur'ān:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ الذاريات: ٥٦

*"And I did not create the jinn and mankind except to worship Me." (Al-Qur'ān: 51/56)*

When humanity fulfills Allah's will, it's not Allah who gains, but rather humanity itself, as it becomes eligible for eternal bliss. To understand Allah's will, it's crucial that Allah Himself communicates what pleases Him, and this can only be done through direct revelation and speech. This is why the Holy Qur'ān is, once again, of paramount importance.

## [10] THE EVIDENCE OF MERCY

Mercy and compassion are exemplary attributes, while cruelty is a flaw. As Allāh is perfect and flawless, He embodies mercy. The Qur'ān frequently highlights divine mercy, a trait also affirmed by other sacred texts and human reason. The universe's structure itself is a testament to Allāh's mercy.

The universe can be categorized into two parts:

- (1) the recipient of grace and blessings - humanity - and
- (2) the blessings themselves - the creations subdued by Allāh for humanity's benefit.

The Qur'ān states:

﴿ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ ﴾

إبراهيم: ٣٤

*"And if you should count even a single favor of Allāh, you would not be able to enumerate it; surely mankind is most unjust, ungrateful." (Al-Qur'ān: 13/34)*



Having acknowledged Allāh's mercy, we observe that human actions are not entirely good and beneficial, nor are they all evil and harmful. It's universally accepted that some actions are beneficial, while others are harmful.

For instance, upholding justice is a virtuous act, whereas oppression is a malevolent one. However, actions, beliefs, morals, interactions, and worship rituals are intangible and cannot be scientifically analyzed to determine their harm or benefit. If there were no divine guidance and humans were left to indulge in harmful beliefs and actions that could lead to destruction, it would be inconsistent with the Creator's merciful nature to remain silent and indifferent to the chaos.

If someone knowingly fails to warn another person who is unaware of a poisoned food, it reveals their ruthlessness.

Similarly, if a person with perfect eyesight sees a blind individual approaching a chasm and remains silent, it's an inhumane act.

Given that it's one's duty to alert others to potential harm, would it be fitting for the Most Just and Merciful to abandon humans, unaware and adrift, to their doom?

This scenario highlights the need for a guiding source to distinguish between beneficial and harmful actions, as ordained by God. That source is the Qur'ān, serving as a vital handbook of guidance that primarily focuses on these concepts. The Qur'ān plays a crucial role in determining the path to eternal bliss and saving humanity from the consequences of their actions in all the crosses of the afterlife. Our need for the Qur'ān is immense, beyond human comprehension.

*The*  
**Prophetic**  
*Tradition*

By: Mufti Abdullah Maroofi حَفِظَهُ اللهُ



# THE PROPHETIC TRADITION

## The Science of Hadith: Definition and Classification

This area of study is termed the science of Hadith. The science of Hadith contains a vast sea of knowledge. From the era of the Sahabah to the present day, esteemed scholars have delved into this boundless sea, seeking its treasures. This isn't just a single subject; rather, it encompasses a range of subjects related to Hadith.

The term "علم" linguistically means to comprehend and grasp, but here, it refers to a specialized field of study or expertise.

Expertise in any subject comprises a set of rules, regulations, principles, and topics pertinent to that field. The Science of Hadith is a multidimensional science. Al Hafidh Suyuti (D: 911 AH), in his *Tadrib Ur Rawi*, has enumerated ninety-three distinct subcategories within the science of Hadith. The special rank of the science of Hadith is actually determined by the rank of the subject matter itself: Hadith.

## Linguistic Explanation:

Hadith linguistically means a statement. In the Quran, Allah mentions:

﴿فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾ (الطور: ٣٤)

*"Let them produce a statement like it if they should be truthful." (Al-Qur'an: 52/ 34)*

This term refers not only to the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) words but also encompasses his actions, confirmations, physical characteristics, such as his blessed height, complexion and appearance, as well as his behavioral traits. As most Hadith consist of statements, the term 'Hadith' is often used to represent all of the above.

Another interpretation of Hadith is 'new.' Some scholars find this definition suitable for the prophetic Hadith too, and that is because Hadith, in actuality, is words from the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) blessed mouth even though the meanings that the words were used to express were originally inspired by Allah.

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾ (النجم: ٣)

*“Nor does he speak from his own inclination.” (Al-Qur’an:  
53/ 3)*

If the words are also from Allah, then it is the Quran. And since Allah is eternal, and the Quran, Allah's word, is His attribute, therefore the Quran is also eternal. Since the Prophet is mortal and does not possess divine attributes, his statements and actions are considered mortal. So, in relevance to the Quran, the speech of Allah, which is immortal, the Hadith or words of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are mortal and hence ‘new’, which underscores the fact that the meaning referred to by Hadith should be ‘new’.

This is a confirmation of Hadith being in the meaning of ‘new.’ But the primary meaning of Hadith as a ‘statement’ is deemed more precise, because:

الْمُطْلَقُ إِذَا أُطْلِقَ يُرَادُ بِهِ الْفَرْدُ الْكَامِلُ

*‘When an unfiltered word is spoken, it represents a complete unit.’*

The meaning of Hadith is a statement, and the perfect unit of a statement is only that of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

## The Definition of Hadith in Hadith Terminology:

"مَا أُضِيفَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ، أَوْ فِعْلٍ، أَوْ تَقْرِيرٍ، أَوْ صِفَةٍ خَلْقِيَّةٍ، أَوْ خُلُقِيَّةٍ سِوَاءَ مَا كَانَ قَبْلَ الْبَعْثَةِ أَوْ بَعْدَهَا."

*“Anything attributed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), whether it be his statements, actions, approvals (actions done in his presence by his companions or those brought to his attention to which he did not object), or physical or behavioral traits before or after prophethood.”*

According to the *Muhaddithin* (the master scholars of Hadith), Hadith generally refers to all of the above, whether it relates to after prophethood or before prophethood. However, since the primary focus of the *Fuqaha* (master jurists) was on deriving legal rulings, they kept the term restricted to what occurred only after prophethood. That is why they define Hadith as:

"أَقْوَالُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَفْعَالُهُ وَتَقْرِيرَاتُهُ بَعْدَ النَّبُوءَةِ."

*“The Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statements, actions, and approvals after prophethood.”*

His actions and sayings before prophethood are not considered, as they are irrelevant to the Shariah.

The field of Hadith has various subsidiary sciences, so if we want to inclusively define it, we can do so in the following:

“It is a science which is inclusive to all matters and discussions which are related to the narrative aspect of Hadith as well as the intellectual aspect, for example: the method and etiquettes of narrating Hadith, the compilation and inscription of Hadith, the methodologies and ways of the muhaddithoon in ranking the Hadith as sahih, hasan and da’if (تصحيح، تحسين، تضعيف), the rules of criticizing the narrators of Hadith, Gharib ul Hadith [unfamiliar Hadith], Mushkil-ul-Hadith [problematic Hadith], Mukhtalif-ul-Hadith [controversial Hadith], abrogating Hadith, abrogated Hadith, the temporal and spatial contexts of Hadith, etc. and other matters which are related to the narrative (رواية) and intellectual (دراية) aspects of Hadith.

### **The Primary Divisions of the Sciences of Hadith:**

Allamah Ibn ul Akfani (D: 749) was the pioneer in categorizing the sciences of Hadith into two main divisions, which serve as the foundation for the minor categories:



(1) **Riwayat-ul-Hadith** [the science of Hadith transmission].

(2) **Dirayat-ul-Hadith** [the science of Hadith interpretation].

## **Riwayat-ul-Hadith: The Science of Hadith Transmission:**

Allamah ibn al Akfani described it as:

هُوَ عِلْمٌ بِنَقْلِ أَقْوَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَفْعَالِهِ بِالسَّمَاعِ الْمُتَّصِلِ وَضَبْطِهَا،  
وَتَحْرِيرِهَا (تدريب الراوي)

*"It is the knowledge of transmitting the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sayings and actions through direct oral communication, meticulous verification, and precise documentation."*

This definition is complicated.

Haji Khalifa, in **'Kashf ud Dhunoon'** defines it as:

"هُوَ عِلْمٌ يُبْحَثُ فِيهِ عَنِ كَيْفِيَّةِ اتِّصَالِ الْأَحَادِيثِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَيْثُ  
أَحْوَالُ رُؤَاتِهَا ضَبْطًا وَعَدَالَةً، وَمِنْ حَيْثُ كَيْفِيَّةُ السَّنَدِ اتِّصَالًا وَانْقِطَاعًا وَغَيْرُ ذَلِكَ."

*"It is a science that investigates how the traditions are connected to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in terms of the narrators' integrity and accuracy, and the continuity and discontinuity of the chain of narration, among other aspects."*

Both definitions can be summarized into a more lucid annotation, which is:

هُوَ عِلْمٌ بِقَوَاعِدَ يُعْرَفُ بِهَا حَالُ الرَّاَوِيِّ وَالْمَرْوِيِّ مِنْ حَيْثُ الثُّبُوتُ نَقْلًا.

*"The science of Hadith involves the knowledge of rules and principles used to evaluate the reliability of both the narrator and the narration in terms of their transmission accuracy and authenticity."*

### ***The Benefit and Purpose:***

One of the primary benefits of this science is the ability to distinguish between valid and invalid traditions. Valid traditions can be followed while invalid ones can be avoided. Learning this knowledge is a communal obligation (*fardh e kifaya*) to the ummah. If no one in the community learns and imparts this knowledge, the entire ummah will be at fault.

## ***The Objective of Riwayat-ul-Hadith:***

The main goal is to safeguard the authenticity of Hadith by preventing fabrication and falsehood. This, in return, helps in preserving the integrity of the Islamic shariah by preventing any alterations or distortions.

## ***Dirayat-ul-Hadith: The Science of Hadith Interpretation:***

According to Ibn ul Akfaani, this science can be defined as:

هُوَ عِلْمٌ يُتَعَرَّفُ مِنْهُ أَنْوَاعُ الرَّوَايَةِ، وَأَحْكَامُهَا، وَشُرُوطُ الرَّوَاةِ، وَأَصْنَافُ الْمَرْوِيَّاتِ،  
وَاسْتِخْرَاجُ مَعَانِيهَا.

*“The science that allows recognition of the various types of narration, their rules, the prerequisites of narrators, the categories of narratives, and the extraction of their meanings.”*

Ibn Jama'a (D: 819) provided the following definition:

هُوَ عِلْمٌ بِقَوَائِنَ يُعْرَفُ بِهَا أَحْوَالُ السَّنَدِ وَالْمَتْنِ.

*“It is the science of rules used to understand the conditions of the chain (sanad) and the text (Hadith).”*

Hafidh ibn Hajar defined it as:

هُوَ الْقَوَاعِدُ الْمُعْرِفَةُ بِحَالِ الرَّائِي وَالْمَرْوِيِّ.

which translates to:

*“The rules that define the state of the narrator and the narrated.”*

However, readers can clearly observe that the definitions mentioned above for Dirayat-ul-Hadith actually align with Riwayat-ul-Hadith. And there is no condition mentioned in them that distinguishes Dirayat from Riwayat.

However, in his work "Kashf udh Dhunoon," Haji Khalifa Chilpi provides a definition of Dirayat-ul-Hadith that clearly distinguishes it from Riwayat. He emphasizes this distinction by stating:

هُوَ عِلْمٌ بَاحِثٌ عَنِ الْمَعْنَى الْمَفْهُومِ مِنْ أَلْفَاظِ الْحَدِيثِ، وَعَنِ الْمُرَادِ مِنْهَا مَبْنِيًّا عَلَى قَوَاعِدِ الْعَرَبِيَّةِ، وَضَوَابِطِ الشَّرِيعَةِ، وَمُطَابِقًا لِأَحْوَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

*“It is a science that seeks the meaning implied by the words of the Hadith, employing principles of Arabic grammar and*

*principles of sharia, while aligning with the temperament of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”*

This definition aligns closely with the linguistic interpretation of ‘Dirayat.’

### **The Aim & Benefit of Dirayat-ul-Hadith:**

The benefit of the science of Dirayat-ul-Hadith is that it enables you to discern authentic Hadiths that should be adhered to from those that should not. Since this science facilitates the accurate interpretation of Hadith by considering the circumstances and historical context, Haji Khalifa emphasizes:

مَنْفَعَتُهُ أَكْبَرُ الْمَنَافِعِ كَمَا لَا يَخْفَى عَلَى الْمُتَفَطِّنِ.

*“Its benefit is the greatest of all benefits, as can be discerned by the intelligent person.”*

The purpose of this science is to develop the ability to distinguish between the Hadiths meant for practice and those that are not, and to achieve prosperity and contentment in both this life and the hereafter by adhering to the practicable Hadiths.

## *The Objective of Hadith Scholarship:*

In a brief overview, our esteemed teacher, Mufti Saeed Ahmad Sahib Paalanpuri (may Allah have mercy on him), sheds light on the purpose of studying the complete science of Hadith, (encompassing both Riwayat and Dirayat aspects). He mentions:

“The science of Hadith serves two primary purposes: *ta’assi* and *tashree’*:

- *“Ta’assi”* means to emulate, or to take someone as an example or a role model.
- *“Tashree’”* means to legislate and create laws.

In summary, the noble Hadith should be studied for two primary purposes.

- **The First Purpose of Hadith Study:** is to emulate the Prophet (ﷺ) as a role model, aligning our lives with his teachings and practices. Quranic verses emphasize the importance of obeying the Messenger of Allah (ﷺ), signifying that obedience entails following the Prophet's (ﷺ) directives and actions. Allah ﷻ states:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (الأحزاب: ٢١)

*“There has certainly been for you in the Messenger of Allah an excellent example for anyone who has hope in Allah and the Last Day and remembers Allah in abundance” (Al-Qur’an: 33/21)*

So, if the students focus on this purpose while reading the Hadith, they will reap the benefits; otherwise, it will be a futile endeavor.

- **The Second Purpose of Hadith Study:** is to enact legislation, i.e., to establish an Islamic constitution and legal framework based on Hadith. Allah has provided a constitution for humanity on how to lead life in this world with the Quran and Hadith as primary sources. All Islamic laws are derived from these two sources. Students should also not leave this purpose out of sight throughout their study of Hadith.”