



The Necessity and Significance of Hadith in The Light of Quranic Verses, investigative analysis

☆Dr. Syed Muhammad Haroon Agha

S.S.T General Education Department Government of Balochistan, Quetta.

☆☆Muhammad Siddique Ullah

Visiting Faculty, Department of Islamic Studies, University of Balochistan, Quetta

☆☆☆Dr. Naseem Akhter

Associate Professor, Department of Islamic Studies, Shaheed Bhutto Women University, Peshawar

Abstract

The necessity and significance of Hadith in the light of Quranic verses lie in its indispensable role as a practical and contextual elucidation of the Quranic guidance. While the Quran provides foundational principles and overarching values, Hadiths offer detailed explanations, contextual applications, and the preservation of the Prophet Muhammad's (SAW). traditions. Hadiths serve to clarify ambiguous or general statements in the Quran, provide practical examples of implementing its principles, and contextualize the historical circumstances surrounding the revelation of Quranic verses. This symbiotic relationship ensures a comprehensive understanding of Islamic teachings, guiding Muslims in matters of faith, ethics, and daily conduct, while also validating and reinforcing the divine guidance contained in the Quran. The relationship between the Quran and Hadith in Islam is inseparable and complementary. The Quran, as the primary and divine source, contains the literal words of God revealed to Prophet Muhammad (SAW). The Hadith, comprising the sayings, actions, and approvals of the Prophet, serves as a practical application and elaboration of the Quranic teachings. Hadith provides context, clarification, and specific examples that elucidate the broader principles found in the Quran. It plays a vital role in preserving the traditions (Sunnah) of the Prophet, offering insights into his implementation of Quranic guidance in various situations. The relationship ensures a holistic understanding of Islam, with the Quran laying down foundational principles and the Hadith providing practical guidance, collectively forming the basis for Islamic beliefs, practices, and ethics.

Keyword: Significance Of Hadith, Quranic Verses. Foundational Principles. Islamic Teachings. Sunnah

introduction

The sayings of the Prophet Muhammad (SAW), known as Hadith, hold significant authority. According to the consensus of the Ahl al-Sunnah wal-Jama'ah, there are four primary sources of Islamic jurisprudence: the Book of Allah (the Quran), the Sunnah of the Prophet (Hadith), the consensus of the Muslim community (Ijma), and analogy (Qiyas). Understanding the Quran is impossible without considering the blessed Hadith of the Prophet, as they together constitute the divine guidance for Muslims. Indeed, acknowledging the Quran without recognizing the sayings of the Prophet Muhammad is inconceivable. The acceptance of the Book of Allah is inseparable from accepting the Hadith of the Prophet, reflecting the integral nature of these sources in comprehending, and practicing Islam.

"We come to know that the Quran is the Book of Allah through the statements of the Prophet. If the Quran is indeed the book of Allah, then it is imperative for the sayings of the Prophet (Hadith) to hold authority. The meanings and interpretations of the verses of the Quran can be

ascertained through the explanations provided by the Hadith of the Prophet. Relying solely and exclusively on the Quran, while neglecting the Hadith, is not a path of guidance; instead, it leads to misguidance. Confining oneself to only the Quran to the exclusion of the Hadith is a cause of straying into error.

تركت فيكم امرين لن تضلوا ما تمسكتم بها كتاب الله وسنة رسوله (1)

“I have left two matters with you. If you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet of Hadith”. The foretelling of the trial of rejecting Hadith was indeed mentioned by the Prophet Muhammad (SAW), but its manifestation occurred centuries later, now evident in our era. To establish the legitimacy of Hadith and counteract the tumult of its denial, several pieces of evidence are presented as proofs for the validation of Hadith.

Evidence for the authenticity of Hadith: In the light of the Quran, Sunnah, and sound reasoning, several examples are mentioned to facilitate the path of inquiry, primarily for students. Before delving into the evidence, it is crucial to understand that revelation comes in two forms.

1. Revealed Scripture (Wahi Matlu): Referring to the recited revelation, this form of revelation is specifically associated with the recitation of the Quranic verses.
2. Non-Recited Revelation (Wahi Ghair Matlu): This type of revelation encompasses the guidance revealed to the Prophet Muhammad (SAW) pertaining to daily matters and affairs as per the necessity, intending to seek Allah's obedience and approval. This form of revelation takes the shape of the statements and actions of the Prophet, known as Hadith. Both forms of revelation are from Allah, grounded in truth.

Verse No:1,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ (2)

“Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them.”

In this verse, the responsibilities of the Prophet Muhammad (SAW) regarding divine duties are mentioned. The verse specifically highlights four duties: recitation of the verses, teaching the Book, imparting wisdom, and purifying souls. While recitation is uniquely associated with the Quran, the remaining three duties, teaching the Book, imparting wisdom, and purifying souls, are directly related to the Prophet Muhammad (SAW).

If the sayings and actions of Prophet Muhammad (SAW) were not considered authoritative, then how could the teaching of the Book, imparting wisdom, and purifying souls be possible? Was there a need for him to explicitly guide people in these matters? Certainly, there was a need because, without his guidance, teaching the Book, imparting wisdom, and purifying souls would not have been possible. If his sayings were not considered authoritative, then what would be the benefit of teaching the Book, imparting wisdom, and purifying souls? And how would it be possible?

Indeed, the teachings and actions of Prophet Muhammad (SAW) are an integral part of Islamic guidance. They serve as practical examples and explanations of the principles outlined in the Quran. Without the authority of his sayings and actions, the understanding and

¹ Muwatta Imam Malik, The Decree, Hadith 1628

² Al Baqarah, 2:129

application of the teachings of the Book, wisdom, and purification of the soul would lack clarity and completeness. His guidance was crucial for Muslims to comprehend the deeper meanings of the Quranic verses, to gain wisdom, and to engage in the process of spiritual purification.

In essence, the teachings of the Prophet Muhammad (SAW) were indispensable for the comprehensive understanding and practical implementation of the Quranic guidance. His role as a teacher, wisdom-bearer, and spiritual guide was not only necessary but also foundational for the development of Islamic knowledge and ethical conduct.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرْيَاحِهِ يُقُولُ عَلَيْكُمْ هَذَا الْقُرْآنُ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَطِئُوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ. (3)

“Al-Miqdam b. Ma'dikarib reported God’s messenger as saying, “I have indeed been brought the Qur’an and something like it along with it, yet the time is coming when a man replete on his couch will say, ‘Keep to this Qur’an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited.’ But what God’s messenger has prohibited is like what God has prohibited.”

In this Hadith, it is clarified that at some point in time, there will be people who, well-fed, carefree, and indulging in futile activities, will try to spread the misconception in the Muslim community that the only religious evidence and obligatory compliance are found in the Quran alone, and there is no need to follow anything else, specifically rejecting the authority of the sayings of the Prophet Muhammad (peace be upon him). You have provided clear guidance to the community about this trial and stated that along with the guidance from Allah Almighty in the form of the Quran, additional guidance has also been given through non-recited revelation.

It should be understood that the revelation to the Prophet Muhammad (peace be upon him) had two forms: one in the form of specified words and phrases, known as recited revelation (Mutawatir), which is recited aloud, and the other in the form of inspiration that is received by the Prophet in meaning or action, known as non-recited revelation (Ghair Mutawatir), which is not recited aloud. The Prophet's general religious teachings and guidance fall into the latter category. These teachings have the same obligation to follow as the Quran itself, as clarified by the statement above that the Prophet received guidance from Allah in a manner like the Quran and that both are obligatory to follow.

The intent of those who deny the authenticity of Hadith (sayings and actions of the Prophet) is to free themselves from the entire religious system based on the Quran and Hadith. However, the Quran provides only fundamental principles and regulations, and detailed instructions that cannot be acted upon without the Hadith. For instance, the Quran commands prayer but does not detail how to perform it, the times of prayer, or the number of units in each prayer. These details are found in the Hadith. Similarly, the Quran mandates Zakat but does not specify the details of its calculation or whether it should be paid annually or monthly – these details are known through the Hadith.

The purpose of denying the religious authority of Hadith is, in essence, a denial of the entire religious system. Therefore, the Prophet Muhammad (peace be upon him) specifically warned the community about this matter. This Hadith serves as a miracle, as the phenomenon of denying the validity of Hadith, and by extension the entire religious system, was something

³ Maarif ul Hadith Book Al aitisam. Hadith No,1894

inconceivable during the time of the Prophet, the companions, the followers of the companions, and their followers.

Verse No:2,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا⁽⁴⁾

“But no! By your Lord, they will never be true believers until they accept you O Prophet as the judge in their disputes and find no resistance within themselves against your decision and submit wholeheartedly”.

At first glance, this verse seems to mention Prophet Muhammad (SAW) in the capacity of a judge and arbiter. However, upon deeper reflection, it becomes glaringly evident that his authority surpasses that of an ordinary judge. His authority is such that, unlike a regular judge who may have the power to enforce his decision, the acceptance of the Prophet's judgment is not only a legal obligation but also a fundamental aspect of faith. It is emphasized that failure to accept his decision wholeheartedly may lead to exclusion from the Islamic community.

The verse underscores the unique and elevated status of Prophet Muhammad (SAW) His decisions, unlike those of ordinary judges, are not merely legal but carry divine authority. Refusal to accept his judgments implies a rejection of divine laws. Therefore, the decisions of the Prophet, akin to celestial verdicts, are obligatory to be accepted and followed.

This establishes that opposing these laws is tantamount to rejecting divine laws. Hence, the judgments of Prophet Muhammad (SAW) are obligatory to be accepted, and refusal to do so may lead to exclusion from the Islamic community. The status of his decisions is enforced by the laws of the land, proving that denial of these laws is equivalent to denying divine laws. Therefore, the judgments of Prophet Muhammad (SAW) are mandatory to be accepted, just like heavenly decrees.

Fakhr ud Deen Razi said: Allah Almighty has sworn by His own essence that a person cannot be a true believer until the following conditions are met within him:

- a. He is satisfied with the decision of the Messenger of Allah (peace be upon him).
- b. He firmly believes in the correctness of the decision of the Messenger of Allah (peace be upon him).
- c. He accepts the decision of the Messenger of Allah (peace be upon him) without any hesitation.

It is mentioned afterward that every authentic Hadith of the Messenger of Allah (peace be upon him) is within the purview of this verse. It is obligatory for every person who believes in Allah and His Messenger to accept every authentic Hadith of the Messenger of Allah (peace be upon him) and not reject any Hadith due to sectarian biases. Otherwise, the warning mentioned in this verse will also apply to him.⁽⁵⁾

In this verse, the absolute rububiyyah (Lordship) is sworn by, emphasizing that obedience to the Messenger is essential and obligatory. It means that the universal demand of rububiyyah is that every command of the Messenger (peace be upon him) should be followed, and one's heart should submit to and be pleased with obedience. The essence of rububiyyah requires that every soul bows before the commands of the Messenger (peace be upon him) until the inclination and acceptance of obedience and submission become inherent in the hearts. Without this spirit of obedience and submission, the flame of faith and certainty cannot be lit.

⁴ Al Nissa,4:65

⁵ Fakhr ud Deen Razi, Mafateeh ul Ghaib, p:441

The Noble Quran does not merely instruct to bow one's head before the Messenger (peace be upon him), but it affirms the necessity of confirming and establishing the belief that no darkness of misbelief should remain in any corner of the heart. The Quran emphasizes not only physical submission but also a genuine and firm acceptance of the teachings and authority of the Prophet (peace be upon him). The Quran, in this context, is not instructing to physically bow down before the Messenger but is affirming that there should be no darkness of misbelief in any corner of the heart. This verse establishes the importance of absolute conviction, dedication, and commitment to the Prophet's teachings and authority.

It is crucial for a believer to genuinely incline towards the sanctuary of Prophethood, meaning that every part of the body, every organ, and every corner of the heart should radiate with the light of obedience to the Messenger (peace be upon him). Otherwise, there is a danger of falling into disbelief and deviation. Believers, with full devotion and certainty, should recognize the luminosity of obedience to the Prophet (peace be upon him) within their hearts. For those who claim to accept the Quran outwardly but reject the Sunnah of the Prophet (peace be upon him), it should be made clear that they are contradicting the texts of the Quran. They are deprived of the practical life of Islam, which is the essence of the true religion. ⁽⁶⁾

In this verse, Allah Almighty has sworn by His own existence to highlight three conditions for true belief. Firstly, it is mentioned that in any dispute or conflict, the decision should not be taken to anyone other than the Messenger of Allah (peace be upon him). ⁽⁷⁾ Secondly, one should not feel any discomfort or displeasure in the heart regarding the decision of the Messenger of Allah (peace be upon him). Thirdly, one should openly declare and accept the decision, implementing it in practice.

Now, after the demise of the Prophet Muhammad (peace be upon him), the source for seeking decisions would be the Quran and the Sunnah. This highlights the essential role of Hadith (sayings and actions of the Prophet) after the Prophet's passing. Those who reject the authenticity of Hadith or deny its role should reflect upon the implications of this verse. This verse is not only for those who deny Hadith but also for those who, in the face of any verse or Hadith, oppose or reject the judgment of their imams or leaders. It urges them to ponder whether their leaders were unaware of this verse and Hadith, or if they expend all their efforts to interpret or abrogate them.

The reality is that going against the clear words of this verse, feeling even a slight discomfort or dissatisfaction in the heart regarding the decision of the Prophet (peace be upon him), is contradictory to true faith. ⁽⁸⁾

Verse No:3,

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ⁽⁹⁾

“With clear proofs and written ordinances. And We revealed to you the message [O Muhammad] that you may make clear to the people what was sent down to them and that they might give thought.”

In this noble verse, the Prophet Muhammad (SAW) is described as having the duty of explaining and elucidating the Quranic verses. The question arises: Was it necessary for the Prophet (SAW) to add anything from himself to clarify or explain the Book of Allah? The

⁶ Muhammad Haneef, Siraj ul Bayan, p:281

⁷ An-Nur: 51, Al-Ahzab: 36

⁸ Abdul Salam, Taafseer al Quran al Kareem, p:101

⁹ Al Nahl,16:44

mentioned verse explicitly indicates that the explanation and interpretation of the Book of Allah were fundamental responsibilities of the Prophet Muhammad (SAW).

The first recipients of the message were the Arabs, and the Prophet's mother tongue was Arabic, coinciding with the language of the Quran. It is evident that the interpretation and elucidation under the Prophet's guidance were not only linguistic explanations but also included deeper meanings and insights. This divine knowledge was granted through non-recited revelation (wahy ghair matlu). Thus, it establishes that the statements of the Prophet (SAW), as a form of hadith, hold conclusive authority. If the hadith of the Prophet were not considered authoritative, then the question arises: what purpose would the explanation and elucidation of the Book of Allah serve?

Verse No:4,

وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَخِيَا أَوْ مِنْ وَرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا⁽¹⁰⁾

“It is not ‘possible’ for a human being to have Allah communicate with them, except through Revelation, or from behind a veil, or by sending a messenger-angel to reveal.”

In this verse, three forms of communication between Allah and His Messenger (peace be upon him) are mentioned:

- (1) Revelation (Wahi),
- (2) From behind a veil (Purdah), and
- (3) By sending a messenger.

It is explicitly stated that one form of revelation is through the sending of a messenger, which is called "Wahi Ghair Matlu" (unrecited revelation), and this is what is known as the Hadith of the Messenger.

This verse establishes the crucial role of the Prophet Muhammad (peace be upon him) in explaining and clarifying the verses of the Quran. The term "Wahi" is used specifically for the Quranic revelation, while "Wahi Ghair Matlu" is mentioned to refer to the Hadith of the Prophet, which is also a form of divine communication.

The verse makes it clear that the Prophet's role is to explain and provide commentary on the Book of Allah. The audience of the Prophet, primarily the Arabs, shared the Arabic language with the Quran. Therefore, the Prophet's responsibility was not just limited to linguistic explanations but also encompassed conveying deeper meanings.

Revelation through the Prophet is established as a distinct and authoritative form of communication. The verse emphasizes that without the Hadith of the Prophet, the explanation and elucidation of the Quranic verses would be incomplete. This reinforces the importance of accepting the Hadith as a valid and indispensable source for understanding the teachings of Islam.

Verse No:5,

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا⁽¹¹⁾

“We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith.”

The verse is clear that there is no explicit command mentioned in the Quran or Hadith directing Prophet Muhammad (peace be upon him) to turn towards or establish the Qibla

¹⁰ Al Shura, 42:51

¹¹ Al Baqarah, 2:143

(direction for prayer) towards Bayt al-Maqdis (Jerusalem). It is suggested that it is possible that Allah revealed this directive through hidden revelation (wahy khafi), or Prophet Muhammad (peace be upon him) chose to make Bayt al-Maqdis the Qibla based on his insight, and Allah's silent approval (tacit consent) also carries the weight of revelation. Nevertheless, Allah has explicitly commanded Muslims to turn towards Bayt al-Maqdis while performing prayers.

In this context, Allah Almighty attributes the directive of establishing Bayt al-Maqdis as the Qibla to Himself. It is also possible that after the migration (Hijra), Allah Almighty, through hidden revelation (wahy khafi), commanded the Prophet Muhammad (peace be upon him) to turn towards Bayt al-Maqdis in prayer. Alternatively, it could be considered a result of the Prophet's own initiative (ijtihad), and Allah accepted it. ⁽¹²⁾

If there is no explicit rejection from Allah regarding the Prophet's initiative, it is as if it is endorsed by Allah. The designation of Bayt al-Maqdis as the Qibla was a test to determine who adheres to the practices of the Prophet (peace be upon him) and who deviates from the principles of the faith. ¹³

Verse No:6,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ⁽¹⁴⁾

“O believers! Obey Allah and obey the Messenger.”

The meaning is that the ultimate obedience belongs to Allah alone because, as stated in the Quran, "To Him belongs the creation and the command." ⁽¹⁵⁾ The warning is for both the created beings, as well as the command, belongs to Allah alone: "The command is for none but Allah." ⁽¹⁶⁾ The authority is solely Allah's. However, since the Prophet (peace be upon him) is the manifestation of the divine will and the representative of His intentions, Allah has established the obligation of unconditional obedience to the commands of the Prophet (peace be upon him). Allah has affirmed that obedience to the Prophet (peace be upon him) is essentially obedience to Allah: "He who obeys the Messenger has obeyed Allah." ¹⁷ . Whoever obeys the Prophet (peace be upon him) has indeed obeyed Allah.

This makes it clear that just as the Quran is the source of the religion, similarly, the Hadith (sayings and actions of the Prophet) is also a source of the religion. However, it is essential to obey the rulers and leaders because they either enforce the commands of Allah and His Messenger (peace be upon him) or manage and safeguard the collective interests of the community. Obedience to Allah and His Messenger (peace be upon him) is, therefore, coupled with obedience to them. Hence, after the command "Obey Allah," the command "Obey the Messenger" follows because both of these obediences are independent and obligatory.

The obedience to the Prophet (peace be upon him) is necessary because we have no means of knowing Allah's commands except through His revelation, and the Prophet's obedience is the only means by which we can follow Allah's commands. Therefore, obedience to the Prophet is essentially obedience to Allah. From this perspective, obedience to Allah and obedience to the Prophet are considered one and the same. Furthermore, obedience to the Prophet holds a permanent status. This is because when the Book of Allah is silent on a matter, and the Prophet provides a command, whether it relates to legal rulings such as permissibility

¹² Tafsir Ibn e Kathir, p:118

¹³ Ibid

¹⁴ Al Nisa,59

¹⁵ Al Araaf, 54

¹⁶ Al Yousaf 12:48

¹⁷ Surah An-Nisa, 4:80

or prohibition or involves commands and prohibitions, considering such commands as obligatory is as mandatory as obedience to Allah. Since Allah Himself has given us the command to obey such directives, it falls under the category of obedience to Allah.¹⁸

In this Quranic verse, the command for obedience to the Prophet Muhammad (peace be upon him) is mentioned. The foundation and basis of obedience to the Prophet lie in the non-recited revelation (wahy ghair matlu), which descended from Allah Almighty to the heart of the Prophet Muhammad (peace be upon him). This revelation was not recited openly like the Quran but was conveyed directly to the Prophet's heart.

Due to this divine communication, the Quran has equated obedience to the Prophet with obedience to Allah Almighty. This establishes that the statements and actions of the Prophet, known as Hadith, serve as evidence and are considered a form of divine guidance.

In summary, the obedience to the Prophet is indispensable because it serves as the means to understand and follow Allah's commands, and it is considered a permanent and obligatory form of obedience, similar to obedience to Allah.

Verse No:7,

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (19)

“It is only a revelation sent down ‘to him’.”

The primary recipients of these verses are the disbelievers of Mecca. However, since these verses establish your statements as revelations and obligatory to follow, briefly, the following aspects of your life are presented before us, demonstrating the need and significance of adhering to the Sunnah in matters of religion:

1. **Legislative Matters:** While the Quran provides the command for prayer approximately seven hundred times, it does not detail how it should be performed. How many prayers are there, what are their correct timings, the number of units (Rak'ahs) in each prayer, and their sequence? Similarly, the performance of Hajj, the calculation of Zakat, rules for settling disputes, the criteria and procedures for witnessing in legal matters, the right to a woman's consent in marriage, the significance of divorce, rules of peace and war, and more. All these matters are such that human beings, independent of the Sunnah or your statements, cannot determine them. It seems that the only means to understand and comprehend these matters in Islam is through your Sunnah.²⁰
2. **Administrative Matters:** In such matters, you were commanded to seek advice from the Companions. For example, determining the appropriate location for war, how to treat prisoners, and how to manage the government system. These are issues related to human insight and experience. In such matters, revelation may not be necessary, except to rectify any errors that may arise in decisions after seeking advice. For instance, after seeking advice regarding the prisoners of war from the Battle of Badr, revelation was sent down in the Quran to rectify the decision.²¹
3. **Matters Requiring Personal Judgment:** These are religious matters in which a solution is sought based on existing revelation in the light of personal insight. It is as if every expert in religious sciences has an equal connection to the issue at hand, although you held the highest authority. An example of this is when a

¹⁸ Tafsir Ibn e Kathir, p:290

¹⁹ Al Najm, 4

²⁰ Abdul Rehman Kilani, taiseer ul Quan, 201

²¹ Ibid

woman came to you and asked whether she could perform Hajj on behalf of her deceased father, stating that her father had an outstanding obligation to perform Hajj. You, in response, inquired if she would pay off his debt if he had one. She answered in the affirmative, and you stated, "Then Allah has more right that you fulfill His obligation." There are numerous instances of such independent reasoning and deductions by you, but whenever there was a possibility of error, rectification was made through either clear or subtle revelation. An example is the hadith narrated by Abu Huraira, in which a man asked if he would be forgiven if he fought in the path of Allah with patience, seeking reward, advancing forward, and not turning his back. You replied, "Yes." However, when the man left, you called him back, raised your voice, and said, "But his debts will not be forgiven. Gabriel has just informed me of this."²² This means that although the Prophet gave the glad tidings of Paradise in response to the question, Allah revealed the correction that the debts would not be forgiven.²³

4. **Natural Matters:** These include an individual's daily affairs, such as speech, food, clothing, and other similar matters that relate to everyone equally. In such matters, a person, including you, is relatively free from explicit revelation. However, what aspect is there in which revelation has not imposed restrictions on such matters? For example, a person is free to choose whether to eat meat, vegetables, or pulses, but they can only consume what is halal and pure. Then there is guidance on reciting "Bismillah" before eating, using the right hand, beginning from what is in front of oneself, cleaning the utensils, and reciting prayers afterward. Similarly, an individual is free in selecting their attire, but there are requirements of modesty and covering. Women should not wear clothes resembling men, and vice versa. A person is free in conversing with their family, but they are obliged to treat their spouse with kindness and good manners. One can choose their profession freely but cannot engage in unlawful business or earn through prohibited means. Manipulating weights and measures, deceiving others, participating in fraudulent activities, and dealing in usury are strictly forbidden. Now, which aspect is there in which a person is independent of revelation? It is clear from these guidelines that legislative matters are primarily dependent on revelation, and since the Quran comprehensively mentions the commands, and they are not directly related to human insight, these commands cannot be fulfilled without following the Sunnah. Although the remaining three aspects provide relative freedom to individuals, even in these dimensions, revelation has established limitations and provided guidance. How is it possible to reject the Sunnah when it is inseparable from the Quran, and how can it be asserted that the phrase "and he does not speak of his own desire" pertains only to the Quran? This theory leads to the conclusion that someone who denies the Sunnah is also denying the Quran.²⁴

Verse No:8,

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ⁽²⁵⁾

“Say, ‘O Prophet, ‘Obey Allah and His Messenger.”

²² Muslim, Book of Jihad, Chapter: What Allah Has Promised for the Mujahid in Paradise

²³ Abdul Rehman Kilani, taiseer ul Quan, 205

²⁴ Abdul Rehman Kilani, taiseer ul Quan, 206

²⁵ Al Imran, 32

In this verse, it is explicitly stated that along with obeying Allah, obedience to "the Messenger" (referring to Muhammad, peace be upon him) is commanded as well. The obedience to the Messenger holds a permanent status, and after the demise of Prophet Muhammad, peace be upon him, obedience to "the Messenger" can be achieved through following his Sunnah. Some people, due to misunderstandings, wrongly assert that a Hadith will only be considered authoritative if it aligns with the Quran. However, the Quran has repeatedly given the Hadith the status of an independent evidence and a source of Sharia. Therefore, the legal foundation incorporates both the Quran and Hadith. While a Hadith can provide rulings beyond what is mentioned in the Quran, a valid Hadith will never contradict the Quran. If someone believes otherwise, it is a deficiency in their intellect or understanding, or it may stem from a lack of sincerity in their intention.²⁶

In this verse, Allah has issued a comprehensive command to His servants, which is the obedience to both Him and His Messenger. This command encompasses faith and monotheism, and it includes both explicit and implicit sayings and actions. It not only involves obedience to Allah and His Messenger but also abstaining from actions prohibited by them. Abstaining from sins is the implementation of Allah's command, meaning it is included in obedience to Him. Therefore, those who adhere to the commands of Allah and His Messenger are truly successful. The verse states, "But if they turn away,²⁷" meaning if they turn away from obeying Allah and His Messenger, then the alternative path is only the path of disbelief and obedience to Satan. The verse further emphasizes this by stating, "So if they turn away, then indeed, Allah does not like the disbelievers²⁸."

It is clarified in the verse "that whoever befriends Satan and follows him will be led astray and will be brought into the torment of Hell.²⁹" Therefore, Allah warns that turning away from His commands and following the path of disbelief will result in severe consequences. The verse concludes with the statement, "Indeed, Allah does not like the disbelievers," indicating Allah's displeasure with those who reject faith and choose the path of disobedience. The real essence of obedience and following is explained in this blessed verse, emphasizing adherence to both Allah's commands and the commands of His Messenger.

Verse No:9,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ⁽³⁰⁾

"Indeed, in the Messenger of Allah you have an excellent example."

Allah has also specified that the obedience to the Messenger is only possible for those individuals who meet three conditions. Firstly, they sincerely believe in Allah. Secondly, they have faith in the Hereafter. Thirdly, they hope for a good reward from Allah for their deeds, and they remember Allah at all times.

In other words, those who do not take the personality of the Messenger as their role model, deviate from any of his sayings or actions, or do not consider his obedience and adherence as obligatory, do not actually have true faith in Allah and the Hereafter. This verse

²⁶ Abdul Salam, Tafseer al Quran al Kareem, 601

²⁷ Al Tauba, 9:129

²⁸ Al Imran 3:32

²⁹ Al Hajj, 22:4

³⁰ Al Ahzaab, 33:21

serves as explicit and strong evidence for the unconditional obligation of obeying and following the Messenger of Allah, peace be upon him.³¹

This verse was revealed in the context of jihad, but its applicability extends to all situations and actions. For a Muslim, it is not permissible to exempt oneself from following the example of the Prophet Muhammad (peace be upon him) in any aspect of individual or social life.³²

Therefore, emulate him in jihad, patience, and perseverance. Our Prophet endured hunger in jihad, to the extent that two stones were tied to his belly. His face was injured, and one of his front teeth was broken in the Battle of Uhud. He even dug the trench with his own hands. For nearly a month, he stood firm in front of the enemy. Although this verse was revealed in the context of the Battle of the Trench, emphasizing the specific occasion of war, it commands following the excellent model of the Prophet Muhammad (peace be upon him). However, this command is general, meaning that Muslims are required to follow the guidance of the Prophet (peace be upon him) in every aspect of life, whether it pertains to worship, social interactions, livelihood, or politics.³³

Verse No:10,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ³⁴

“Say, ‘O Prophet,’ “If you sincerely love Allah, then follow me; Allah will love you and forgive your sins”

"Both Jews and Christians claimed that they loved Allah, and especially the Christians held a belief in the exalted status of Jesus, the son of Mary (peace be upon them). They elevated him to a divine level and thought that by doing so, they were seeking closeness to Allah and His love. However, Allah clarified that their claims and the paths they had invented would not lead to obtaining Allah's love and approval. There is only one way to achieve this: to have faith in my last Prophet and follow him. This verse sets a criterion and a standard for all claimants of divine love, emphasizing that one who seeks to attain the goal of divine love through following the way of Muhammad (SAW) will undoubtedly be successful and truthful in their claim. Otherwise, they will be false in their assertion, and their pursuit will be in vain. The Prophet (SAW) also stated, 'Whoever performs an action not in accordance with our affair (i.e., the way prescribed by Islam) will have it rejected.'³⁵ This means that if someone does something that does not align with our prescribed way, it will be rejected."³⁶

In this verse, the obligation of Allah's love, its signs, consequences, and benefits are mentioned. Allah emphasizes that if people claim to love Him, they must follow the way of the Prophet Muhammad (SAW) sincerely. It's not enough to merely make a claim; the claim must be genuine. The proof of its genuineness lies in following the Prophet (SAW) in all aspects—speech, actions, beliefs, and both outward and inward matters.

The one who truly follows the Prophet (SAW) is affirmed in his claim of love for Allah. Allah loves him, forgives his sins, shows mercy, and keeps him on the straight path in all circumstances. The verse implies that the love of Allah is connected to following the Prophet (SAW). If someone does not follow the Prophet (SAW), they cannot truly claim to love Allah. Without following, the claim of love is false, and even if love exists, it is rendered ineffective

³¹ Abdul Rehman Kilani, taiseer ul Quan, 380

³² Muhammad bin Ali shaokani,p:335

³³ Ahsan ul Bayan, 225

³⁴ Al Amran, 3:31

³⁵ Bukhari, Book of Alsulh, Hadith no:2697

³⁶ Muhammad Shafi, Maarif ul Quran, 331

without the condition of obedience. This verse provides a standard for evaluating people's love for Allah—those with more adherence to the Prophet (SAW) have more faith and love for Allah, while those with less adherence have less faith and love.³⁷

Verse No:11,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا³⁸

“Whatever the Messenger has given you, take; and what he has forbidden you, refrain from.”

This verse emphasizes the obedience to the Prophet Muhammad (ﷺ). It establishes the authority of his commands as a permanent law, not limited to only those mentioned in the Quran. Therefore, the actions commanded by the Prophet (ﷺ), supported by authentic Hadiths, are obligatory to follow.

The Prophet Muhammad (ﷺ) stated in a Hadith narrated by Abu Huraira and reported in Sahih Bukhari: "Leave me as long as I have left you. For those before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."³⁹

This Hadith further clarifies that obedience to the Prophet (ﷺ) is essential, and it is the key to avoiding the pitfalls experienced by previous communities who went astray due to questioning and disputes. The command of the Prophet (ﷺ) is to be followed even if it is not explicitly mentioned in the Quran, and it serves as a safeguard against deviation.

Verse No:12,

من يطع الرسول فقد أطاع الله⁴⁰

“Whoever obeys the Messenger has truly obeyed Allah.”

If you issue a command or prohibit something, it is by the command of Allah. It is the command of Allah, His revelation, and His Sharia. This Quranic verse is evidence of the infallibility of the Prophet Muhammad (peace be upon him) because Allah has commanded absolute obedience to him. If the Prophet were not infallible, Allah would not have commanded absolute obedience to him, nor would He have praised and glorified him as stated in the verse: "So that you might believe in Allah and His Messenger and honor him and respect him and exalt Him morning and evening."⁴¹

Therefore, whoever obeys the Prophet (peace be upon him) obeys Allah, and for him is the reward associated with obeying Allah. And whoever turns away, "So whoever turns away."⁴² He only harms himself. He cannot harm Allah in any way. "So We did not send you over them as a guardian."⁴³ This means that Allah did not send the Prophet (peace be upon him) as a guardian over their actions and behaviors. Instead, Allah sent him as a preacher, a clear warner, and an adviser. Therefore, the Prophet (peace be upon him) has fulfilled his duty, and for you, there is the reward associated with fulfilling your duty.

³⁷ Abdul Rehman, Tafseer e Saadi, 401

³⁸

³⁹ Sahih Bukhari, Book of Holding Fast to the Quran and Sunnah, 7288

⁴⁰ Al Nisa,4:80

⁴¹ Al Fatah, 48:9

⁴² Al Fatah,48:10

⁴³ Al Fatah, 48:17

Whether they choose the right path or not, it is their decision. As Allah says: "So remind, you are only a reminder. You are not over them a controller."⁴⁴ Therefore, continue to advise them, as you are only an adviser, not a controller over them.

Verse No:13,

وَأَذِ اسْرُ الرُّبِّيِّ إِلَى بَعْضِ أَرْوَاحِهِ عَدِيًّا⁴⁵

“Remember when the Prophet had ‘once’ confided something to one of his wives.”

Many scholars are of the opinion that the wife mentioned in this verse is Ummul Momineen Hafsa (may Allah be pleased with her). The Prophet Muhammad (peace be upon him) had confided something to her in confidence, and she shared it with another wife, possibly Aisha (may Allah be pleased with her). Allah, in His infinite knowledge, informed the Prophet about this incident. When Hafsa was asked about it, she inquired, "Who informed you of this?" The Prophet responded, "The All-Knowing, All-Aware informed me."

This establishes that when this incident is not mentioned at any specific place in the Quran, it became known through non-recited revelation. It is evident that non-recited revelation, like recited revelation, is truthful and obligatory to accept.

Verse No:14,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْصَلَيْتُمْ إِلَى مَقَامِكُمْ لِتَأْخُذُوهَا ذُرُوعًا تَبِعْتُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ⁴⁶

“Those who stayed behind will say, when you ‘believers’ set out to take the spoils of war, “Let us accompany you.” They wish to change Allah’s promise.1 Say, ‘O Prophet,’ “You will not accompany us. This is what Allah has said before”

"At the time of the Treaty of Hudaibiyah, many hypocrites were unable to accompany the Prophet Muhammad (peace be upon him). When preparations for the expedition to Khaybar began upon the return, the Prophet (peace be upon him) declared that only those who had participated in the previous journey to Hudaibiyah could join this expedition. The expectation in Khaybar was to acquire wealth and booty, and the hypocrites were eager to participate. However, the Prophet (peace be upon him) did not grant them permission, as indicated by this verse. It is evident that the ruling of non-participation in the expedition to Khaybar was established before, and this ruling was not explicitly mentioned in the Qur'an. Therefore, it is established through non-recited revelation, making the Prophet's statement a clear evidence."

"The seekers of wealth, Allah has guided, are those Bedouins who did not contribute alongside Allah's Messenger and the companions during the Hudaibiyah event. When they witness Allah's Messenger and his companions heading to collect the spoils of war, especially during the conquest of Khaybar, they express a desire to be included, wishing that they had taken part. However, upon witnessing the difficulties and adversity, they withdraw, desiring to join when they see the ease and comfort. Therefore, Allah has commanded not to include them, asking why they should share in the spoils when they did not participate in the battle. Allah has specifically made a promise regarding the spoils of Khaybar to the residents of Hudaibiyah, emphasizing that despite their absence, they should benefit from the divine promise. Allah desires that they adhere to His divine words and not seek to alter them. This command is directed specifically at the residents of Hudaibiyah, who did not support in difficult times but

⁴⁴ Al Ghashiya 88:21-22

⁴⁵ Al Tahreem, 66:3

⁴⁶ Al Fatah, 48: 15

are now expected to fulfill their part and receive their share. It underscores the importance of adhering to divine promises and remaining steadfast despite adversity."⁴⁷

Conclusion:

An investigative analysis reveals the indispensable role of Hadith in understanding and implementing the guidance of the Quran. The Quran itself underscores the significance of following the Prophet's example, and the Hadith serves as the primary source for elucidating the Prophet's teachings. Through the Hadith, Muslims gain a more nuanced understanding of the Quranic verses, ensuring a comprehensive and contextualized application of divine guidance in various aspects of life. The preservation of the Sunnah, legal guidance, and ethical principles all highlight the necessity and significance of Hadith in the light of Quranic verses. Therefore, embracing both the Quran and Hadith is essential for a holistic approach to Islam. In essence, the relationship between the Quran and Hadith is inseparable, forming the cornerstone of Islamic guidance. The Quran, as the primary source of divine revelation, offers fundamental principles and values, while the Hadith, as the recorded sayings and actions of Prophet Muhammad (peace be upon him), provides the intricate details needed for a comprehensive understanding and practical implementation of the Quranic guidance. In conclusion, the Quran and Hadith work in tandem to provide a holistic and nuanced understanding of Islam. Rejecting either would result in an incomplete comprehension of divine guidance. Embracing both the Quran and Hadith is essential for Muslims seeking a comprehensive and authentic path to navigate the complexities of life, ensuring a balanced and righteous existence in accordance with Islamic principles. Together, the Quran and Hadith form the bedrock of Islamic teachings, offering a timeless and universal guide for believers across generations.

⁴⁷ Muhammad ibn Jareer , Tafseer al Tabari, 11:363