

**Unit Two**  
**The Sources Islamic Culture**

Unit Contents:

- The Holy Quran
- Traditions of the Prophet (*Hadith*)

### Some Sources of Islamic Culture

In the beginning, we must determine the original sources from which we derive correct knowledge and through which we can form the real image of Islamic culture.

The sources of Islamic culture can be divided into two main parts:

Part One: **Revelation** (Quran & Traditions “*Hadith*”).

Part Two: **Other Sources**, such as the Prophet’s Biography, Islamic history, Arabic language and other sources.

### The Holy Quran

The Origin of  
the word  
“*Qur«n*”

Al-Shafi`ee  
View

**Definition of Quran in Language:** The scholars were different about the origin of the word “Quran” in various statements:

**First Statement:** The word “Quran” is the name of Quran, just like “Torah” and “Bible”, as viewed by Al Shafi`ee (204H). Al Baihaqi (458H) said: Al Shafi`ee used to pronounce the glotal stop as “*Qara`l*” (read) rather than “*Qur«n*” and he says: It is a name for Allah’s Book, without a glotal stop<sup>1</sup>.

Ibn Faris  
Opinion

**Second Statement:** Ibn Faris (395H) believes that the origin of both “*Qari*” and “*Qara`a*” bears the same meaning, i.e. it indicates gathering and meeting, like (“*Al Qaryah*” the Village) is named as such because people gather in it. Also, they say: “*Qaraytu Al Ma`a fi Al Miqrat*” i.e. I gathered it. Further, they say: “*Maa Qara`at Hathihi Al Naqa Silan Qatt*” i.e. as if they mean it had never been pregnant. He says, of which: the “*Qur«n*”, as if it is named as such because it gathers the inherited provisions, tales .. ect. contained therein<sup>2</sup>.

Al-Raghib  
Opinion

**Third Statement:** Al Raghib Al Asfah«ni (502H) believes that “*Qur«n*” is originally is an infinitive, like “*Kufr«n*”, “*Rajh«n*”.. etc., Almighty Allah says: “*Lo! Upon Us (resteth) the putting together thereof and the reading thereof. And when We read it, follow thou the reading*” Al-Qiyamah [17-18].

So, this name is specially allocated to the Book revealed to Mohammad (peace be upon him), thus it became as a proper name for it.

<sup>1</sup> Prof. Dr. Ahmad Hasan Farahat: *Fi Ilum Al -Qur«n: a Presentation, Criticism and Analysis: P. 12 – with freehand.*

<sup>2</sup> Al Miqrat: means the Bowl: It is named as such for the guests gather therearound, or due to the food gathered therein. Mi`jam Maqayyees Al Luqah: Item: “qari”.

Some scholars said: (This Book is designated as “*Qur`n*”, among Allah’s Books is because it comprises the fruitage of His Books”. Rather, for it gathers the fruit of all kinds of sciences, as referred to in His Saying: “and a detailed explanation of everything) [Yusuf: 111], and His Saying: (as an exposition of all things) [Al-Nahl: 89].

This statement is supported by Al-Lihyani (207H) that it is out of naming the object “A-Maqrū`” after the infinitive<sup>3</sup>.

**Fourth Statement:** Ibn Atiyah(546H) considers more likely that the word *Qur`n* is an infinitive as you say: “*Qara`a Al Rajul (the man read) if he recites – Yaqra, Quranan, Qira`a – then he says: as Hassan Ibn Thabit said: (poetry):*

*They sacrificed a grey-haired man*

*Whom the signs of prostration (in prayer) appear on his forehead,*

*And who spends the night in the praising (of Allah),*

*And reciting Qur`n.*

*In other words, (reading)*<sup>4</sup>. Perhaps this is what meant by Al Zarkashi (794H) when he said: Some later authors said: Neither *Qur`n* nor “*qara`a*” (read) can come in the meaning of “gathered” as Almighty Allah says: “*Lo! Upon Us (resteth) the putting together thereof and the reading thereof. And when We read it, follow thou the reading*” Al-Qiyamah [17-18].

So, he varied between them but he took “*Qara`a*” (read) by the meaning of (Demonstrated or Clarified). Thus, the reader demonstrates the *Qur`n* and produces it; and “*Al-Qar`u*” is the blood due to its inlet/outlet process. Also, “*Al-Qar`u*” is time because timing can be real only by what demonstrates<sup>5</sup>.

For combination between statements, “*Al-Qira`ah*” (reading) is a comprehensive name for both plurality & recitation. Also, it may be attributed to either of them if it came alone, as the dining table is designated to food & buffet. Further, each one of them may severally take the meaning – as expressed by Al-Raghib. So, if this is true, then the meaning of “*Quranuhu*” as Almighty Allah Says: (*Stir not thy tongue herewith to hasten it. Lo! Upon Us (resteth) the putting together thereof and the reading thereof*) Al-Qiyamah [16-17], i.e. its reading only, because the meaning of combination was mentioned independantly before that, in His Saying: (*Lo! Upon Us (resteth) the putting together thereof*) Al-Qiyamah [17].

To conclude, the utterance of “*Quran*” is originally an infinitive, and it thereafter became a specific proper name for the revealed Book to the Prophet (peace be upon him)<sup>6</sup>.

**Ibn Atiyah  
Opinion**

**Combination  
of Opinions**

**Summary of  
Views**

<sup>3</sup> Al Siyouti: Al Itqan fi Ilum Al Quran: 1/147

<sup>4</sup> Ibn Atiyah: Al Muharar Al Wajeez: 1/45

<sup>5</sup> Al Zarkashi: Al Burhan: 1/277

<sup>6</sup> Fi Ilum Al Quran: Presentation, Criticism & Verification: P. 12 onwards.

<b>The Difficulty of Defining Quran in Logical Definitions</b>	<b>Terminological Definition of Quran:</b> In fact, it is not possible to define Quran in the logical definitions of (types, divisions & characteristics), rather it can be defined with reference to it as present in the senses or known by mind. So, if you want to define Quran in a specific determinative definition, you have no way other than referring to it as written in the copy of the Holy Quran or recited by tongue, when you say: It is lying between the two folders, or say: It is (In the name of Allah, the Beneficent the Merciful. Praise be to Allah the Lord of the Worlds ... Up to: Of the jinn and of mankind).
<b>Definition of Quran</b>	However, as for the definitions given to Quran by the scholars in terms of types and divisions, as the those attributed to entire facts, they intended here to approach to its exact meaning and differentiate it from other things that may share it in its meaning, even if illusionarily. Because all the Books of Allah and the holy sayings ( <i>Hadith</i> ) as well as certain traditions of the Prophet ( <i>Hadith</i> ), all share Quran in terms that they are a devine revelation. Perhaps some people may think that they also share the name with Quran, thereby intending to show the speciality of the name and its attribution to it by clarifying its distinctive properties that diffrentiate it from those types. So, they said: “Quran is the Words of Allah which are revealed to Mohammad – peace be upon him – by the reading of which people practice their worship”. So, “speech” is a type that comprises every speech, and its addition to “Allah” distinguishes it from other speeches of the jinn, mankind and angles.
<b>Clarification of the Definition</b>	“Revealed”: is the production of the devine speech which Allah preserved for Himself, or delivered to His angles so as to be informed about it but not to reveal to any of mankind, because not all the Words of Almighty Allah can be revealed, rather the revealed words are but a few of too many: ( <i>Say: Though the see became ink for the Words of my Lord, verily the sea would be used up before the Words of my lord were exhausted, even though We brought the like thereof to help</i> ) [Al-Kahf: 109], ( <i>And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted</i> ) [Luqman: 27].
	The revelation is restricted to Mohammad so as to show what has been revealed to the prophets before him, like the Torah which was revealed to Moses, the Bible to Jesus, the Psalms which was revealed to David and the Books of Ibrahim, may Allah give them all peace <sup>7</sup> .

<sup>7</sup> Dr. Mohammad Abdullah Daraz: Al Naba` Al Azim: P. 14-15.

He restricted it to “whose recitation is a worship” means that the mere recitation of Quran is deemed as a kind of worshipping that makes you nearer to Allah, whether through prayers or otherwise. However, this description of definition does not include the Irregular Quranic Readings (Qira`at) which did not reach the degree of continuous recurrence, the Holy Sayings (*Hadith*) which are supposedly being revealed from Allah by their utterances only, as well as the Traditions of the Prophet (*Hadith*) in their two divisions that of continuous recurrence & isolated traditions, whether among those which were conceived by the Prophet – peace be upon him – from the Quran or of his own exercise of judgment and his private speculations in life, or were from those meanings delivered by Allah unto the prophet’s psyche and he expresses them in a form of wordings by his own, because every speech is attributed to its compiler & originator. So, if the meaning is of accidental identity of ideas, the holy sayings are, with the more so, to be produced if we say it is revealed only in its meaning other than its wording<sup>8</sup>.

#### **Its Most Significant Names:**

The Holy Quran has many names which were sorted by scholars in independent classifications. The wisdom of the large number of names, as stated by Al-Fairouz Abadi: “For indicating the honor or perfection of the nominated. Don’t you see that the large number of the lion’s name designated its perfection & strength; and the large quantity of names of Resurrection (*Qiyamah*) indicated its difficulty & forcefulness ... also the great number of names of Almighty Allah designated the Perfection of His Glory and His Greatness; and the large number of names of the Prophet (*peace be upon him*) indicated the highness of his rank & grade and the multiple names of the Holy Quran designated its honor & nobility”<sup>9</sup>.

#### **1. The Quran:**

It is the most famous, prominent and illustrious of these names. Thus, Allah has distinguished His Book revealed to His Prophet (*peace be upon him*) with this name because it had not been attributed to Allah’s previous Holy Books. So, “Quran” is derived from “Qira`a” (“reading” as most likely preferred by the scholars of Quran). Thus, it is restricted only to the Book revealed to Prophet Mohammad (*peace be upon him*) and it became a designating proper noun thereto.

Perhaps the selection of this glorious, distinctive & unique name is a remarkable indication to the necessity of distinction & uniqueness of Islamic nation who is trustworthy of Quran, its existence and humanity at large, in a way that it will not take in its course of life other than the methodology of the Holy Quran<sup>10</sup>.

**Wisdom  
Behind the  
Multiple  
Names of  
Quran**

**Most Famous  
Names of  
Quran**

**Most Likely  
Derivation of  
Quran**

<sup>8</sup> Fi Ilum Al-Quran: Presentation & Criticism: P. 26-27.

<sup>9</sup> Al Fairouz Abadi: Basayer Thawi Al Tamayuz: 1/88

<sup>10</sup> Dr. Salah Al-Khaldi: Mafatih lil Ta`amul Maa Al Quran: P. 21

<b>Origin of the Word “Kataba”</b>	<p><b>2. The Book:</b></p> <p>The origin of the book is combining one thing to another<sup>11</sup>. It is originally a name of a paper sheet together with its contents, Almighty Allah says: (<i>The People of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven.</i>) [Al-Nisa: 153]. Here it means a sheet that contains writing<sup>12</sup>.</p> <p>As Almighty Allah called the Revelation that He revealed to His Prophet Mohammad (<i>peace be upon him</i>) a “Quran”, He also called it a “Book” when He said: (<i>This is the Scripture whereof there is no doubt</i>) [The Cow: 2], and said: (<i>This is a Scripture which we have revealed unto thee</i>) [Ibrahim: 1]. So, the same observation given to its nomination as a “Quran” which is recited by tongue, also it has been observed in its designation as a “Scripture” which is written down by pens. Thus, both designations are being derived from naming a thing in its attributive meaning<sup>13</sup>.</p> <p>Since reading is the combination of utterances to each other in pronunciation, writing is the joining together of letters in handwriting. This may also be designated to the combination of one another in words. Hence, the origin of writing is the process of composing through handwriting. However, one is metaphorically used to replace the other; thereby it is called the Words of Allah even if it is not handwritten<sup>14</sup>.</p> <p>Dr. Daraz believes that both items of: “Ka, Ta, Ba” (write) and “Qa, Ra, `Aa” (read) revolve the meaning of absolute combination and joining. But this does not mean the combination of Suras (Chapters) and Verses in terms of being composed texts which are learnt by heart, or in terms of being composed inscribes engraved in sheets and plates, or in terms of being recited sounds which are composed by tongues; but rather it means a more precise thing than all the above, that is these Words have combined the arts of syntax &amp; facts; and that there had been gathered therein the Scriptures of rule and provisions. So, if you say “the Book” or “Quran” as if you were saying: “The speech that embraces all sciences” or “the sciences which are combined in a book”<sup>15</sup>.</p> <p><b>3. Al-Furqan (Criterion):</b></p> <p>“Al-Furqan” the Criterion (of right and wrong) is a noun in the context where it was said rather than an infinitive which is designating the variation between the right and wrong, proof and suspicion.</p>
<b>Opinion of Dr. Daraz in Relation Between “Ka, Ta, Ba” (write) and “Qa, Ra, `Aa” (read)</b>	
<b>Al-Furqan is common in Quran, Torah &amp; Bible</b>	

<sup>11</sup> Mi`jam Maqayyis Al Luqah: Item: “Kataba”

<sup>12</sup> Al-Mufradat: Item: “Kataba”

<sup>13</sup> Al-Naba` Al-Azim: P. 12

<sup>14</sup> Al-Mufradat: Item: “Kataba”

<sup>15</sup> Al-Naba` Al-Azim: P. 13 – with freehand.

Also, “Al-Furqan” the Criterion (of right and wrong) is also the Words of Almighty Allah because it differs between right and wrong in faith, truth and lying in statemens and good & bad of deeds, whether in the Quran, the Torah and the Bible. Almighty Allah says: (*And when We gave unto Moses the Scripture and the Criterion (of right and wrong)*) [The Cow: 53], (*Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong)*) [Al-Furgan: 1], (*The month of Ramadan in which was revealed the Quran, a guidance for mankind, a clear proofs of the guidance, and the Criterion (of right and wrong)*) [The Cow: 185], (*the Day of Discrimination*) [Al-Anfal: 41], i.e. the day when the difference between right and wrong appears, as in His saying: (*O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong)*) [Al-Anfal: 29], i.e.: a light and success unto your hearts by virtue of which you can discriminate between right and wrong, and His saying: (*and that which We revealed unto Our slave on the Day of Discrimination*) [Al-Anfal: 41]; it is said: they meant the Day of Bader (a Battle) because it is the first day in which Allah discriminated between right and wrong<sup>16</sup>.

#### 4. Al-Ziker (Reminder):

Al-Ziker (Reminder) is one of the names of Quran, and it means all that reminds you of something. Perhaps it bears the meaning of “history”, as Almighty Allah says: (*And verily We have written in the Scripture, after the Reminder My righteous slaves will inherit the earth.*) [Al-Anbiya: 105]. This verse came, after the scriptures of history, in the scriptures of the Jews, as Almighty Allah says: (*Ask the followers of the Reminder if ye know not*) [Al-Anbiya: 7], i.e. those who keep the history of nations, the Jewish people, and here what is meant are their Scriptures<sup>17</sup>.

Also, Quran is called a Reminder for it reminds people of their Hereafter Life and their Lord – whatever they were ingnoring will remind them thereof – and of the charter of natural disposition which Allah takes unto the Children of Adam; and for the warning, guidance and the news of the previous nations contained therein.

Furthermore, it may come in the name of honor, as Almighty Allah says: (*And Lo! It is in truth a Reminder for thee and for thy folk*) [Zukhruf: 44]; and His saying: (*Sad. By the renowned Quran*) [Sad: 1], and His saying: (*No We have revealed unto you a Scripture wherein is your Reminder.*) [Al-Anbiya: 10]. These are the most important agreable names of Quran by the scholars of Quran<sup>18</sup>.

<sup>16</sup> Al-Mufradat: Item: “Faraqa” – with freehand.

<sup>17</sup> Al-Mualim Abdulhameed Al-Farahi: A-Mufradat: Item: “Zakara”

<sup>18</sup> See in this respect: Fi Ilum Al Quran: Presentation & Criticism: P. 24-24

## Unit Two

<b>Phases of Quran Characteristics</b>	<b>Some of Quran Characteristics:</b> We cannot possibly, in this hasty discussion, encompass the characteristics of the Holy Quran for their plentiness & multiplicity. Thus, Quran is having two phases: the first one is an External Phase which comprises the words and sentences of Quran, or, say, the style of Quran and the methods of artistic revelation therein, or it is the image, shape and external mold. The second one is a Objective Phase which comprises the meanings and subjects of Quran or its implications, methodologies, sciences, systems, facts and legislation. Thence, we will give a presentation for certain characteristics which we deem it necessary in the course of this brief study. Our discussion will include certain objective characteristics and some stylistic characteristics contained in this miraculous Book.
<b>Objective Characteristics Of Quran</b>	<b>First: Objective Characteristics:</b> <b>1. Its Guidance To That Which is the Straightest:</b> The guidance of Quran is distinguished of all other kinds of guidances in that it is the straightest and the best, as described by Almighty Allah by saying: <i>(Lo! This Quran guideth unto that which is straightest)</i> [Al-Israa: 9]. It is a description which indicates generalization and comprises all that is in need of guidance.  This general speech, if is duly being verified & investigated, in any particular part thereof which were discussed by the Holy Quran, we will find out the trueness of such speech which restores confidence to the heart, cause the bosom to dilate and the mind to submit, and thereby the turning away from this guidance, and the replacement of which is inferior by the superior is the cause of human misery and unhappiness in both this life and the after life, as Almighty Allah says in this regard: <i>(But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection. He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see? He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day!)</i> [Ta-Ha: 124-126].  So, being straight on the path of Allah is the method that upgrades mankind, purifies, blesses and approximates him of his Creator. Hence, came the assurance thereof in Almighty Allah`s saying: <i>(And (He commandeth you, saying): This is My Straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil))</i> [Al-An`am: 153].  The Prophet – peace be upon him – had confirmed this meaning when he drew a line for his companions, then he drew other lines on the right and left sides thereof, afterwards he said: This is the path of Allah, and these are other ways at each way there is an Evil calling for it <sup>19</sup> .

<sup>19</sup> This Tradition reported by Al Hakim in Al-Mustadrak: 2/348, Tradition No. 3241, he said: a sound tradition but they did not produce. And in Sahih Ibn Hayyan: 1/180, Tradition 6, and reported by Ahmad in his Musnad: 1/435.

## Islamic Culture

Thus, what Quran calls for is (*guideth unto that which is straightest*) [Al-Israa: 9], and those who call for ways other than what stipulated in Quran those are (*would have it crooked*) [Hud: 19], and there is a verily big difference between straightforwardness and crookedness<sup>20</sup>.

### **2. Its Confirmation of Previous Scriptures & a Watcher over Them:**

Almighty Allah described Quran (*And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it*) [Al-Ma'idah: 48], which means that what has been contained in Quran is more deserving to be followed because it is the final image of the Divine Revelation, and abrogating of all the contradictory legislative of the previous Scriptures which had lasted for limited periods of time and for certain nations. As for the final image, it is the one which is in line with the human natural instinct and consistent with the Prophet's Mission in general and with the extension of time & place<sup>21</sup>.

Therefore, the Quran came confirming whatever Scriptures were before it and a watcher over them, thereby comprising its contents of permanent facts, and excelling them of such facts which Allah wishes to increase thereof, so it came as a replacement for what they represent while there is nothing in them that can replace it, therefore Allah decided that it should remain as a proof until the Day of Resurrection. Thus, if Allah decided on a matter, He will make easy its causes, He is the Wise, the Knower<sup>22</sup>.

### **3. Its Presentation of Facts in a Harmonious & Correlated Way**

Quran was revealed within twenty three years and, if you read it from the beginning until the end, you will find that it is coherently narrated, precisely composed, of a solid style, strong correlation, explanatory & supportive of each other in its Chapters (Suras), Verses and sentences.

The miraculous blood is circulated all around the Quran from A to Z as a one cast mold; and you could hardly find within its parts any disassembly or weakness, as if it is a vicious circle, a sole string<sup>23</sup> or a unique necklace that captivates the sight; its letters & words are accurately composed, and its sentences & verses are exactly coordinated, and its latter part came in harmony with its former, and its first part appeared convenient with its last<sup>24</sup>.

Quran was being revealed within a period of twenty three years in a form of five verses, which might increase or decrease, in an infrequent periods and situations, among a variable community, for various purposes, miscellaneous subjects, changeable styles and for different reasons<sup>25</sup>.

<sup>20</sup> Prof. Dr. Ahmad Hasan Farahat: Osoul Al-Hadara Al-Arabiya Al-Islamiya wa Khasa'isaha: p. 13 onwards.

<sup>21</sup> Vide.

<sup>22</sup> Al-Naba' Al-Azim: P. 14

<sup>23</sup> Al-Samt: means necklace.

<sup>24</sup> Al-Zarqani: Manahil Al-Irfan fi Ilum Al-Quran : 1/53.

<sup>25</sup> Dr. Fahad Al-Roumi: Khasa'is Al-Quran: P. 58

However, when we look at the Quran we find that as if it was revealed all at once, without interruption between its verses and chapters (suras), but they are in a way that one verse leads to another, and one sura concludes to another, since the beginning until the end.

This Quran addresses human entity as a whole and not addressing its mere mind once, its sensitive heart once again and its alerted feelings once more, but it addresses all of them at once through the shortest path, and knocks at all the receiving & acceptance devices therein all at once every time it addresses them. So, by this address, it creates therein such conceptions, impacts and impressions for all the facts of existence.

Thus, there are no other means of those practiced by mankind throughout the course of their entire history can create it in this deepness, comprehensiveness, accuracy, clarity and in this manner and also this method.

Quran presents truth – as it is in reality – in such a method that discloses all its angles, its phases, its correlations and all its requirements. It, in the existence of this comprehensiveness, does not complicate this fact and does not fold it with fog! Rather, it addresses through it the human entity at all its levels. So, the human performance does not have this property for every author addresses a certain level and he could hardly understand from others<sup>26</sup>.

### **Stylistic Characteristics Of Quran**

#### **Second: Stylistic Characteristics:**

We mean by Stylistic Characteristics the eloquence and rhetoric of Quran or searching in the Quran mold, Quranic structure and the external Quranic image. Thus, the Stylistic Characteristics discusses the Quranic letters, Quranic words and Quranic expressions in terms of wording and structure rather than the meanings, contents and subjects. Dr. Draz assimilated the miraculous Quranic style with a pearl. This beautiful shining pearl has an outer shell and an internal kernel. The external shell is the surface peel that represents the Quranic artistic beauty. This outer peel is based on two elements:

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<sup>26</sup> Dr. Salah Abdulfattah Al Khaldi: Al-Bayan fi I'jaz Al-Quran: P. 228-229.

<b>The Intonational Beauty</b>	<p>First Element: The Intonational Melodic Beauty: “Leave the reciter reads Quran, recites it in a slow humming modulation ... Then, withdraw far away from it, where you cannot hear the sound of its letters but you can hear their motions, silences, extendings, snufflings and connections. Thereafter, listen carefully to this sounds group and while it is deprived of its sounds and naively being sent through air, hence you would find yourself that you are hearing an unfamiliarstrange melody which you would not find in another speech if is being deprived as such and being given this intonational content. So, this intonational beauty in the Quran language cannot be concealed from any of thise who hear Quran, even those who do not know the Arabic language, thence how can it be concealed from the Arabs themselves<sup>27</sup> .</p>
<b>The Harmonious Beauty</b>	<p>Second Element: The Harmonious Beauty: “If you keep your ear nearer and nearer and the diamonds of its letters knocked at your hearing, while being articulated from their places of articulation, you will be astonished by another delight in the way of composing those letters, their alignment and the arrangement of their positions: this is knocking, that is whistling, a third is whispering, a fourth is raising the voice, another is making the breath slides thereunto and another withholds breathing .. etc<sup>28</sup> .</p>
<p><b>Types of Quranic Style Characteristics</b></p> <p><b>According to:</b></p> <p><b>1. Al-Rafi`ee</b></p>	<p>Out of those two elements the external peel of Quranic beauty would be composed. However, the subject matter in this outer cover is just like that of shells in relation to what it encompasses of precious pearls”. So, so long as the Word of Allah had been precedent to preserve us the precious &amp; valuable sciences which He has lodged in this Glorious Book, His wisdom predetermined that He should select for it a case that makes them beloved to people through its sweetness, tempts them towards them with its elegance, thereby be in the rank of the “Cameleer” who induces psyches to direct towards it. For that purpose, the sound of Quran will remain for ever in the mouthes and ears of people so long they are still having the sense of taste and hearing, even if many of them haven`t got hearts through which they can perceive the essence of its secret, and thereby penetrate far unto its utmost bottom<sup>29</sup> .</p>
<b>2. Bint Al-Shati</b>	<p>The characteristics of style have three types according to Al-Rafi`ee, these are:</p> <p>First: Letters and their sounds      Second: Words and their letters Third: Sentences and their words<sup>30</sup> .</p> <p>As for Dr. Aisha Abdulrahman Bint Al Shati, divided it as follows:</p> <ol style="list-style-type: none"> <li>1. The beginnings of Suras (Chapters) and the secret of letters.</li> <li>2. The implications of utterances and the secret of the word.</li> <li>3. The styles and and the secret of expression<sup>31</sup> .</li> </ol>

<sup>27</sup> Al-Naba` Al-Azim: 94-95.

<sup>28</sup> Vide: 97.

<sup>29</sup> Vide: 97-98

<sup>30</sup> I`jaz Al Quran: 213-284

<sup>31</sup> Aisha Abdulrahman: Al-I`jaz Al-Bayani: p. 122.

**Some Quran Miracles (I'jaz):****1. Conception of Miraculous Nature & Beginning of Writing in it:**

The miraculous nature (*I'jaz*) in language is derived from the verb (*A'jaza*), they say: (*A'jaztu*) Z, i.e. I made him unable to do so and so; and in terms means describing something as extraordinary and out of the limits of the known causes, accompanied with challenge and free of any objection. But the Miracle is an active participle of the word (*A'jaza*), added thereto the (female Ta). Thereafter, the word miracle became an attribution of what was done by the Prophet – peace be upon him – from the extraordinary deeds that supports his prophecy.

What is meant by the miraculous nature of Quran is that it is an extraordinary matter which is uncontestable by any one, despite its challenge to them and their confrontation to its opposition.

The issue of the miraculous nature of Quran remained under discussion for generations, which was being dealt with by the scholars of theology & interpretation until it became independent in separate compilations since the third Hijri century.

Among the most prominent scholars of the 4<sup>th</sup> Hijri century, Al-Rammani (384H) and his book “Al-Nukat fi I'jaz Al-Quran”, and Al-Khatibi (386H) and his book “Bayan I'jaz Al-Quran”. At the beginning of the 5<sup>th</sup> Hijri century appeared: Al-Baqillani (403H) and his book “I'jaz Al-Quran” then Abdalqahir Al-Jarjani (471 or 474H) who wrote two books about the miraculous nature of Quran: “Dala'el Al- I'jaz” and “Al-Risalah Al-Shafia fi I'jaz Al-Quran”.

Thereafter, the writings succesively continued and compilation in the miraculous nature of Quran continued until the contemporary epoch, the thing which represents another phase of the miraculous nature of Quran where it remained exposed to generations who follow in succession generation after generation.

**2. The Miraculous Quantity of Quran:**

The most correct opinions in the miraculous quantity of Quran is that any amount of Quran performs a complete idea, being it a verse, less than a verse, a number of verses or a short sura (chapter) because the aim of this challenge is bringing a part of the Quran that reaches a level where it shows the ranks of rhetoric and no part of Quran is free of a miraculous content and no Sura (Chapter) thereof – whatsoever it is short - is free of a miracle.

**3. Miraculous Aspects of Quran:**

The miraculous aspects in Quran are quite many, but we will be satisfied to present the following types:

**Definition of  
Miraculous  
Nature  
(I'jaz)**
**Beginning of  
Writing in  
Miraculous  
Nature  
(I'jaz)**
**Most Important  
Aspects of  
Miraculous  
Nature**

**Aspects of  
Rhetorical  
Miraculous  
Nature**

**First: Rhetoric Miracle in Quran:**

Notwithstanding the multiplicity of miraculous aspects in the Quran but its rhetoric or eloquence miracle remains the most important phase of its miraculous nature because it is the most remarkable one for Arabs, and it is the aspect that attracted Arabs since its first revelation and puzzled them. The rhetoric miraculous aspects in the Quran are many, uncountable and incalculable, of these:

1. The suitability of its sound structure, the harmony of its motions and silences, the rhythmic content therein that approximates it from poetry although it is not a poetry, because its melody is renewable and diversified, expels boredom no matter recitation is repeated. So, this was the first thing to be felt by Arabic ear since the first day of revelation of Quran so that the Arabs thought it was poetry, because they felt some delight in its rhythm and resonance.
2. The assembly of its words and the combination of its parts one to another, the strange compilation of its structure, and the putting up of every utterance in its suitable position according to the rhetoric nature, and the correlation and build-up of these utterances to one another.
3. The accuracy of its expression and soundness of its utterances, and the selection of its words in a way that no one can replace the other and completely represents it.
4. The complete correlation between the parts of the sura (chapter), whether at the level of the verse to its preceding or following verse, or at the level of the sura as a whole. This correlation is realized in the suras (chapters) whose verses were revealed all at once or were revealed differently.
5. The diversity of its subjects despite what seems as repetition in certain matters. This is mostly remarkable in the Quranic tales which, even if it seems repeated, but in fact it is not characterised with any type of repetition due to its presentation in a different manner and various styles.
6. Its artistic imaging together with a noticeable creativity in presentation, beauty in coherence, strong performance, and perhaps this was the second aspect, besides the controlled rhythm and the harmonious sounds that attracted the attention of the Arabs since the first instance. The evidence for this is that they were fascinated by it since its first revelation without the emergence – at that stage - of its legislative miracle and its suitability for every time and place, and without containing the news about unseen things, and without talking about the sciences of the universe, creation of mankind and life.
7. The inclusion by Quran of rhetorical images which cannot possibly be gathered in one literary work, such as assimilation & metaphor, metonymy & intimation, sayings, briefing & expatiation, and rhetorical beautifications.

**Second: Effective Miraculous Nature of Quran:**

This is represented by its impact on psyches, its effect on hearts and its splendor in hearing. The Quran has referred to some of this, as Almighty Allah says: *(If We had caused this Quran to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah.)* [Al-Hashr: 21) and says: *(whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder.)* [Al-Zumar: 23]; and there are plenty of news about the astonishment of the Arabs before the splendor of Quran and about the effective impact left by the hearing of Quran unto them, their disbeliever before their Muslim individual, of these effects:

1. The story of Omar Ibn Al-Khatib when he embraced Islam after he heard certain verses from Ta-Ha sura (chapter) and his comments thereof: Oh! What a pretty fine & splendid speech.
2. The news about the puzzling by a group of people from Quraysh, at the head of them is Al-Waleed Ibn Al-Mughirah, about the matter of Quran, what they say about it so as to turn people away from hearing it. Al-Waleed's opinion in Quran was: "It tastes sweetly and comprises fluency".
3. The prevention of Abu Baker from reciting the Quran in the courtyard of his house by the polytheists, for fear that their women and children, who used to gather surrounding him and listen to his reading, might be affected by his recitation.
4. The embracing of Islam by Osaib Ibn Khudayr when he heard some Quranic verses from Misa'b Ibn Omayr and his tempting of Saad Ibn Mua'z to also hear the Quran from Misa'b, as well as the embracing of Islam by Saad himself when the verses had penetrated to his heart and torn off the barriers of inattentiveness before him.
5. In the saying of Al-Aqaba that the delegation of Al-Khazraj had embraced Islam immediately after the Prophet – peace be upon him – recited to them some Quranic verses. Also, when they returned to Madiynah, they showed their Islam and no single house of Al-Ansar's house did not contain the Quran, until it was said: "All the districts were opened by swords, except Al-Madiynah which is opened by the Quran".
6. The people of Quraysh sent Otbah Ibn Rabiya to the Prophet of Allah – peace be upon him – to turn him away from calling people for his mission against certain temptations, then the Prophet – peace be upon him – read certain verses from Surat (Chapter) Fussilat, thereafter Otbah returned back to Quraysh while fascinated; and when Otba was coming nearer and his kinship saw him, they cried: "Otba is approaching in a face that is different of when he left".

**Definition of Effective Miraculous Nature****Examples****Selected Definition****Definition of Science**

**Types of  
Miracles of  
the Unseen**

**Third: Miraculous Nature of Telling Unseen News:**

The unseen news included in Quran are three types: news about the unseen past, news about unseen present and news about the unseen future.

**1. Unseen Past:** Quran included the tales of former people, the news about the previous centuries, the extinct nations, obliterated legislation, of those who had been effaced and no impact remained therefrom, like the tales about Messengers & Prophets. These are such stories that tell about certain persons and nations whom are separated from the epoch of the Prophet – peace be upon him – by verily long times: Almighty Allah says: *(This is of the tidings of the Unseen which we inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! The sequel is for those who ward off (evil))* [Hud: 49].

**2. Unseen Present:** Of this is the news contained in Quran about the consciences of certain people and unveling of what was concealed in their chests, such as the betrayal of the hypocrites and their intentions, and the sayings of some of them secretly to their custodians *(They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you)* [Al-Taubah: 94]; also what Allah narrated about the Jews of Madiynah *(And when thy fall in with those who believe, they say: We believe. But when they go apart one with another they say: Parte ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense? Are they then unaware that Allah koweth that which they keep hidden and that which they proclaim?)* [The Cow: 76-77]

**3. Unseen Future:**

Quran told us, in many situations, about certain incidents that will take place in the future and all that it told us had happened, exactly in the same manner as it put it. For instance: When it told us that the Romans will defeat the Persians in less than ten years *(The Romans have been defeated. In the nearer land, and they, after their defeat, will be victorious. Within ten years)* [Al-Rum: 2-4]. Also, its telling us about the defeat which will happen to the polytheists *(The hosts will all be routed and will turn and flee)* [Al-Qamar: 45]. Further, the Quran told us about certain people who will die while they are still unbelievers, for instance, Abi Lahab and his wife. Also, when the Quran told us that Allah will protect His Prophet Muhammad – peace be upon him – from mankind who would not be able to kill him, either in confrontation or by murder, nor in any other means *(Allah will protect thee from mankind.)* [Al-Ma'idah: 67], despite his many enemies, and their continuous strive to kill him, and despite his many times while was being exposed to dangers, and his participation of tens of battles.

## Unit Two

### Fourth: Legislative Miraculous Nature:

The most remarkable aspects of the miraculous nature of the Quran are the provisions and the legislative principles & rules, till some scholars said: Any existing Sharia provision – whatsoever – has its origin in the Quran. So, the greatness of Islamic legislation which is contained in Quran lies in the following:

1. Its Comprehensiveness & Satisfaction of Human Needs: This is because it deals with all the phases of human life, its activities, its social, economic & political relations, in terms of reform and organization and directs them towards adopting the best morals.

2. Its Moderateness and Realism: This because it observes the human instinctive characteristics, its abilities & capabilities (*But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world*) [Al-Qasas: 77].

3. Its Unlimited Conceptual Ability: Because it capacitates all the new happenings that had emerged or will be emerged by the human life, and it gave them such solutions which are in line with its principles and rules, like the principle of: “No Damage, No Harm”, the principle of Shura in the ruling system (Consultation or Democracy), the principle of Justice, the principle of Removal of Embarrassment and Non-Assignment of a person with what he cannot afford. The greatness of Islamic legislation is represented also by the flexible Sharia sources, such as: Analogy, Preference, Deduction for the Good of the Public, Convention .. etc.

4. Realization of Interests & Repulsion of Corruption in its General Objective: The specialized scholars have derived the objectives of Sharia from the legislated provisions and agreed among them in their findings that the above is the main component on the basis of which Sharia is founded, even they further considered the Deduction for the Good of the Public is one of its sources in the cases where there is no clear-cut stipulation from the Quran or Sunnah. Some of the examples of realizing this public objective, the prohibition by Islam of strong drinks which the recent science has proved their harms and dangers; also the prohibition of eating carrion, blood and swine-flesh, which is confirmed by the modern science; the prohibition of fornication and combat of sexual licentiousness, and there came the days to uncover to what the extent of danger of each of the above to offspring and causing the spread of incurable and fatal diseases. Thus, Islam legislated divorce as the a final solution for the marital disputes and its imposition of effective penalties for certain dangerous crimes, the thing that lead to its eradication.

### 5<sup>th</sup> :Its Sustainance through Time & Maintenance from Alteration:

One of the miraculous features of the Quran is that it is a remaining miracle which cannot get old throughout the existence of life in this world because Allah took upon Himself to preserve it, as Almighty Allah says: (*Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian*) [Al-Hijr: 9]. Thus, Quran remained maintained by the protection of Almighty Allah and His promise to preserve it remained an existing challenge for every denier; and no one can be able to change anything or deviate any word thereof or increase to it or decrease from it even only one letter, despite the existence of strong motives for the enemies of Islam to do so.

## Aspects of Legislative Miracle

<p><b>Water is Origin of Life</b></p> <p><b>Narrow Breathing in High Places</b></p> <p><b>Skin is Center of Sense</b></p> <p><b>Fetus Creation Stages</b></p>	<p><b>Sixth: Scientific Miraculous Nature of Quran:</b></p> <p>The discerning person in the Book of Almighty Allah can be aware of another aspect of its miraculous nature, i.e. the scientific miracle and its presentation of the contents of the universe which are full of secrets without falling into conflict and without discovering by science – despite the lapse of 14 centuries since the revelation of Quran – anything contradictory to the relevant Quranic provisions. There are many examples in this regard, of which:</p> <ol style="list-style-type: none"> <li>1. The what the Quran mentioned about the relations between life and water: (<i>and We made every living thing of water?</i>) [Al-Anbiya: 30]. In this verse, water is described as the basis of living, and this description has not been designated to anything other than water, e.g. the air.</li> <li>2. Almighty Allah says: (<i>And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent.</i>) [Al-Ana'am: 125]. This verse was revealed in an era nobody knows, through experiment &amp; discovery, that whoever goes upwards high in the sky his chest will be narrow and his breathe will be disturbed<sup>32</sup>.</li> <li>3. Almighty Allah says: (<i>Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment.</i>) [Al-Nisa: 56]. This verse comprises a scientific fact that has not been discovered only recently, that all the sensory nerves are found immediately under the skin, and these nerves are the party who feels pain and thereby makes mankind feel it, then convey pain through the nervous system to the brain. The reference to this scientific fact was mentioned in the course of discussing the wisdom behind the replacement of the skins of unbelievers in fire.</li> <li>4. The Miraculous Nature of Quran in Embryology: Almighty Allah says: (<i>Verily We created man from a product of wet earth; Then placed him as a drop (of seed) in a safe lodging; Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators!</i>) [Al-Mu'minun: 12-14]. These verses talked about Embryology and detailed the fetus creation stages while in his mother's stomach; and introduced in this regard scientific facts which are discovered only recently. No one talked about this matter before the Quran, or even during the time of its revelation or even after it by a long period of time until the modern time. This Quranic discussion about Embryology is an evident proof that the originator of this Quran is Almighty Allah and not a human being, otherwise how can any mankind – of whatever level of science – be secured that after tens or hundreds of years there may appear who might contradict his statements, or prove it incorrect<sup>33</sup>?</li> </ol>
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<sup>32</sup> Kuwait Foundation for Scientific Advancement: Qamous Al-Quran Al-Karim: Introduction: 128-129

<sup>33</sup> Muhammad Mutawalli Al-Sha'rawi: Mu'jizat Al-Quran: P. 23-26.

## Unit Two

5. Difference Between Sun and Moon: Quran differentiated between the sun and the moon by saying: (*Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!*) [Al-Furqan: 61]. So, the sun is a star the burning of which causes a strong heat and light, whereas the moon is not lightening in itself, rather it reflex the light it receives from the sun. This difference between the two in the Quran was not known at the time of revelation, and it is not in contradiction with the modern science because the sun is a great lamp while the moon is only giving light. So, it separates between the two descriptions.

**Difference  
Between Sun  
Shine and  
Moon Light**

6. Expansion of Universe: The expanding of the universe is ever the greatest phenomenon discovered by the modern science. The universe is continuously expanding, it does not cease to extend and enlarge; and the galaxies and celestial bodies always differ and vary but they are getting remote while the universe is expanding, Almighty Allah says: (*We have built the heaven with might, and We it is who make the vast extent (thereof!)*) [Al-Dharyat: 47]. What is meant by heaven is this universe outside the earth, and “the vast extent” is an active participle for (Awsa`) “vast”, i.e. make the thing more expanding and more wideness<sup>34</sup>.

**Expansion of  
Universe**

### **Explanation of Quran:**

The Explanation of Quran is a branch of knowledge which completes the understanding of Quran, the clarity of its meanings, disclosure of its provisions and removal of paradox and ambiguity from its verses. The interpretation of Quran is a branch of knowledge that leads to a better understanding of Quran, the removal of confusion and obscurity of some of its verses by referring them to their intended objective and carrying the same to other clear verses that contain no confusion or paradox, and inferring the pleasant things of verses, their implications and facts.

**Explanation**

**Interpretation**

### **Difference Between Explanation & Interpretation:**

The most likely difference between explanation and interpretation is that the better understanding of Quran, the conception of its meanings must be in two successive stages:

**Difference  
Between  
Explanation  
and  
Interpretation**

First Stage: Explanation of Quran.

Second Stage: Interpretation of Quran

During the explanation stage, the explanator explains the words and sentences of Quran, where he depends in his explanation on the narratives and sayings, then states other verses contained in the meaning of the verse, sound traditions and statements of the companions & followers, reasons for revelation, abrogated and abrogated, direction of readings (Qira`at), word & sentence analysis and poetic proofs.

**Explanation  
Stage**

<sup>34</sup> Al-Bayan fi T'jaz Al-Quran: P. 289

<b>Interpretation Stage</b>	<p>So, the explanator, in his work, explains the external meaning of the verse and states the near grasped meaning therefrom. If he intends to move to the next stage, and interpret the Quran, then he looks into it in the light of its previous explanatory information. When Quran is being interpreted, the interpreter scrutinizes the Quranic sentences and structures, and depends in this process on his careful speculation and consulting his mind where his looks penetrates to inner side of the verse to grasp its pleasant contents, inspirations and indications, then induces its facts &amp; implications, and notices the far most meaning other than the nearly grasped one, and removes the ambiguities, obscurity or paradox that surrounds the verse. So, the interpreter's work in this stage is a self-driven one and his presented interpretations are the fruit of his contemplation on Quran.</p>
<b>Conclusion</b>	<p>To conclude, we can say that the explanation depends on being informed, knowledge, reading and narrative whereas the interpretation is a gift from Allah to the originators and an understanding granted to them by Him. So, the interpretation relies on talent, faculty and speculation<sup>35</sup>.</p>
<b>Honorable Aspects of Explanation Knowledge</b>	<p><b>Honor of the Knowledge of Explanation:</b> The explanation is the most honorable profession which is dealt with by the human being, because the real workmanship gives honour by virtue of one of three things:</p> <ol style="list-style-type: none"> <li>1. Honour of Subject: For instance, goldsmithery is more honorable than tannery because its subject matter - gold and silver – is better than the leather of a dead animal.</li> <li>2. Honour of Image: For instance, when they say: The imprinting of swords is more honorable than that of ties.</li> <li>3. Honor of Purpose: Like the profession of medicine whose purpose is to give health. Thus, it is better than cleaning whose purpose is to clean the toilet. So, if this is evident, then the profession of explanation has the honour from all three sides because its subject matter is the explained matter, i.e. the Words of Almighty Allah, its image is to demonstrate the concealed areas of secrets lodged by the Revealer; and its purpose is to grasp a firm handhold which will never break and realization of the real endless happiness. That is why Almighty Allah glorified its rank by saying: <i>(and he unto whom wisdom is given, he truly hath received abundant good.)</i> [The Cow: 269]; and it is said that this is the explanation of the Quran<sup>36</sup>.</li> </ol>

<sup>35</sup> Dr. Salah Abdulfattah Al-Khaldi: Ta`rif Al-Dariseen Bi Manahij Al-Mufasssireen: p. 24-31

<sup>36</sup> Al-Raghib Al-Asfahani: Verified by Dr. Ahmad Hasan Farahat: Moqadimat Jami'e Al-Tafsir: 91.92

### Conditions to be Satisfied by Interpreter:

It is conditional that whoever takes up the task of the interpretation of the Holy Quran should be informed about the knowledge involved in the Quran whose objective is faith, such as the faith in Allah, its Angles, Prophets and the Last Day, and the knowledge whose objective is work, like the acquaintance with the provisions of religion and the compliance with. So, knowledge is a principle and work is a completion thereof; hence knowledge can be completed only by work, and the work can be pure only by the knowledge. Therefore, Almighty Allah did not separate one from another in the whole Quran, as He says: (*And whoso believeth in Allah and doth right*) [Al-Taghabun: 9]. So, those two branches of knowledge can be realized only through phonetic, mental, and talental knowledges, these are:

1. Knowledge of Words: i.e. the Knowledge of Language.
2. Suitability of some words to one another: i.e. Derivation.
3. The structures, conjugations & analysis of words: Grammar
4. Knowledge relevant to Revelation: Knowledge of Readings.
5. Knowledge related to the causes of revelation of verses and explanation of the tales of Prophets and news of past centuries: Knowledge of Archeology & News.
6. Mentioning of the Prophet's – peace be upon him – traditions and the works of those who witnessed the revelation such the explanation of abstract or an interpretation of obscure: the Knowledge of Traditions (*Sunan*).
7. Knowledge of the abrogator and the abrogated verses, general & special, unanimity & disagreement, and the Sharia analogies: Knowledge of Basis of Jurisprudence.
8. Provisions & morals of religion, morals of the three policies (Psyche, Relatives and Citizens, together with sticking to Justice): Knowledge of Jurisprudence & Asceticism.
9. Knowledge of mental evidences, real proofs, division & determination, the difference between the reasonables & unreasonable: Theology.
10. Knowledge of Talents: It is the knowledge given by the will of Allah to those who work with what they know.

So, if the ten points are integrated in whoever utilizes them, he would be out of who interpret according to his own opinion<sup>37</sup>.

### Phases of Interpretation:

The Sheikh of interpreters, Abdullahi Ibn Abbas (68H), explained the phases of interpretation when he said: "the phases of interpretation are four: one phase of interpretation is known by Arabs from their speech, another excuses no one for his ignorance, a third interpretation is conceived only by scholars, and the fourth phase of interpretation is known only by Almighty Allah".

**Conditions  
for the  
Interpreter**

**The Four  
Phases of  
Interpretation**

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<sup>37</sup> Moqadimat Jami'a Al-Tafaseer: P. 94 - 96.

**Methods &  
Types of  
Explanation**

As for the phase of interpretation known to the Arabs is the one referred to their tongue, such as the language, syntax, knowledges of Arabic language, method of interpreter, and the focus on what has been stated in the book *Lisan Al-Arab*, because the Holy Quran was revealed according to the rules of Arabic language and its styles in indication & explanation.

As for the interpretation that excuses no one for his ignorance, this is the one that immediately comes into understanding, whose meaning is grasped from the texts that contain the legislation of provisions, the evidences of oneness, and which can be conceived by every Muslim, and felt by every reader whatever is his level of culture.

As for the interpretation which is conceived only by scholars, this is the one referred to their effort in deriving the concealed meanings, the rhetoric aspects, miraculous phases, and the evidences of juristic provisions. Some call interpretation as (*Ta`weel*) which needs hard efforts and research, as distinguished from interpretation which is restricted to transmission, narration and news.

As for the phase of interpretation which is known only by Almighty Allah, this is related to the facts of unseen things: such as spirit, angles, the Hour of Resurrection, the cut-off letters at the beginning of suras (chapters), the similar verses in Quran – which are few – unless a clear provision of stop is revealed regarding its clarification in revelation, or its explanation by the Prophet – peace be upon him – or the unanimity of all the nation to its interpretation<sup>38</sup>.

**The Best Methods of Explanation:**

**1. Explanation of the Quran by the Quran:**

It is the highest ranking source of explanation because this the explanation of the Originator of the Words to His Words. It is well known that Almighty Allah promised His prophet by the clarification of the Quran as in His saying: (*Stir not thy tongue herewith to hasten it. Lo! Upon Us (resteth) the putting together thereof and the reading thereof. And when We read it, follow thou the reading; Then lo! Upon Us (resteth) the explanation thereof.*) [Al-Qiyamah: 16 – 19]. So, what as been stated in brief in some verses came in details in other verses, and what came in general in some verses, its speciality is shown in other verses, also what is stated as open is certain verses, came restricted in other verses.

**Explanation of Quran by Sound Sunnah(Tradition):**

The Sunnah (Tradition) is the second source of Sharia legislation. It comprises all the traditions transmitted about the Prophet – peace be upon him – like his sayings, deeds, or acknowledgements. The Quran clearly stated that the task of the Prophet is to explain the Quran to people, as Almighty Allah says: (*With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that hapily they may reflect.*) [Al-Nahl: 44]

<sup>38</sup> See: Al-Burhan: 2/166, Al-Itqan: 2/181.

## Unit Two

In this, Imam Al-Shafi`ee (204H) said: All the judges rendered by the Prophet – peace be upon him – came from what he understood from the Quran, as the Prophet`s explanation for the “wrongdoing” stated in as Almighty Allah says: *(Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.)* [Al-Ana`am: 82] by polytheism stated in as Almighty Allah says: *(And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! To ascribe partners (unto Him) is a tremendous wrong.)* [Luqman: 13].

### 3. Explanation of Quran by Sound Statements of Companions:

Ten companions were famous of explanation: The four Caliphs[Abo Bakar Al-Siddiq (13H), Omar Ibn Al-Khattab (23H), Othman Ibn Affan (35H) and Ali Ibn Abi Talib (40H)], Ibn Masoud (32H), Ibn Abbas (68H), Obai Ibn Ka`ab (33H), Zayd Ibn Thabit (54H), Abo Musa Al-Ashari (44H) and Abdullah Ibn Al-Zubair (73H).

### 4. Explanation of Quran by Followers Sound Statements:

The most followers who are famous of explanation are: The students of Ibn Abbas (68H) in Makkah: Sayeed Ibn Jubair (95H), Mujahid (104H), Ikrimah slave Ibn Abbas (105H), Tawous (106H) and Attaa` Ibn Abi Rabah (114H).

And the students of Obai Ibn Ka`ab (33H) in Al-Madiynah: Zayd Ibn Aslam (136H), Abo Al-Aaliya (90H) and Mohammad Ibn Ka`ab Al-Qarzi (119H).

And the students of Abdullah Ibn Masoud (32) in Iraq: Alqamah Ibn Qays (62H), Masrouq Al-Ajdaa (63H), Al-Aswad Ibn Zayd (75H), Aamir Al-Sha`abi (103H), Al-Hasan Al-Basri (110H) and Qatadah Ibn Duamah Al-Sadousi (117H)<sup>39</sup>.

### 5. Knowledge of Language in Grammar, Analysis, Rhetoric,

#### Eloquence and Meanings of Words:

This is necessary for the explanator so as to better understand Quran and explain it. Ibn Abbas (68H) said: “If you ask me about the strange words of Quran, look for it in poetry, because poetry is the divan (book) of the Arabs<sup>40</sup>.”

**Most  
Prominent  
Explanators  
Among  
Companions**

**Schools of  
Explanation:  
Makkah**

**Madiynah**

**Iraq**

<sup>39</sup> Al-Itqan: 2/493.

<sup>40</sup> Al-Siyouti: Al-Mazhar fi Ilum Al-Lughah wa Al-Adab: 2/261.

## 6. Derivation of Meanings & Implications:

During this stage, the explainer uses his opinion, deepens his look and prolongs his speculation so as to better extract the meanings and implications, pleasant expressions, indications, facts and the directions which are inspired by the verse. In his derivation process, he bases his work on the solid explanatory knowledge which he has realized in the previous stages<sup>41</sup>.

### Prophet Tradition (*Sunnah*)

The Prophet Tradition (*Sunnah*) had its significant and clear impact on Islamic culture. In the course of time, the Islamic library had substantially enriched itself from the tradition sources whose fame had prevailed throughout all the eastern and western districts such as the emergence of the star in dark nights.

*Sunnah* (Tradition) in Language: It is designated to a number of meanings, the most important of which are: the biography, method, whether it is good or bad<sup>42</sup>, as in the saying of the Prophet – peace be upon him: “Whoever establishes in Islam a good method, he will gain its reward and the reward of those who follow it after him without decreasing anything from their rewards... (See the Saying)<sup>43</sup>”.

Idiomatic Meaning of *Sunnah* (Tradition): Since the definition of the term is “the agreement of professionals among them”, *Sunnah* has a term among all the recent originators, previous jurists and jurists, as follows:

1. The Meaning Given by Recent Originators: The statements, deeds or acknowledgments of the tradition of the Prophet – peace be upon him<sup>44</sup>.
2. The Meaning Given by Jurisprudence Scholars: All the statements, deeds or acknowledgments reported about the Prophet – peace be upon him – which is suitable for becoming a guidance for a Sharia provision<sup>45</sup>.
3. Jurists Term: All that if you do you will be rewarded, and if you leave you will be blamed & admonished but not punished<sup>46</sup>.

### Definition of *Sunnah* (Tradition)

<sup>41</sup> Ta`rif Addarasin bi Manahij Al-Mufassirin: P. 75.

<sup>42</sup> *Sunnah* is also attributed to other meanings such as good workmanship, benefaction, molding, and putting forward. See: Taj Al-Arous (9/243-244).

<sup>43</sup> Reported by Muslim in his Sahih – Tradition No. (1017).

<sup>44</sup> Fatih Al-Mughith by Al Sakhawi: (1/6).

<sup>45</sup> Sharah Al-Kawkab Al-Munir by Ibn Al-naggar (2/159).

<sup>46</sup> Anis Al-Fuqahaa, P. 106, See: Sharah Al-Kawkab Al-Munir (2/159).

<b>Proofs That Show Sunnah as Inspiration</b>	<p><b>Sunnah as Inspiration:</b></p> <p>Almighty Allah says: <i>(Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired)</i> [Al-Najm: 3] and also says: <i>(Allah revealeth unto thee the Scripture and wisdom)</i> [Al-Nisa: 113]. So, it is more likely that “wisdom” is “Sunnah (Tradition)”. Also, the Prophet – peace be upon him – said: “Truly I have been gifted the Quran and a similar copy with it”<sup>47</sup>. Further, Almighty Allah warned us not to deviate from the directions of the Prophet – peace be upon him – when He said: <i>(And let those who conspire to evade orders beware lest grief or painful punishment befall them)</i> [Al-Nur: 63]. Also, the Prophet – peace be upon him – said, while explaining the danger behind the breach of what he brought: “Deity by Allah, whoever hears about me of this nation, being him a Jewish or a Christian, and not believe in what I was given the mission of it, he will be among the people of fire”<sup>48</sup>.</p>
<b>Sunnah Rank in terms of Preference</b>	<p><b>The Position of Sunnah (Tradition in Islam):</b></p> <p>a) In Terms of Preference: The Words of the Holy Quran are revealed from Almighty Allah, whose recitation is a worship, it is a miraculous thing which mankind cannot bring any thing alike. Thus, in these aspects, Sunnah comes after the Quran in rank because Quran excels it and takes preference over it.</p> <p>b) In Terms of Conclusiveness Consideration and Prove of Provisions: Both the Quran and Sunnah come in the same rank in terms of conclusiveness consideration because both of them are inspired by Almighty Allah and they have the same determinitive effect in clear cut provisions<sup>49</sup>.</p>
<b>Sunnah Rank in terms of Conclusiveness</b>	<p><b>Evidences on Conclusiveness of Sunnah<sup>50</sup>:</b></p> <p>The evidence of the determinitive effect of Sunnah is:</p> <ol style="list-style-type: none"> <li>1. It is one of the requirements of believing in the Prophet’s Mission is the necessity of acceptaing all that is proved to be from the Prophet – peace be upon him – in the matter of religion.</li> <li>2. The Holy Quran: As Almighty Allah says: <i>(And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth you, abstain (from it))</i> [Al-Hashr: 7].</li> <li>3. Prophet’s Traditions: Among thes is the saying by the Prophet – peace be upon him – when he said: “I left two things unto you if you strictly follow them you will not deviate from the right path: The Scripture of Allah and the Sunnah (Tradition of His Prophet”<sup>51</sup>.</li> </ol>

<sup>47</sup> Reported by Imam Ahmad in his Musnad: Tradition No. 16722.

<sup>48</sup> Reported by Muslim in his Sahih: Tradition No. 153.

<sup>49</sup> See: Al-Kifayah by Al-Khatib Al-Baghdadi P. 39. Also, see: Bihouth fi Al-Sunnah Al-Musharafah by Dr. Abdulghani Abdulkhaleq because he refuted the satements of the semi-deviators.

<sup>50</sup> See: Al-Mukhtasar Al-Wajeez: P. 30.

<sup>51</sup> Al-Mutataa – Tradition No. 1661.

4. Unanimity of the nation to the necessity of compliance with the sound traditions of the Prophet – peace be upon him.

### Rank of Sunnah in the Holy Quran:

It is in various phases:

1. It is confirming what came in the Quran: E.g. the many traditions ordering Muslims to comply with Prayers (*Salat*) and Zakat.

2. It Explains the Holy Quran, for instance:

- a) Explaining it as a whole: Sunnah explained what came in total in the Holy Quran, e.g. the order for Prayers came without details in the Holy Quran while Sunnah explained that in details. The Prophet – peace be upon him explained the time, manner, number of prayer units (*rak`a*) .. etc.
- b) It restricts its absolute provisions: As Almighty Allah says: (*As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.*) [Al-Maidah: 38]. Thus, Sunnah restricted the cutting at the end of the hand other than the arm.
- c) It Specifies its general provisions: For instance as Almighty Allah says: (*Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females*) [Al-Nisa: 11]. The general provision of the verse indicates that every father who left children, males and females, the male party inherits together with his female sister provided that the male shall have the portion of two females. However, this generalization has been specified by certain Prophet`s traditions, where there shall be banned from this generalization as stipulated in the verse: slavery, different religion, murder or that the legator being the Prophet – peace be upon him. Among those traditions specifying the general provision of this verse, the saying: “The Muslim shall not inherit the Unbeliever and the Unbeliever shall not inherit the Muslim”; and also the saying: “We (Prophets) cannot be inherited, what we left is charity”.

3. It proved certain provisions that have not been dealt with in Quran, whether positively or negatively: such as the traditions on the prohibition of combining between the wife and her aunt or maternal aunt, the provisions of preemption, the stoning of married adulterous, the unfamiliarity of adulterous, the inheritance of the grandmother and otherwise<sup>52</sup>.

**Phases of  
Sunnah  
Explanation  
To Quran**

**Examples of  
Specification of  
Sunnah to  
General Quran  
Provisions**

<sup>52</sup> See: Al-Sunnah wa Makanatuha fi Al-Tashriea, P. 380.

<p><b>Scholars` Opinions In Proving Sunnah</b></p> <p><b>Certain Provisions not Dealt With in Quran</b></p>	<p>However, this third and last phase where Sunnah has proved certain provisions that have not been dealt with in Quran, whether positively or negatively, is not a question of unanimous agreement but it is the opinion of the assembly of scholars. Certain scholars, among them is Al-Shatibi, that any matter in Sunnah has its origin in the Holy Quran<sup>53</sup>.</p> <p>Despite the agreement of both parties on the necessity of complying with all the sound Sunnah, but this difference has no effect and its destiny is that some call for the proving of Sunnah to certain provisions which are not in the Holy Quran, and this is the most likely opinion; and the other party says that Sunnah does prove only what is classified under a Quranic provision or one of its rules.</p>
<p><b>First Phase of Writing Stage</b></p>	<p><b>Stages of Sunnah Recording:</b></p> <p><b>First Stage: Writing Phase:</b> It took place from the 1<sup>st</sup> year of Hijra up to the year 73 H when the last Caliph (Ibn Al-Zubair) among the companions died. During this period, a large part of Sunnah had been written on sheets, leather and the like. So, the writing stage is divided into two phases:</p> <p>First Phase: It took place during the life of the Prophet – peace be upon him – and there are two types of writings in this period:</p> <p>a) What had been ordered to be written by the Prophet – peace be upon him – such as the treaties, documents and messages. For instance, the treaty in which the Prophet – peace be upon him - held a convention with the Christians of Najran and wherein he detailed rights and duties.</p> <p>Also, the sheet of Amru Ibn Hazm<sup>54</sup> when he was sent by the Prophet – peace be upon him – to Yemen and he ordered that a book of him should be written where it includes many economic &amp; criminal legislations, traditions ... etc.</p> <p>b) What was written by the Companions by the permission of the Prophet – peace be upon him – during his life, such as the permission of Abdullah Ibn Amru Ibn Al-Aas (The Writer of Revelation) to write his reported sayings and he was given the permission. In the Tradition: narrated Abu Hurayrah as said: “There is no one who narrated traditions about the Prophet – peace be upon him – than I did except Abdullah Ibn Amaru who used to write while I was not used to”<sup>55</sup>.</p>

<sup>53</sup> See: Tafeil Al-Khilaf fi Al-Risalah by Imam Al-Shafi`ee, P. 52-53, and see: Al-Fateh Al-Mubin fi Tabaqat Al-Osouliyin by Al-Maraghi (2/204).

<sup>54</sup> This Sheet was reported by Ibn Hayyan in his Sahih under No. 6559, and Al-Hakim in Al-Mustadrak (1/395) and others.

<sup>55</sup> Reported by Al-Tarmuzi in his Jami`e – Tradition No. 3841.

Abdullah Ibn Amaru named the sheet that he wrote “*Al-Sadiqah*” and it remained with the people of Abdullah Ibn Amru until it became under the custody of his grandson Amru Ibn Shuaib Ibn Mohammad Ibn Abdullah Ibn Amru who used to talk to people about it<sup>56</sup>.

Second Phase: It began after the death of the Prophet – peace be upon him – by the writings made by his Companions. For example, the messages of the four Caliphs to district governors and judges, like Omar’s message to the Amir of Sham Abi Obaidah Ibn Al-Jarrah wherein he stated a number of the Prophet’s traditions<sup>57</sup>.

### **Second Phase: Gathering & Recording Stage (from 70H to 120H)**

It is the stage of gathering the separated traditions which are kept in the lines of sheets and leather and which are kept by heart by the scholars of the Companions and writing them down in books. This gathering stage included all the Islamic towns where there were the Companions of the Prophet – peace be upon him.

This task (of gathering & recording) was shouldered during this stage by two parties:

1. A knowledgeable party represented by the scholars from the students and followers of the Companions who learn the traditions narrated by the Companions by heart and write them down as well as keeping the juristic opinions of the Companions<sup>58</sup>.
2. An official party represented by the orders issued by the Caliphs & Amirs to certain scholars to collect and gather the Prophet’s traditions. It is well-known that the Fifth Caliph Omar Ibn Abdulaziz was the first one to officially order by the gathering of Sunnah, but there are historical evidences that proves that his father Abdulaziz Ibn Marwan and his grandfather the Caliph Marwan Ibn Al-Hakam had preceded him in this regard because Abdulaziz Ibn Marwan addressed a message to Kuthayir Ibn Murrah Al-Hadrami wherein he says: “Write to me about the traditions you heard from the Companions of the Prophet – peace be upon him – except those traditions narrated by Abu Hurayra because I had them”<sup>59</sup>.

So, Omar Ibn Abdulaziz was not the first one to order by the collection of traditions but he was the first one to order by recording them in books. Al-Zahri said: “Omar Ibn Abdulaziz ordered us to collect the traditions, hence we wrote them book after book then he sent a book to every land that falls under his authority”<sup>60</sup>.

### **Second Stage**

### **What Meant by Recording of Sunnah**

### **Implementing Authority of Sunnah Recording**

<sup>56</sup> See: the Comments of Ahmad Shaker on Sunan Al-Tarmizi (2/11), and see: Fatawa Sheikh Al-Islam (18/8).

<sup>57</sup> See: Sunan Ibn Majah – Saying No. 2738.

<sup>58</sup> See: Al-Sunnah Qabal Al-Tadween P. 337.

<sup>59</sup> See: Al-Sunnah Qabal Al-Tadween P. 326 – 328.

<sup>60</sup> See: Jami`a Bayan Al-Ilm wa Fadluhu P. 127, and also see: Tariekh Tadwin Al-Sunnah P. 54.

<p><b>What is Meant By Classification Of Sunnah</b></p>	<p>For this reason, it was said that Al-Zahri is the first one to record the Prophet tradition, i.e. under the order of Omar Ibn Abdulaziz<sup>61</sup>. After that, Al-Hafez Ibn Hajar said: “Thereafter we saw a plenty of recording then classification”<sup>62</sup></p>
<p><b>Phase of Classification</b></p>	<p>Third Stage: Classification Phase: (As from the year 120H):</p> <p>During this stage there appeared the classified books under the jurisprudent chapters. What is meant by classification here is the distinction and arrangement in a way that the book can be classified and divided into chapters and parts<sup>63</sup>.</p> <p>So, the Prophet’s Tradition classification in this meaning passed through various stages:</p> <ol style="list-style-type: none"> <li>1. The compilations that gathered the Prophet’s Tradition and the jurisprudence of certain Companions &amp; Followers, like Imam Malik’s Muatta’a.</li> <li>2. The compilations that sorted the Prophet’s Tradition and made the sayings narrated by every Companion separately<sup>64</sup>, with disregard of the tradition subject, i.e. <i>Al-Masaneed</i> (Attribute Compilations), among which is the Musnad of Abi Daoud Al-Taliysi. Some rank Abi Daoud Al-Taliysi as the first one to compile in Al-Masaneed for his early death (Died in 204H), but Al-Siyouti replied to this induction by saying: “This is only from the gatherings of certain keepers from Khurasan, wherein collected in particular what was reported by Younis Ibn Habib Al-Asbahani about him, which was different from many others”. In other words, Al-Siyouti stated that Al-Musnad is not written by Abi Daoud Al-Taliysi himself, rather it was collected from some of his narrations by those who are lower in rank, and it resembles Al-Shafi’e’s Musnad.</li> <li>3. Those compilations who separated sound traditions from other traditions, duly arranged according to the jurisprudence chapters. The first one to sort sound traditions was Imam Al-Bukhari in his book “Al-Jami’e Al-Sahih Al-Musnad min Hadeith the Prophet of Allah – peace be upon him – Sunanuhu wa Ayamuhu” which is now famous by the name of “Sahih Al-Bukhari”.</li> <li>4. The compilations who sorted the traditions and arranged them according to the jurisprudence chapters, without pre-conditioning their soundness, like <i>Al-Sunan</i> (Traditions), (e.g. Sunan Al-Nasa’i).</li> </ol>

<sup>61</sup> Fatah Al-Bari (1/208)

<sup>62</sup> Fatah Al-Bari (1/208)

<sup>63</sup> See: Lisan Al-Arab: Item: “Sannafa”

<sup>64</sup> Scholars set up three ways for arranging the names of companions in the Books of Masaneed:

1. According to the alphabetical order of the Dictionary;
2. According to the tribes, starting from Bani Hashim then the nearest one to the Prophet – peace be upon him – and so on.
3. According to the precedence of the Companions in embracing Islam, starting from the ten who are being nominated to enter Paradise, then who participated in Bader Battle .. etc.

5. Thereafter appeared many classifications, like the modern encyclopedia, and their originators followed accurate artistic ways in arrangement, some according to jurisprudent chapters, others pursuant to the alphabetic order of dictionaries and some otherwise.

We can now be conceive, from the previous stages, the difference between the process of writing which is the mere number of what was written about<sup>65</sup> and the gathering and recording process which is the mere collection of what had been written. So, the Divan is the “collection of sheets”<sup>66</sup> and the classification which means the distinction and arrangement in a way that the book becomes divided into chapters and parts.

So, if we knew these stages and became aware of the difference between the terms of writing, recording and classification, then we will be quite aware of to what extent is the shallowness of the views of certain Orientalists and the vulnerability of their resemblance when scholars like “Muir”, “Goldziher”, “Schacket” and “Robson”<sup>67</sup> pretend that Sunnah (Tradition) had been written down only after the middle of the second century of Hijra, then came the classification which is the arrangement and division of the collected material.

However, we are satisfied enough by the concern of this nation by the *Isnad* (Attribution) which Allah specially allocated it to this nation so as to transmit the traditions of its Prophet which is maintained by the preservation of Allah to His Scripture and Revelation.

### ***Isnad* (Attribution) and its Importance:**

- Definition of *Isnad* (Attribution), Al-Siyouti said:

“Al-Sanad (Attribution) is the process of informing through a text, like *Isnad* (Attribution) to a team. So, Al-Sand (Tradition) is “Informing through a text”, i.e. the chain of successive narrators leading to the sound text” while *Isnad* (Attribution) is “Attributing the saying to its originator” and the modern scholars use both *Al-Sanad* and *Al-Isnad* (Attribution) for only one thing<sup>68</sup>.

**Difference  
between Writing  
and Recording**

**Suspicious by  
certain  
Orientalists about  
Recording of  
Sunnah**

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<sup>65</sup> See: Lisan Al-Arab: Item: “Kataba”.

<sup>66</sup> Al-Nihaya fi Ghareeb Al-Hadieth (2/150).

<sup>67</sup> W. Muir: the life of mohammad from original sources, London, Smith  
Goldziher, History of Classical Arabic Lit  
Robson, J, The Isnad in Muslim Traditions

<sup>68</sup> Al-Manhal Al-Rawi by Ibn Jama`a, P. 29.

**Types of  
Writings in the  
Knowledge of  
Men**

**Importance of *Al-Isnad* (Attribution):**

The importance of *Al-Isnad* (Attribution) lies on that this religion had verily reached us through *Al-Isnad* (Attribution). The nation received this religion from the Companions who in turn received it from the Prophet – peace be upon him – who received it from the Great and Almighty Allah via revelation.

Ibn Sirin says: “This knowledge is a religion. Look! from whom you receive your religion”<sup>69</sup>. Moreover, *Al-Isnad* (Attribution) is one of the characteristics of this nation, Abu Bakar Muhammad Ibn Ahmad (331H), as reported by Al-Khateeb Al-Baghdadi about him, said: “I was informed that Allah distinguished this nation with three things which were not granted to any of the previous nations: *Al-Isnad* (Attribution), Genealogy and Syntax<sup>70</sup>”.

We hereunder will be informed about how the scholars of tradition had enriched the Traditions library with their compilations that served the tradition (*Hadeith*) in general and *Al-Isnad* (Attribution) in particular.

**Compilations on the Knowledge of Men:**

The writings in the knowledge of men are of many types, of which:

**The Books of *Al-Tabaqat*:**

This included those of the Companions, Followers and their folloers. Among these books what has dealt with the *Tabaqat* in general, like “*Al-Tabaqat Al-Kobra*” by Ibn Saad and some that dealt with certain *Tabaqat* like “*Tabaqat Al-Sahabah wa Al-Tabi`in*” by Imam Muslim”.

**The Books on the Knowledge of the Companions:**

These books are specially related to the biographies of the Companions of the Prophet – peace be upon him – like the book titled “*Al-Istiyab fi Ma`rifat Al-Ashab*” by Ibn Abd Al-Barr and the book named “*Al-Isabah fi Tamyiz Al-Sahabah*” by Ibn Hajar Al-Asqalani.

<sup>69</sup> Al-Muhadith Al-Fasil: P. 414.

<sup>70</sup> Sharaf Asshab Al-Hadieth: P. 40.

## Islamic Culture

### The Books on “*Al-Jarah wa Al-Ta`deel*” Modification & Amendment:

These books concerned with the explanation of the degree of authenticity or weakening of men. Among those books are the following:

1. What has been restricted to the weak, such as the book titled “*Al-Dhu`afaa wa Al-Matrukeen*” by Al-Nasa`yee.
2. What has been restricted to the authentic, such as the book titled “*Al-Thuqat*” by Ibn Habbab.
3. That combined between the two: Like the book named “*Al-Jarah wa Al-Ta`deel*” by Ibn Abi Hatim Al-Razi.

### The Books on the History of Towns:

These books were confined only to the history written by the narrators in a certain town or city, like the book titled “*Tariekh Baghdad*” by Al-Khateeb Al-Baghdadi.

### The Books on the Knowledge & Distinction of Names:

These books appeared when the numbers of narrators became many and their names became similar. So, these books were compiled for distinguishing between the similar, harmonious & different, in agreement & in disagreement names, such as the book titled “*Al-Kuna wa Al-Asmaa`*” by Al-Doulabi.

### Certain Books Compiled on Certain Men:

These books comprises the biographies of certain narrating scholars or certain books, such as the book named “*Tahzib Al-Kamal*” by Al-Mazzi.

### Al-Matn (The Text):

Al-Siyouti<sup>71</sup> said: (Poetry):

And *Al-Matn* (Text) is what *Al-Sanad* (Attribution) come to, From the Speech and Conversation they confined to,

So, *Al-Matn* (Text) is the speech at which *Al-Sanad* arrives. For example: What has been reported by Malik that Nafi`e narrated about Abdullah Ibn Omar that the Prophet of Allah – peace be upon him – said: “The prayer of a group of people is better than the prayer of an individual by twenty seven degrees”<sup>72</sup>.

So, *Al-Sanad* (Source) here is Malik who narrated about Nafi`e who reported about Abdullah Ibn Omar. This type of *Al-Sanad* (Source) is particularly called “the golden chain”. So, *Al-Matn* is the text of the tradition: “The prayer of a group of people is better than the prayer of an individual by twenty seven degrees”.

Therefore, the subject matter of the knowledge of the Prophet`s Tradition is *Al-Sanad* (the Source) and *Al-Matn* (the Text).

**Types of  
Writings on  
Knowledge of  
“*Al-Jarah wa  
Al-Ta`deel*”  
i.e.  
Modification &  
Amendment**

**Definition of  
*Al-Matn* (Text)**

**Example of  
*Al-Matn* (Text)**

<sup>71</sup> Alfiyat Al-Siyouti, P. 3.

<sup>72</sup> Reported by Al-Bukhari in his Sahih, Tradition No. 645.

<sup>74</sup> See: Mukhtasar Ibn Al-Hajib (2/55), and Al-Ahkam by Al-Amadi (2/31).

However, you must be aware that Al-Sunnah (Tradition) is not all Isolated Traditions, but it comprises many Continuous Traditions, and most of the Continuous Traditions are continuous in words not in meaning. As for the Isolated Tradition with all its divisions, it contains the sound, fair, and weak traditions as well as lower traditions. So, we must follow the sound traditions among the Isolated Traditions. Imam Al-Shafi`ee in his book titled Al-Risalah<sup>75</sup>, has detailed the evidences on the conclusiveness of the news of the Isolated Traditions and the necessity of complying with it, without separation.

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<sup>75</sup> P. 401, under the title: Bab Al-Hujjah fi Tathbeet Khabar Al-Wahid.