

## A Critical Analysis of the Ways the Prophetic Hadith Explains the Glorious Qur'an's Injunctions

Dr. Jabir Sani Maihulla<sup>1</sup> and Muhammad Wadata Balarabe<sup>2</sup>

<sup>1</sup>Department of Arabic and Islamic Studies, Faculty of Arts and Social Sciences, Sokoto State University, Sokoto, Nigeria

<sup>2</sup>Department of Islamic Studies, Shehu Shagari College of Education, Sokoto, Nigeria

**Abstract:** Hadith is integral to the Qur'an, since they are inseparably linked to each other. It is impossible to understand the Qur'an without reference to Hadith. The Qur'an is the message, and the Hadith is the explanation of the message by the Messenger himself. The Hadith is no doubt the commentator and explainer of the Glorious Qur'an. It is the practical manifestation of the meaning and teachings of the Qur'an. There is no room in Islam to reject or disregard the Hadith. In short, we can say Hadith is inevitable like Qur'an. Therefore, the paper explains the role of Hadith in giving details of multifarious issues in the Glorious Qur'an that are not clearly explained meaning that the verses that are ambiguous. Furthermore, the paper elucidates and give examples of some verdicts that are not expressed clearly, like observance of prayer, paying Zakah, observance of Hajj, observance of Fasting and amputating of thief's hand among others. The aim and objectives of this paper is to the world that Qur'an cannot be understood clearly without the guidance of the Prophetic Hadith, therefore the Muslims must follow the teachings of the Hadith for real understanding of the figure teachings of the Qur'an. The researchers used analytical method when conducting the research.

**Keywords:** Prophet, Glorious Qur'an, Hadith, Sunnah, Muslims.

### INTRODUCTION

Hadith of the Prophet is one of the sources of the Islamic epistemology and it plays a key role in assisting the Muslims to understand the Islamic precepts. This is because the Hadith gives explanation to the Qur'an, lays out legislation on which the Qur'an is silent or contains a general order of Allah, shows an example of how to perform Allah's commandment and the like. Without exemplary models demonstrated by the Prophet, known as Sunnah, the execution of Muslims' duties to Allah, like prayer, fasting and pilgrimage, can be in futile.

Hadith is a collection of stories/reportage of the entire behaviour of the Prophet Muhammad in terms of giving a role model to his friends and surroundings with regard to his duty as a messenger of the Qur'an that is realized in *Amaliyah* in real life. So, the book of hadith is not an essay of a scholar in the past, but it is a report about the actions of the Prophet Muhammad SAW either in the form of speech or deed reported by his friends who see the life of the Prophet directly then the report is shared continuously like passing to the next generation.

All Muslims have agreed that the hadith is one source of Islamic teachings. The hadith has a second position after the Qur'an. The necessity of following the hadith for Muslims both in the form of orders and prohibitions, as well as the obligation to follow the Qur'an.

“(He) who obeys the Messenger then surely he obeyed Allah, and whoever turns away – then not We (have) sent you over them (as) a guardian.<sup>1</sup>”

“And whatever gives you the Messenger, take it and whatever he forbids you from it, refrain. And fear Allah. Indeed, Allah (is) severe (in) penalty.<sup>2</sup>”

“O you who believe[d]! Obey Allah and obey the Messenger and those having authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Day [the] Last. That (is) best and more suitable (for final) determination.”<sup>3</sup>

In the Qur'an, Allah already said that whoever follows and believes in Him and His Messengers, then he will get great rewards. The hadith is the story of the Messengers, so we need to learn the hadith to get rewards too.

Allah is not to leave the believers on what you (are) in [it] until He separates the evil from the good. And Allah is not to inform you about the unseen, [and] but Allah chooses from His Messengers whom He wills, so believe in Allah and His Messengers, and if you believe and fear (Allah) then for you (is a) reward great<sup>4</sup>.

If Muslims have to live in a state of consciousness and self-control, then Hadith is to be followed in

<sup>1</sup> Qur'an, 4:80

<sup>2</sup> Qur'an, 59:7

<sup>3</sup> Qur'an, 4:59

<sup>4</sup> Qur'an, 3: 179.

order to train ourselves. For instance, we have been ordered to eat with the right hand or to grow the beard. The reason is to lead a person towards self-control. It seems these things have no importance, but in a deeper sense, these are psychologically of the highest importance. The little and small things are more valuable because these can sharpen our powers of self-control. Laziness of the mind leads to the laziness of the whole body; same happens if these small things are not observed. The very instance the practice of following the Hadith degenerates into mechanical routine, it entirely loses its value, same has happened with the Muslims, therefore Muslims have to follow Qur'an and the Hadith in their real spirit.

### Definition of Hadith

Hadith is an Arabic word, which literally means statement, talk, story, conversation or communication. It also means new. "Hadith is a talk and which may be brief or elaborated<sup>5</sup>." Technically Hadith means the narration of the sayings, doings or approvals (*taqrir*) of Prophet Muhammad (May Peace and Blessings be upon him).<sup>6</sup> Taqrir implies that someone did in front of the Muhammad (peace be upon him) and the Muhammad (peace be upon him) observed it and did not condemn it. It means that the person received the tacit approval of Muhammad (peace be upon him) in connection with a particular action.

### Scope and Position of the Hadith in Islam

The Hadith of the Prophet covers all aspects of human life such as the spiritual, economic, political, social, and even matrimonial. This was why the Hadith is next to the Qur'an in terms of references and guidance for the Muslims.<sup>7</sup> In addition, Hadith covers the judicial aspect of the life of a Muslim. Today, judges and others who enforce the Laws of Allah rely on the model of Hadith for such implementation. Another area of coverage of the Hadith is in the administration of inheritance of wealth of deceased Muslims, the settlement of marriage squabbles, divorce as well as paternity of the child. It also covers areas of Islamic activities such as naming of a child, the

<sup>5</sup> R, Khalifa, Quran, Hadith, and Islam. Tucson: Islamic Productions, 1982, p, 23.

<sup>6</sup> Ibid, p, 23

<sup>7</sup> F. Rahman, The Living Sunnah and al-Sunnah wa al-Jama'ah. In Muhammad Zubair Siddiqi, Hadith and Sunnah: Ideals and Realities: 129-189. Kuala Lumpur: Islamic Book Trust. 1996, p, 33

burial rites as well as settlement of disputes between two communities. The Hadith covers a wide range of issues among Muslims. No wonder, therefore that many scholars in Islam rely on the Hadith of the Prophet to break up their claims on multifarious issues<sup>8</sup>.

Aishah the mother of the believers one of the noble wives of the Prophet (Nouh) Allah's peace and blessing be upon him) may Allah be pleased with them all, reported here said about the Prophet (may Allah's piece and blessing be upon him): His pattern of behaviour reflects what is embodied in the Qur'an.

### The Ways and Examples where the Qur'an was Elucidated or Explained by the Hadith

One can never get guidance from the Qur'an only, for it deals only with the broad principles of the Islam. These principles were explained and elucidated by Messenger Muhammad (peace be upon him) either by his deeds, sayings or approvals. It can be cleared by this example. One of the most important institutions of Islam is Salah.<sup>9</sup> In the Qur'an, no detail about this institution is provided. Therefore, it was none other than Muhammad (peace be upon him), who by his own deeds provided details of the Salah and showed how to perform it<sup>10</sup>.

The Qur'an makes it abundantly clear that the function of the Messenger is not merely that of a delivery man who simply delivers the revelation from Allah to us. Rather, he has been entrusted with the most important task of explaining and illustrating the same<sup>11</sup>. This is a point mentioned in a number of verses in the Qur'an:

And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.<sup>12</sup>

And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein

<sup>8</sup> Ibid, p, 34.

<sup>9</sup> M. Z. Siddiqi, Hadith Literature: Its Origin, Development & Special Features. Edited by Abdul Hakim Murad. Cambridge: The Islamic Texts Society, 1993, p, 42

<sup>10</sup> Ibid, P, 43

<sup>11</sup> Yusuf, S. M. The Sunnah: Its Development and Revision. . In Muhammad Zubair Siddiqi, Hadith and Sunnah: Ideals and Realities: 104-126. Kuala Lumpur: Islamic Book Trust, 1996, p, 21

<sup>12</sup> Qur'an, 16: 44

they differ, and (as) a guidance and a mercy for a people who believe.<sup>13</sup>

Therefore, Hadith explains, clarifies, and removes ambiguities about the Qur'an. Hence, once we reject the Hadith, we may never be able to figure out the whole meaning of the Qur'an.

Much of Islam will remain mere abstract concepts without Hadith. We would never know how to pray, fast, pay Zakah, or make pilgrimage without the illustration found in Hadith, for these acts of worship remain as abstract imperatives in the Qur'an<sup>14</sup>.

The Qur'an tells us the Prophet (peace and blessings be upon him) has taught not only the Book but also the wisdom (See Qur'an: 96:2; 33:34; 4:113, etc.) As Imam Shafi'i stated, the wisdom mentioned here is the Sunnah of the Prophet (peace and blessings be upon him); so, if we were to reject the Hadith, we would be rejecting the Qur'an itself.

The Qur'an tells us to obey the Messenger and abide by his decision: [But no, by the Lord, they can have no (real) Faith, until they make your judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction<sup>15</sup>.

So, judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.<sup>16</sup>

Where do we find such decisions except in the Hadith? Last but not the least, the Qur'an orders the faithful to emulate the role model of the Messenger and reckons it as the only way to gain the pleasure of Allah. It is therefore imperative that we look up to his morals and behaviour and emulate them in our lives<sup>17</sup>. We can never do so

without studying the Hadith. It is most illuminating in this respect to learn that when 'A'ishah (may Allah be pleased with her) was asked to describe the character of the Prophet (peace and blessings be upon him), her definitive answer was, "His character was the Qur'an."<sup>18</sup>

In other words, he personified the best ideals and values of the Qur'an. How could we then neglect the Hadith, which alone can lead us to the precise ways in which the Prophet (peace and blessings be upon him) exemplified the Qur'anic ideals<sup>19</sup>. Having said this, however, we must never fall into the temptation of taking all that is found in the works of Hadith as being authentic or genuine. Hadith at all times must be evaluated by the well-established rules of validation as established by the great scholars.

### **Here are the Details Examples on How the Glorious Qur'an Was Explained in Various Verses by the Prophetic Hadith**

There are many other verses of the Qur'an that cannot be completely understood except through the Hadith such as:

#### **The Issue of Shortening the Prayer, Allah Says:**

"And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy."<sup>20</sup>

It is obvious from this verse that fear is a prerequisite for the shortening of prayers. However, some of the Companions asked the Prophet: "Why do we shorten our prayers while we feel safe?" He replied: "It is an allowance from Allah, so accept it."<sup>21</sup>

#### **The Issue of Lawful and Unlawful in the Qur'an, Allah says:**

"Say: 'Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants and the good [lawful] things of provision?'"<sup>22</sup>

But the Hadith has forbidden some 'adornments', and this is evident from the saying of the Prophet:

<sup>18</sup> Al-Bukhari, M. I. (2009), *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia.

<sup>19</sup> Yusuf, S. M. The Sunnah: Its Development and Revision. Op, Cit, p, 21

<sup>20</sup> Qur'an, 4: 101.

<sup>21</sup> M.H. Muslim, *Sahih Muslim*, Dar al-Fikr, Beirut, Lebanon, 2005.

<sup>22</sup> Qur'an, 7:32

<sup>13</sup> Qur'an, 16:64

<sup>14</sup> Yusuf, S. M. The Sunnah: Its Development and Revision. In Muhammad Zubair Siddiqi, Hadith and Sunnah: Ideals and Realities: Op, Cit, p, 18.

<sup>15</sup> Qur'an, 4: 65

<sup>16</sup> Qur'an, 5: 49

<sup>17</sup> M. L. Al-Salafi, al-Sunnah: Hujjiyyatuha Wa Makanatuha Fi al-Islam wa al-Radd 'ala Munkiriha. al-Madinah al-Munawwarah: Maktabah al-Iman, 1989, P, 17.

“The wearing of silk and gold has been made unlawful for males and lawful for the females of my nation.<sup>23</sup>”

### **The Issue of A Dead Animal or Blood Spilled Out or the Flesh of Swine Allah Says:**

“Say: ‘I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah...<sup>24</sup>”

However, the Hadith has forbidden many things not mentioned in the above-mentioned verse; an example of this lies in the saying of the Prophet: “All predatory animals with tusks and every bird with claws are forbidden for consumption.” There are other narrations that have forbidden the consumption of such animals, such as the one where the Prophet is reported to have said: “Allah and His Messenger have prohibited the consumption of domesticated donkeys, for they are filth.<sup>25</sup>”

There are many other examples that show the necessity of the Hadith within Islamic Law. There is no other way to understand the Qur’an correctly except with the interpretation of the Hadith.

- a. And remember the favour of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.
- b. O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.
- c. Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

### **Establish and strengthen the laws prescribed by the Qur’an**

So, in this case both together to be a source of law. For example, Allah in the Qur’an forbade to testify falsely in his word Qur’an says Surah Al-Hajj. verse 30 which means

“And turn away the words of lies.<sup>26</sup>”

Then the Prophet with his Hadith reinforces: “Pay attention! I will declare to you the greatest of sins! “We replied:” All right, O Messenger of God. “He continued, his *sabdah*:” (1) Mushrik to Allah, (2) Hurt both parents. “At that time the Prophet was leaning, suddenly sat saying again:” Watch out! Said (testified) false.”<sup>27</sup>

So, the Qur’an tells the forbidden one in the general. Then, the hadith perfects it with the description and the detail.

### **Giving details and interpretations of the verses of the Qur’an that are still *Mujmal***

There is something in the Qur’an that is not written in details so we need to understand it by some ways. The hadith is one of the ways to know more about it so we must read the hadith after reading the Qur’an. In addition, the hadith gives *Taqyid* (requirements) verses of the Qur’an are still explained in general<sup>28</sup>.

For example, the command to do the Prayer, pay Zakah and perform the pilgrimage in the Qur’an is not explained the number of *Raka’at* and how to perform the prayer, not specified the *Nisab* of zakat and not presented the ways to perform the pilgrimage. However, they have been explained in detail and interpreted as clearly as Al-Hadith.

### **Setting Problems Not Explained by the Qur’an**

The position of the Hadith in the establishment of a new law not set by the Qur’an shows that the Hadith is a source of Islamic law. The hadith is also in establishing the law of self-standing because it sometimes carries a law not mentioned in the Qur’an,<sup>29</sup> such as giving an inheritance to a grandmother (*Jaddah*), where the Prophet SAW gives one-sixth of the treasure of the deceased. Thus, the function of the Hadith is a source of law in human life to obtain the happiness of the world and the hereafter<sup>30</sup>

<sup>26</sup> Qur’an, 22: 30

<sup>27</sup> Ibid.

<sup>28</sup> M. L. Al-Salafi, *al-Sunnah: Hujjiyyatuha Wa Makanatuha Fi al-Islam wa al-Radd ‘ala Munkiriha.*, Op, Cit, P, 19.

<sup>29</sup> M. Z. Siddiqi, *Hadith Literature: Its Origin, Development & Special Features.* Edited by Abdul Hakim Murad. Cambridge: The Islamic Texts Society, 1993, P, 25

<sup>30</sup> Ibid, P, 26

<sup>23</sup> M.I. Muhammad, *Al-Jami’ Al-Kabir, Sunan Al-Tirmidhi*, Vol. 5. Dar Al-Garb Al-Islamy: Beirut. (n.d), Vol. 3, Book, 22 and 24, Hadith, NO: 1720.

<sup>24</sup> Qur’an, 6: 145

<sup>25</sup> Al-Bukhari, M. I. (2009), *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, see also, *Sahih Muslim*

### Another example is the Amputation of Thief's hand and how Hadith give details

Allah says what means: “[As for] the thief, the male and the female, amputate their hands...”<sup>31</sup> [Surah Al-Ma'idah] In the context of this verse, the thief and the hand are mentioned in a general manner<sup>32</sup>. It is the Sunnah that explains the first of them and places a restriction on it by explaining the meaning of the word ‘thief’ to mean the one who steals something worth at least a quarter of a Deenaar (a unit golden currency) according to the saying of the Prophet: “There is no cutting of the hand unless the thing stolen is worth a quarter of a Deenaar or more.”<sup>33</sup>

The latter (i.e., how the hand is to be amputated) is explained by the actions of the Prophet and his Companions. They would amputate the hand of the thief from the wrist, as is known from a saying of the Prophet.

### CONCLUSION

It has been discussed in the paper that it is agreed upon by the majority of Muslim scholars, past and present, that the Qur'an should first and foremost be interpreted by the Qur'an itself, then by the Sunnah or Hadith, then by the sayings of the Companions, and so on. It is here that the cause of deviation of scholastic theologians (Ahl al-Kalaam), both ancient and modern, becomes clear, as well as their opposition to our righteous predecessors in doctrine and law. Therefore, we Muslims must follow the Hadith teachings vigorously in order to clearly understand the real meaning of the Glorious Qur'an. Also, it is obligatory upon all Muslims that they do not separate the Qur'an from the Sunnah; moreover, it is obligatory to follow both of them and to formulate laws using both. This is a safeguard for the people, so that they do not falter and regress, as explained by the Prophet: “I am leaving behind two things - you will never go astray if you hold fast to them: the Qur'an and my Sunnah.” However, when the Muslims deviate from the correct path, the order and stability which they enjoy collapse, turning the Muslim nation into groups of disputing factions, whose enemies held as insignificant. This nation will never regain its past power and dignity, nor will it re-live its glorious history, until and unless its people return to their religion and practice it in word as well

as in deed, in compliance with the methodology of the Prophet, Sallallahu 'Alaihi Wa Sallam, and his Companions, may Allah be pleased with them.

### REFERENCES

1. Al-Bukhari, M. I. Sahih al-Bukhari, Muhsin, M. (trans.): Beirut. Daru al-Arabia, 2009.
2. Al-Khatib, M.V. Al-Sunnah Qabl al-Tadwn, Labenan: (Beirut). Daral Pikr, Third Edition.1980.
3. Al-Qur'an-Kareem, Arabic text with corresponding English meanings, Al-Muntada Al-Islamy: Abul-Qasim Publishing House. 1997.
4. Al-Salafi, M. L. al-Sunnah: Hujjiyatuha wa Makanatuha fi al-Islam wa al-Radd 'ala Munkiriha. al-Madinah al-Munawwarah: Maktabah al-Iman, 1989.
5. Cowan, T.M. Hans Weber Dictionary of Modern Arabic (Arabic to English), India (New Delhi).
6. Khalifa, R. Qur'an, Hadith, and Islam. Tucson: Islamic Productions, 1960.
7. Muhammad, M.I. (n.d), Al-Jami' Al-Kabir, Sunan Al-Tirmidhi, Vol. 5. Dar Al-Garb Al-Islamy: Beirut.
8. Muslim, M.H. Sahih Muslim, Dar al-Fikr, Beirut, Lebanon, 2005.
9. Rahman, F. The Living Sunnah and al-Sunnah wa al-Jama'ah. In Muhammad Zubair Siddiqi, Hadith and Sunnah: Ideals and Realities: 129-189. Kuala Lumpur: Islamic Book Trust 1996.
10. Siddiqi, M. Z. Hadith Literature: Its Origin, Development & Special Features. Edited by Abdul Hakim Murad. Cambridge: The Islamic Texts Society. 1993.
11. Usmani, M. T. The Authority of Sunnah. New Delhi: Kitab Bhavan, 1991.
12. Yusuf, S. M. The Sunnah: Its Development and Revision. . In Muhammad Zubair Siddiqi, Hadith and Sunnah: Ideals and Realities: 104-126. Kuala Lumpur: Islamic Book Trust. 1996.

<sup>31</sup> Qur'an, 5: 38

<sup>32</sup> M. Z. Siddiqi, (1993). Hadith Literature: Its Origin, Development, Op, Cit, P, 21

<sup>33</sup> Al-Bukhari, M. I. (2009), *Sahih al-Bukhari*, Muhsin, M. (trans.): Beirut. Daru al-Arabia, see also, Sahih Muslim

**Source of support:** Nil; **Conflict of interest:** Nil.

**Cite this article as:**

Maihulla, J.S. and Balarabe, M.W. " A Critical Analysis of the Ways the Prophetic Hadith Explains the Glorious Qur'an's Injunctions." *Sarcouncil Journal of Arts and Literature* 2.1 (2023): pp8-13