Allah ﷺ has stated in the Holy Qur’an: ‘And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever He forbids you, abstain from it. And fear Allah; verily, Allah is Severe in punishment.’ (s39, v7)

The Authority of Sunnah & Hadith in the light of the Holy Qur’an

By

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Allah has stated in the Holy Qur'an: ‘Nor does He (Muhammad) speak of his own desire. It is only a revelation revealed.’ (s53, v3-4)

The revelation that Allah sent upon the Prophet Muhammad was of two types:
(2) Wahi Ghair Matlu (Hadith) - Revelation aside from the Qur'anic scripture. This can be in the form of informing the Prophet of certain instances and occurrences etc. Allah says in the Qur'an: ‘Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic law, knowledge, the Prophet's Sunnah), and taught you that which you knew not. And Ever Great is the Grace of Allah to you (Ô Muhammad).’ (s4, v113)

At the commencement of Prophethood of the Prophet Muhammad, it was ordered that the revelation of the Qur'an be memorised as well as written. At that time, it was also ordained that the Hadith (sayings and actions of the Prophet Muhammad) be also memorised though no specification was given in the first instance to it being recorded in textual form. This was to prevent the early Muslims from confusing the two as Qur'an was being revealed and to provide clear distinction between the two texts. However as time progressed during the lifetime of the Prophet, Islam was established giving the common folk firm understanding on the basic tenants of Islam. It was at this time that the Companions of the Prophet were not only encouraged but enjoined to also record the Hadith.

Sayyidina Anas relates that the Prophet stated: ‘Preserve knowledge by writing it down’ (Jami Tirmidhi vol 2, p107)

It would be impossible to understand all of the verses of the Qur'an without referring to the Sunnah of the Prophet. For example, there are more than 73 references in the Qur'an where Allah commands the believers to ‘Establish Salah’, however, the method of performing Salah is not mentioned, including the number of Rakats etc. Also there are more than 30 references on giving Zakaat in the Qur'an, but no mention as to the percentage or the number of times a year Zakaat is payable, this information is only available in the teachings of the beloved Prophet, the Sunnah & Ahadith. In order to perform any kind of worship (Ibadah) of everyday life, one needs to refer to the teachings of the Prophet.
A renowned Tabi’i, Sufyan Thawri, stated: ‘If any person wishes to associate himself with any form of knowledge, he should associate himself with the knowledge of Ahadith. For in this, aside from the knowledge of worship and the hereafter there is the best knowledge and instruction of how to conduct oneself in every field of everyday life. The essence of the explanation and the understanding of the Qur’an is in the Ahadith.’

(Jami’ul Darar Shara’ Sahih Bukhari p13)

In light of the above mentioned points, the Scholars of the Ummah are united in their belief that people who absolutely reject the Sunnah & Ahadith are out of the fold of Islam. For example, it is proven from hadith Muawatir حدث معاوتن that it is Sunnah to use the Miswak (tooth stick). If an individual is unable to practice upon this Sunnah, he is not regarded as a sinner however, if he was to reject the use of Miswak, as a Sunnah, then it would result in committing Kufr (disbelief).

(Fadhlul Bari Shara’ Sahih Bukhari vol 1, p240)

There are more than 48 verses in the Holy Qur’an in which Allah ﷺ enjoins his obedience with that of the Prophet ﷺ. Allah Y says: ‘He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah ﷺ. (s4, v80, See also s7, v157)

Obedience to the Prophet ﷺ is clearly emphasised in the Qur’an. It must also be made clear that whenever Allah I revealed any revelation to a particular Prophet, he ordained that these revelations be passed onto the believers. If this method had not been followed, people would have made their own personal interpretation of the revealed scriptures. Prophet Muhammad ﷺ was sent as a perfect example to all mankind. He ﷺ was the practical example of the Qur’anic teachings.

As well as safeguarding the Qur’an, Allah I also preserved the blessed Ahadith of the Holy Prophet ﷺ.

The blessed Companions ﷺ who helped to convey the Qur’anic revelation to the world also conveyed the blessed Ahadith of the Prophet ﷺ. Therefore, those people who reject or disbelieve in the Ahadith of the Prophet ﷺ have in fact also rejected the Holy Qur’an.

Allah ﷺ has stated in the Holy Qur’an: ‘And whoever obeys Allah ﷺ and his Messenger (Muhammad ﷺ) has indeed achieved a great achievement.’

(s33, v71, See also v36/ s8, v64)

The different methods in which the Ahadith were preserved:

Islam is the religion of Allah ﷺ and Allah ﷺ has taken the responsibility for its preservation upon Himself. Allah ﷺ uses whichever of his servants he chooses for the preservation of His Deen.
1. THROUGH MEMORISATION: The Prophet ﷺ has mentioned many great things about those who memorise the Ahadith. The Prophet ﷺ stated: ‘May Allah ﷺ keep happy and content that person who when he hears My Ahadith, memorises it and relates it to others in the correct manner.’ (Jami Tirmidhi # 2658)

The Prophet ﷺ also supplicated: 'O Allah, have Mercy upon My deputies.' The Companions ﷺ asked: 'Who are your deputies O Prophet of Allah ﷺ?' the Prophet ﷺ replied. 'Those who memorise My Ahadith and convey it to others.'

(AI Bidaya v 8, p106)

Sayyidina Abu Hurairah ﷺ who related 5374 Ahadith of the Prophet ﷺ stated: ‘I have divided my night into three portions. In the 1st portion I pray Salah, in the 2nd I sleep and in the 3rd portion I memorise the Ahadith of the Prophet ﷺ.’

(AI Bidaya v 8, p106)

2. DISCUSSION: By the instruction of the Prophet ﷺ, His Companions ﷺ would relate the actions and sayings of the Prophet ﷺ which they had heard and seen from him. The Prophet ﷺ stated: ‘Those people who are present should preach My Sunnah (actions and sayings) to those who are not present. Preach My sayings to others, even if it be one sentence.’ (Sahili Bukhari)

3. ACTING UPON THE SUNNAH: The Companions of the Prophet ﷺ used to take every action and saying of the Prophet ﷺ as a model for their life. With the exception of the personal worship of the Prophet ﷺ, the Companions ﷺ used to make themselves acquainted with every habit of the Prophet ﷺ in daily life and act upon it as he (the Prophet ﷺ) would. They would also preach this message and show this example to others, to allow them to also follow the ways and actions of the Prophet ﷺ.

Allah ﷺ has stated in the Holy Qur’an: ‘Indeed in the Messenger of Allah (Muhammad ﷺ) you have a perfect example to follow... (s33, v21)

4. THROUGH WRITTEN RECORD: There are numerous Companions of the Prophet ﷺ who used to write all that they would hear from the Prophet ﷺ and keep it with them securely to preserve the sayings and the actions of the Prophet ﷺ. Sayyidina Ra’fi bin Khadeej ﷺ asked: ‘O Prophet of Allah ﷺ, we hear many sayings from you, should we write them down?’ The Prophet ﷺ said: ‘Write it, for there is no fault in doing so.’ (Tadareebul Rawi p286)

Sayyidina Abdullah bin Amr bin Aas ﷺ related: ‘The Prophet ﷺ pointed towards his lips and said on oath: ‘Nothing but truth leaves these lips, you people should write down my words.’

(Sunan Abu Dawood vol 2, p513)

In the conquest of Makkah (8 Hijri) the Prophet ﷺ delivered many discourses during Hajj, especially upon the rights of mankind. Within the Companions ﷺ who accompanied the Prophet ﷺ for Hajj was a Yemeni Sahabi by the name of Sayyidina Abu Shah ﷺ. He asked the Prophet ﷺ to have the Khutbah of Hajatul
wida written for him. The Prophet ﷺ ordered the Companions: ‘Write it for Abu Shah.’ (Sahih Bukhari vol 1, p22)

Kitabul Sadaqah

The Prophet ﷺ ordered the writing of the Shariah rulings and matters in respect of Zakat. In this booklet were written, the items upon which Zakat is compulsory and the limit upon which Zakat is necessary. This booklet was called ‘Kitabul Sadaqah’. Sayyidina Abdullah ibn Umar رضي الله عنه related: ‘The Prophet ﷺ had Kitabul Sadaqah written and passed away before it could be sent out to the Muslim lands. Then Sayyidina Abu Bakr Siddiq رضي الله عنه enacted in carrying out the orders written out in Kitabul Sadaqah with respect to collecting Zakat, until he passed away. Then Sayyidina Umar رضي الله عنه did the same until he passed away. (Jami Tirmidhi, p135)

The booklet (سريبة) of Amr bin Hazam Al Ansari ﷺ:

In the year of 10 Hijri the Muslims opened the land of Bahrain and conquered it. The Prophet ﷺ appointed Sayyidina Amr bin Hazam Al Ansari رضي الله عنه as the governor of Yemen. Upon that occasion, the Prophet ﷺ had Sayyidina Ubay ibn Ka’b ﷺ write a booklet in relation to the orders of Shariah. This booklet was given to Amr bin Hazam Al Ansari. In the booklet, apart from general advices, orders pertaining to the following matters were detailed: Purity, Salah, Zakat, Hajj, Umrah, Jihad Fi Sabil illah, Booty, Governmental administration and Educational organisation etc. The Companion of the Prophet ﷺ Amr bin Hazam ﷺ acted in accordance with the advice and orders detailed in this booklet. After his death, it went into the ownership of his grandson Abu Bakr رضي الله عنه. Imam Zahri رضي الله عنه (died 123AH) stated: ‘I have seen this booklet with my own eyes.’ (Maraseel Abu Dawood p8/ Searat Ibu Hisham, vol 4, p595)

It is also from this very book that Imam Zahri رضي الله عنه used to teach his students. The very Ahadith that were found in the booklet of Sayyidina Amr bin Hazam ﷺ can be found in many of the great books of Ahadith today (Sahih Bukhari, Sahih Muslim, Muwatta Imam Malik, Sunan Abu Dawood, Nasaai. Ibn Majah, Jami Tirmidhi, Sunan Baihaqi, Ibn Abi Shaibah, Sahih Ibn Habban, etc).

The written accounts and manuscripts of the Companions of the Prophet ﷺ have been preserved and presented in the form of a book to this present day. From this it can be deduced that those people who claim that there was no written record of the sayings of the Prophet ﷺ in the time of Prophets life, are telling nothing but a fabrication and a lie, which leads them to the deviated path.

Even after the time of the Companions of the Prophet ﷺ the knowledge of writing, memorising and teaching the Ahadith of the Prophet ﷺ has been continuously flourishing and carried from generation to generation. Sayyidina Umar bin Abdul Aziz رضي الله عنه, made a great effort upon the Scholars of Islam to preserve the sayings and teachings of the Prophet ﷺ, through writing, memorising
and teaching the masses. It was the very time of Umar bin Abdul Aziz (رضي الله عنه) that we find such Imams as Abu Bakr bin Hazam (رضي الله عنه) (died 120AH) and Imam Ibn Shahab Zahri (رضي الله عنه) (died 1205AH).

Imam Malik (رضي الله عنه) (born 93AH – died 179AH) resided in Madinah Munawarah and taught the Hadith of the Prophet (صلى الله عليه وسلم) from the pulpit in the Masjid of the Prophet (صلى الله عليه وسلم). The book that has been recorded with the very Ahadith that Imam Malik (رضي الله عنه) would relate in his Hadith classes in the Masjid of the Prophet (صلى الله عليه وسلم) can be found even today in the book known as Muwatta Imam Malik, in the same form of Hadith, as it was recorded in the lifetime of Prophet (صلى الله عليه وسلم).

After all of these evidences and proofs, those who do not understand the truth of Islam and who are against the Sunnah of the Prophet (صلى الله عليه وسلم) try to deviate people from the facts by saying that there was no record of the sayings of the Prophet (صلى الله عليه وسلم) in his lifetime up until 250 years after the Prophet (صلى الله عليه وسلم) passed away, or that the Companions of the Prophet (صلى الله عليه وسلم) never turned their attention or made an effort in this field of preserving the sayings of the Prophet (صلى الله عليه وسلم) and therefore there are many facts and matters lost in history, resulting in the Hadith being corrupted, Nastagfirullah! (May Allah protect us from such false representation.)

There are also those who claim that the Ahadith of the Prophet (صلى الله عليه وسلم) are contradictory to the orders and verses of the Qur’an and therefore cannot be relied upon. This is nothing but a conspiracy to corrupt the masses. Those who look at the verses of the Qur’an in light of the Hadith of the Prophet (صلى الله عليه وسلم) without in-depth knowledge in respect of the purpose of revelation of each specific verse can never lay claim that the Hadith of the Prophet (صلى الله عليه وسلم) are contradictory to the Qur’an. The Qur’an was revealed systematically over a period of 23 years, and in this time there was the condition of abrogation of certain verses, for example: within the Qur’an you will find verses which state that there is little benefit in alcohol, in another verse alcohol is made completely prohibited (Haram) and we are told to save ourselves from it completely. The same system is true for the Ahadith of the Prophet (صلى الله عليه وسلم).

Those individuals who say that there are Ahadith that contradict Qur’an, do so due to the sheer lack of knowledge of the time when the Qur’an was being revealed (e.g. which command came at which appropriate time)

Allah (عُلِيَّ) has blessed, favoured and guided those who are obedient to Him and His beloved Prophet (صلى الله عليه وسلم). Allah (عُلِيَّ) has opened their hearts to His obedience and has saved them from all kinds of evil and vices. The Qur’an refers to such people as follows: ‘And whosoever obeys Allah and the Prophet (Muhammad ﷺ) they will be in the company of those on whom Allah has bestowed His grace...’ (سورة النور, v69)

**Some Questions and Answers:**

1. **Q:** The Holy Qur’an was revealed in Arabic and those who understand Arabic can read and understand it. Why then is the Ahadith required?
A: At the time the Holy Qur’an was revealed, there was no one who could have had a greater understanding of Arabic than the Companions of the Prophet ﷺ. However saying this, many verses of the Holy Qur’an were not clear to the Companions ﷺ, in respect of their true meaning and application.

They therefore had to get clarification on these verses from the Prophet ﷺ himself. This is also the reason that Companions of the Prophet ﷺ whose mother tongue was Arabic would, even after the Prophet ﷺ had passed away, go to many illustrious and senior Companions seeking advice in relation to specific Qur’anic verses and matters of the Shariah and Sunnah. Take an example from the time of the Prophet ﷺ a verse of the Holy Qur’an: ‘eat and drink until the white thread of dawn appears distinct to you from the black thread...’ (s2, v187) was revealed. Although the literal meaning of the verse was clear, a Companion of the Prophet ﷺ (Adhi bin Haatim ﷺ) was unclear regarding the clarification and application of the verse. He therefore sought advice directly from the Prophet ﷺ as he was not able to comprehend its interpretation. (Sunan Abu Dawood, no577)

Allah ☪ has stated in the Holy Qur’an: ‘So believe in Allah and His Messenger the Prophet who can neither read nor write who believes in Allah and in His words and follows him (ﷺ) so that you may be guided’ (s7, v158)

‘Those who follow the Messenger, the Prophet whom can neither read nor write...they are the successful.’ (s7, v157)

Remember, Holy Qur’an can not just be based and understood through the literal translations provided by the Arabic dictionary. This is why Allah ☪ has ordered in the Qur’an that Humankind must adopt the teachings and actions of the Holy Prophet ﷺ. Those people who reject the Hadith & Sunnah of the Holy Prophet ﷺ and use their own limited mental intelligence combined with resources such as dictionaries, they are never able to grasp the core fundamentals (Aqā‘id) of Islam. In such respect, their worship, actions and beliefs are void as they do not practise what the Qur’an preaches. If the understanding of Arabic was sufficient, then the most understanding of the message of Islam would be the likes of Abu Jahl, Ubay bin Khalf etc. who were proficient in the Arabic language.

For example, in this context the rejecters of Hadith & Sunnah Ghulam Pervaisi wrote in his book (Luaqat ul Qur’an, Vol 12, p449) ‘Heaven and Hell is not an objective destination rather a state of mind’. Such ideologies of disbelief are illustrated clearly in many transcripts published by these people where some even go as far as denying Allah’s fundamental attribute of being the sole deity worthy of worship (true God) and project his majesty as just a plain ruler (Na‘u-thu-billah). Further they disbelieve in the creation of Angels, the life of Isā’ ☪ the Me’raj of Rasullullah ﷺ, and deny the punishment of the grave as well as the actual day of reckoning which is part of the life after death. In their perception the Day of judgement is the foreseeable future as mentioned in the ‘Letter of Saleem p124’.
All the rejecters of Ahadith be it Pervaisi. Submitter. Qur’anites etc who adopt the wrong fundamentals (Aqa’id) of faith in reality are deceivers of being believers in Qur’an.

2. Q: The Qur’an is a complete revealed law, with no inadequacy. It should therefore be enough for the guidance of Mankind. Why then are the Ahadith necessary?

A: Verily, the Holy Qur’an is a complete revealed law and there is no inadequacy within it. It is a complete form of guidance for mankind especially. In the Qur’an, Allah mentions the matter of the Oneness of Allah and the hereafter to warn the disbelievers. However, to completely understand and interpret the Qur’an, Allah chose to reveal it upon the Prophet Muhammed, who was then appointed as a guide to preach this law to mankind in the way that Allah wished for it to be practised. For this very reason, for a believer to act upon the teachings and orders of Allah, it is impossible to do so without the sayings and teachings of the Prophet Muhammed to refer to as a guideline. This is clearly found in matters pertaining to Salah, Zakat etc. where the Qur’an orders the praying of Salah, the timings, the Rakaats, the complete way in which to pray etc. without the Ahadith it is impossible to perform this fundamental worship which is regarded as the greatest in Islam after the proclamation of faith (Shahadah). From the time of the Prophet Muhammed 1400 hundred years ago until now, the Ummah has never left this worship for one day. This shows the validity of the study of Hadith alongside the teachings and orders of the Qur’an. Those people who reject the Hadith of the Prophet, from which we find the documentation of how the Prophet lived every moment of his daily life and enacted the teachings of the Qur’an, for them there is nothing but the abandoning of prayer (as they will never be able to understand how to pray without the Hadith) and will therefore lead themselves on the path of disbelief.

Allah has stated in the Holy Qur’an: Indeed, Allah conferred a great favour on the believers when he sent among them a Messenger (Muhammad) from among themselves, (رسول الله عليه السلام) reciting to them His Verses (the Qur’an) and purifying them (from the sins by their following him), and (وتعليمهم الكتاب) instructing them (in) the Book (the Qur’an) and (والحكمة) Al Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.

(s3, v164)

Allah Y has stated in the Holy Qur’an: ‘He (Allah) it is, who sent among the unlettered ones (Arabs) a Messenger (Prophet Muhammad) from among themselves, (رسول الله عليه السلام) reciting to them His verses, (وبيانهم إياه) purifying them and (وتعليمهم الكتاب) teaching them the Book (Holy Qur’an) and (والحكمة) Al Hikmah (Hadith & Sunnah) and verily they had been before in manifest error.’

(s62, v2, See also s2, v129/ s2, v151)
The Mufassireen are all united on the above Ayaat where the mention of the Book refers to the Quran and Hikmah refers to the saying and actions of the Prophet (Hadith & Sunnah).

(Maariful Qur’an vol 8, p435/ Tafseer ibn Kathir vol 1, p202)

In this very verse of the Holy Qur’an, Allah has mentioned the four main reasons for sending the Prophet to mankind. If the reciting of the Qur’an was enough the verse would have ended at ‘Lang 1025’ instead Allah mentions three other missions given to the Prophet: to purify, to teach the book and Hikmah (the Sunnah).

As Allah has mentioned above ‘Teaching them the Qur’an’ is a decision by his Majesty for us to adopt all practices and actions taught by the Holy Prophet. Where people reject the teachings of the Holy Prophet neither their belief nor their good actions remain the same in the light of the Qur’an. Rather such acts of worship become void in Islam (Haram) and are a further means of leading people astray.

Allah says in the Holy Qur’an: ‘So if they believe as you have believed (companions), then they are rightly guided, but if they turn away, then they are in transgression’ (s2, v137)

In this verse of the Qur’an, Allah addresses the disbelievers and the people of the book, stating that they proclaim to be believers yet their belief in Allah and the Hereafter is incorrect. If they truly wish to believe, then they must believe and follow the principals of Islam that both the Prophet and His Companions adopted, only then will their belief be accepted.

(Maariful Qur’an vol 1, p355)

3. Q: Allah has given human kind intelligence above all of creation. An individual should be able to understand the Qur’an when studying it with an open mind, desiring knowledge. Then why are the Ahadith of the Prophet necessary?

A: For a person to put aside the Ahadith of the Prophet and give precedence (importance) to their own intellect in understanding the Qur’an is not correct. This is the very proof of a person becoming a Muttaad (apostate, Kafir) due to his intellect. In every time period and among every people understanding and values are different.

How is it possible for a person to give importance and base their understanding of the Qur’an on their own intellect, disregarding the teachings and sayings of the Prophet. When the Holy Qur’an itself says of mankind: Allah says in the Holy Qur’an:

‘Verily, Man is indeed an extreme wrong doer, a disbeliever.’ (s14, v34)
‘Verily, Man is ungrateful to his Lord.’ (s100, v6)
“85 Man invokes for evil as he invokes for good and Man is ever hasty.’  (s17, v11)
“85 Man, verily is truly ungrateful.’ (s43, v15)
“85 Man was created weak.’  (s4, v28)
‘Man is evermore quarrelsome than anything.’  (s18, v54)

Allah ﷺ says: “Say ‘was it at Allah ﷺ and His Ayats (proofs, evidences, verses lessons, signs, revelations, etc) and His Messenger ﷺ that you were mocking? Make no excuse; you have disbelieved after you have believed. (s9, v65-66)

4 Q: If Allah ﷺ is the Creator, His obedience should be paramount. Why then is the obedience of the Prophet ﷺ necessary?

A: Allah ﷺ has ordered that the Prophet ﷺ is obeyed and in ordaining so, it establishes the fact that obedience of the Prophet ﷺ is in fact the obedience of the Creator. Allah ﷺ has stated in the Holy Qur’an: ‘And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever He forbids you, abstain from it. And fear Allah, verily, Allah is Severe in punishment.’

(s59, v7, See also s24, v56)

Allah ﷺ in the above verse has ordered clearly that the obedience of the Prophet ﷺ is necessary and paramount. For us to obey the actions and orders of the Prophet ﷺ the Ahadith are required, without the Ahadith we cannot understand the Sunnah. Those deviant people who do not recognise the authority of the Hadith & Sunnah in Islam, for them Allah ﷺ has revealed a stern warning in the Holy Qur’an. Allah ﷺ says: ‘it is not for a believer man or woman...and whoever disobeys Allah and his Messenger ﷺ has indeed strayed into plain error.’ (s33, v36) “85 and whoever disobeys Allah and his Messenger ﷺ then verily, for him is the fire of Hell, he shall dwell therein forever.’  (s72, v23, See also s8, v13/ s9, v62/ s4, v42)

Throughout history attempts have been made by people who lead others astray to separate the Ummah from the Prophet’s Sunnah. One of these people was Ghulam Ahmad Qadiyani who rejected Ahadith and similarly Ghulam Ahmad Parvesi regarded Ahadith as unnecessary. Qadiyaniis (so called ‘Ahmadis’) and Pervesis, Submitters (so called ‘Qur’anites’) reject the authority of Salaf-us-Salihineen and change the context of the meaning of the Qur’an to suit their ideas. Qadiyaniis directly reject Muhammed ﷺ as the final messenger while Pervasis imply the same belief by indirectly discarding the authority of the Sunnah. Parvesi also propagate a new fabricated belief by not believing in Hadith which dissolves the teachings of Qur’an. Just as these two factions corrupt the belief of Islam through their propaganda, in the same manner the ruling for them is absolute in regards to them propagating Kufi and being Mutad (apostate). It is in relation to these people that Allah ﷺ has stated in the Qur’an: ‘In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies’  (s2, v10)
5 **Q:** What is the difference between the Kalimah of common believing Muslims (Ahle Sunnah Wal Jamaat) and the rejecters of Hadith such as Qur’anites/Submitters/Qadiyanis/Pervaisis? Why are they classed as being outside the folds of Islam?

**A:** Indeed in a literal sense the meaning of the Kalimah is specific and clear to understand. However in today’s society this has become a tool of deceiving common Muslims. The most important thing is that a person does not qualify as being a believer by just reciting the Kalimah alone. A person must believe in the Kalimah in the manner subjected by Shari’ah from the depth of his heart in order to be classified as a believer. Further his formal action and application must adhere to the Quran and Sunnah.

The first part of the Kalimah (الله لا إله إلا الله) states ‘there is none worthy of worship besides Allah’. This requires an individual to believe in the oneness of Allah, His attributes and all of His orders. The second part of the Kalimah (محمد رسول الله) states ‘Muhammed ﷺ is the Messenger of Allah’. This further requires an individual to accept Prophet Muhammed ﷺ in his whole entirety, mannerism and actions as being that of the Last Messenger of Allah. Thus an individual is required to also directly accept the Shari’ah of Muhammed ﷺ as being applicable for all time as well as all places. This is the fundamental message which is in its entirety the summary of the whole Qur’an.

Now observe those who in principal state that they believe in the Kalimah but in fact are hypocrites from the very outset of the belief itself. Their recitation of the words of Kalimah without the actual belief is not accepted in the eyes of Allah. As Allah ﻪـ states in the Holy Qur’an: ‘When the hypocrites come to you (O Muhammed ﷺ) they say ‘We bear witness that you are indeed His messenger and Allah bears witness that the hypocrites are liars indeed.’ (s63, v1)

Primarily, the fundamental belief in Allah ﻪـ is denied by the founder of Qadiyanis (Mirza Ghulam Qadiyani كداب) through his false claim of being God when he stated ‘I saw in one of my revelations (Kashf) that I was God and I therefore believe that I am God’. (Na’u-thu-billah) (Ruhani Khazain, vol 3, p103)

Similarly, rejecters of Hadith, Qur’anites also disbelieve in Allah being the only deity worthy of worship and believe him to only be a plain ruler. They further state that Muhammed ﷺ is only a messenger who conveys the message of the ruler. (‘Letter of Saleem’ vol 2, p34) Their claim is not a subjection to the oneness of Allah ﻪـ (Taw’heed) but clear evidence of aligning partners to Allah (which is Shirk).

Regarding the second part of the Kalimah, the rejecters of faith (Qadiyanis) belief is so far fetched that not only do they deny the Prophet ﷺ as a messenger of Allah, they inflict defamation on the Prophethood of Rasullah ﷺ. In their perception the literal translation of the Kalimah does not mean prophet Muhammed ﷺ is the messenger of Allah. Mirza Ghulam Qadiyani clearly
rebukes this in his book when he refers to the Qur’anic verse ‘Muhammed ☪ is the Messenger of Allah ...’b (s48, v29) and states ‘This verse refers to me, I am Muhammed and I am Rasullullah (Na’u-thu-billah)’. (Ruhani Khazain, vol 18, p207) Also, he claimed "I am the Maseeh of the time and I am Moses on whom God conferred His speech. I am Muhammed and Ahmad, the selected one. (Na’u-thu-billah)". (Ruhani Khazain, vol 15, p134/ Taryaq-ul-Qulub, p3) Further he states in his book ‘The true God is he who sent his messenger in the Qadiyan village (India)’. (Ruhani Khazain, vol 18, p231)

Such a person who deceives others can never be accepted as a Prophet or Imam Mehdi as he completely denies the finality of the Prophet ☪ and as such enters into complete Kufr.

Further, the rejecters of Hadith, Qur’anites write regarding the Prophet ☪ ‘Shariah of Muhammed ☪ was only specific to the time of the Prophet ☪ and is not applicable to all times. In fact the Shariah of a specific time is that which pertains to the ruling of its current time and which is in line with principals presented by a Shur’ah (ruling body)’. (Mufhoomeh Ibaadat, Muqameh Hadith vol 1, p39)

By making the Shariah of Muhammed ☪ only specific for his time and by rejecting the Hadith, these people only conspire to separate the Muslims from the teachings of Prophet Muhammed ☪ so that they can propagate their desires in complete freedom. It gives this deviant (ياطلا) group scope to implicate their own ideologies and evil practises and thus are used by them as an avenue of leading many astray.

Allah ☪ says in the Holy Qur’an: ‘Say (O Muhammed ☪) “O mankind! Verily, I am sent to you all as the messenger of Allah – To Whom belongs the dominion of the heavens and the earth...”’ (s7, v158)

If the Qur’an is understood through the complete Sunnah of Muhammed ☪ then man is controlled in his actions and uses the correct method to practically adopt all the teachings of Prophet Muhammed ☪. Thus, the group that reject Hadith and interprets the Qur’an as they wish in reality only propagate their own ideas rather than that of the Almighty Allah.

Allah ☪ says in the Holy Qur’an: ‘O you who believe! Obey Allah, and Obey His Messenger (Muhammed ☪) and render not vain your deeds’. (s47, v33)

This is the meaning of the Kalimah’s belief according to their perception and what they believe in their hearts regarding it. Anyone presented with these clear evidences can clearly see that the belief of these people in the Kalimah is a complete lie and deception. This is why in reality all such groups avoid clarifying their belief in the Kalimah so that they can deceive others and become a means of leading them astray.
Allah ﷻ says in the Holy Qur’an: ‘Verily, We have sent you (O Muhammed ﷺ) as a witness, as a bearer of glad tidings and as a warner. In order that you (O mankind) may believe in Allah and His Messenger ﷺ and that you assist and honour him e.’b (s48, v8-9)

Any person who shows disrespect to the character of Prophet Muhammed ﷺ or denies any of the commandments and orders of the Holy Prophet ﷺ is classified as a MURTAD (Kafir). (Duri Mukhtar, p401)

The people who are blessed are those on whom Allah has bestowed a great favour on them by guiding them to his obedience and opening their hearts to teachings of His Messenger ﷺ saving them from all evils. These fortunate people are mentioned in the Qur’anic verse: ‘And whoso obeys Allah and the Prophet (Muhammad ﷺ) they will be in the company of those on whom Allah has bestowed His grace...’ (s4, v69)

May Allah ﷻ protect us from all the evil (false) groups and give us the ability to fully understand the Holy Qur’an and the Holy Sunnah as well as implement its teachings in our lives. Ameen!

والله وحده هو المسؤول والمستعان وهو الهادى الى سبيل الخير والسلام

(كان اللّه ﷺ) محمد ﷺ

مفتى محمد يوسف ذنكا

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