13206 - Hadeeth

the question

Why are the words of the Prophet (peace and blessings of Allah be upon him) counted as proof?

Detailed answer

Praise be to Allah.

Hadeeth means the words, actions, approvals or attributes that have been narrated from the Messenger (peace and blessings of Allah be upon him).

A hadeeth may either confirm things that are mentioned in the Quran, such as prayer, zakah (poor-due), etc., or it may give details of things that are mentioned in the Quran in general terms, such as the numbers of rak'ahs (units) in each prayer, the thresholds for paying zakah, the details of Hajj, etc. It may also explain rulings which are not mentioned in the Quran, such as the prohibition on being married to a woman and her (paternal or maternal) aunt at the same time.

Allah revealed the Quran to His Messenger Muhammad (peace and blessings of Allah be upon him) and commanded him to explain it to the people, as He said (interpretation of the meaning):

"And We have also sent down unto you (O Muhammad) the Dhikr [reminder and the advice (i.e. the Quran)], that you may explain clearly to men what is sent down to them, and that they may give thought."

[al-Nahl 16:44]

The hadeeth of the Messenger (peace and blessings of Allah be upon him) is a revelation (wahy) from his Lord. Allah says (interpretation of the meaning):

"Your companion (Muhammad) has neither gone astray nor has erred.

Nor does he speak of (his own) desire.

It is only a Revelation revealed."

[al-Najm 53:2-4]

Allah sent His Messenger Muhammad (peace and blessings of Allah be upon him) to call mankind to worship Allah alone, and to disbelieve in any (god) apart from Him, and (He sent him) to bring the glad tidings of Paradise and warnings of Hell:

"O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His leave, and as a lamp spreading light (through your instructions from the Quran and the Sunnah/the legal ways of the Prophet).

[al-Ahzab 33:45-46 – interpretation of the meaning]

The Messenger (peace and blessings of Allah be upon him) was anxious over this ummah; he did not know of anything good but he told them of it, and he did not know of anything evil but he warned them against it:

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you; for the believers (he is) full of pity, kind, and merciful."

[al-Tawbah 9:128 – interpretation of the meaning]

Every Prophet was sent only to his own people, but Allah sent His Messenger Muhammad (peace and blessings of Allah be upon him) to all of mankind:

"And We have sent you (O Muhammad) not but as a mercy for the 'Alameen (mankind, jinn and all that exists)."

[al-Anbiya 21:101 – interpretation of the meaning]

Because the Messenger (peace and blessings of Allah be upon him) conveyed the revelation that was sent down to him from His Lord, it is obligatory to obey him. Indeed, obedience to him is obedience to Allah:

“He who obeys the Messenger (Muhammad), has indeed obeyed Allah.”

[al-Nisa 4:80 – interpretation of the meaning]

Obedience to Allah and His Messenger (peace and blessings of Allah be upon him) is the way to salvation and victory, and to happiness in this world and in the Hereafter:

“And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and will be admitted to Paradise).”

[al-Ahzab 33:71 – interpretation of the meaning]

Hence it is obligatory for all people to obey Allah and His Messenger (peace and blessings of Allah be upon him), because therein lies their success and salvation:

“And obey Allah and the Messenger (Muhammad) that you may obtain mercy.”

[Al ‘Imran 3:132 – interpretation of the meaning]

Whoever disobeys Allah and His Messenger (peace and blessings of Allah be upon him) only harms himself, he does not harm Allah in the slightest:

“And whosoever disobeys Allah and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”

[al-Nisa 4:14 – interpretation of the meaning]

Once Allah and His Messenger (peace and blessings of Allah be upon him) have decided a matter, no one has the right to choose concerning it or to object to it; rather it is obligatory to obey and to believe in the truth:

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

[al-Ahzab 33:36 – interpretation of the meaning]

A person's faith is not complete until he loves Allah and His Messenger (peace and blessings of Allah be upon him), and love implies obedience. Whoever wants Allah to love him and forgive his sins must follow the Messenger (peace and blessings of Allah be upon him):

“Say (O Muhammad to mankind): ‘If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.’”

[Al ‘Imran 3:31 – interpretation of the meaning]

Love of the Messenger (peace and blessings of Allah be upon him) is not simply the matter of words to be repeated, rather it is the matter of belief and conduct, i.e., obedience to what he commands, belief in what he tells us, avoidance of what he forbids, and avoidance of worshipping Allah in any way except that which he prescribed.

When Allah had perfected this religion and the Messenger (peace and blessings of Allah be upon him) had conveyed the message of his Lord, Allah took him to be with Him. The Messenger (peace and blessings of Allah be upon him) left this ummah (his followers) with clear proof in which there is no ambiguity. No one deviates from it but he is doomed:

“This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”

[al-Maidah 5:3 – interpretation of the meaning]

By the grace of Allah, the Sahabah/Companions (may Allah be pleased with them) preserved the

ahaadeeth (prophetic teachings) of the Messenger (peace and blessings of Allah be upon them), then the righteous salaf (pious predecessors) who came after them compiled them in books which are known as the Sihah (Saheehs/authentic collections), Sunan and Musnads. The most sound of them are Saheeh al-Bukhari, Saheeh Muslim, the four Sunans, the Musnad of al-Imam Ahmad and the Muwatta of al-Imam Malik, etc.

Allah has perfected this religion. The Messenger (peace and blessings of Allah be upon him) did not know of anything good but he taught it to his ummah, and he did not know of anything evil but he warned them against it. So whoever introduces anything into the religion, of bid'ah (innovation) or myths, such as praying to the dead or circumambulating (tawaf) their tombs, or praying to the jinn and awliya ("saints"), and other things that have not been prescribed by Allah and His Messenger (peace and blessings of Allah be upon him), all of this is to be rejected and not accepted, as the Prophet (peace and blessings of Allah be upon him) said: "Whoever innovates something in this matter of ours (Islam) that is not a part of it will have it rejected." (Narrated by Muslim, 1718) .