

# Prophet was sent to Teach, Explain the Quran

By [Kaleef K. Karim](#) • May 7, 2013

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This article is a thorough refutation to the Hadith-rejecters. The prophet was sent to explain, teach to instruct with wisdom the Quran. This evidence alone will show that Hadith are part of the Deen of Islam and at the end of this article there will be another section where brother Taqi Usmani will prove from the Quranic verses that the prophet (pbuh) received two kinds of revelations from Allah.

## 1. Allah says clearly to “Obey the Messenger”:

(A) Say Obey Allah and the Messenger. But if they turn away, then Allah does not like the disbelievers. [[Quran 3:32](#)]

(B) And whoso obey Allah and the Messenger (Muhammad) then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq the martyrs, and the righteous. And how excellent these companions are! [[Quran 4:69](#)]

(C) They ask you (O Muhammad) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. [[Quran 8:1](#)]

(D) O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad) while you are hearing. [[Quran 8:20](#)]

(E) The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat), and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. [[Quran 9:71](#)]

(F) He who obeys the Messenger has indeed obeyed Allah, but he who turns away, then we have not sent you as a watcher over them. [[Quran 4:80](#)]

**As you have read the above verse Allah has made it clear Obedience to the prophet is obedience to Him. There is 2 DISTINCT COMMANDS in these verses above.**

1. "Obey Allah" = Quran
2. "Obey the Messenger" = Prophet Muhammed (pbuh) Sunnah

I have heard from some of these Hadith rejecters telling me that "Obeying the Messenger" doesn't mean obeying the prophet Muhammed (pbuh). According to these self made scholars, it means to obey the Quran. I don't know where they have got this idea from.

Here is a challenge for these people, show me one verse in the entire Quran where Allah says "obey the messenger", means to obey the Quran.

## 2. Authority of the prophet Muhammed (pbuh):

(A) It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah **and His Messenger** has certainly strayed into clear error. [Quran 33:36]

(B) And what Allah restored to His Messenger from the people of the towns – it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveller - so that it will not be a perpetual distribution among the rich from among you. **And whatever the Messenger has given you – take; and what he has forbidden you – refrain from.** And fear Allah ; indeed, Allah is severe in penalty. [Quran 59:7]

(C) But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction. [Quran 4:65]

(D) O you who believe! Obey Allah and obey the Messenger (Muhammad, pbuh), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Quran 4:59]

In the above verses (quran 4:59) Allah says **"if you differ in anything amongst yourselves, refer it to Allah AND HIS Messenger"**<. As you see this is enough proof that prophet Muhammed (pbuh) was more than just a delivery-man. This verse doesn't just prove that he was sent more that just delivering the Quran but also that if we as Muslims have any dispute in matters of religion we should refer it back to his Messenger Muhammed (pbuh). As Allah stated at the end of the verse:

**"If you believe in Allah and in the Last Day. That is better and more suitable for final determination."**

(E) Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper. [Quran 7:157]

If you have read clearly in the above verses Allah has made it clear that the prophet Muhammed (pbuh) has Authority by Allah to PROHIBIT and ALLOW:

**“He allows them as lawful what is good (and pure) and prohibits them from what is bad.”**

This is another beautiful verse where Allah states clearly that the messenger had Authority to prohibit and allow. The verse can't get any clearer, you can read this in any translation even in Arabic, and it says the same thing. The verse says “for HE (Muhammed pbuh) commands what is Halal and Haram”. The verse does not say for he commands what is Halal and Haram from the Quran. This verse alone destroys whole of the Hadith-rejecters ideology.

### **3. Prophet (pbuh) was sent to explain the Quran:**

(A) With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought.[Quran 16:44]

(B) And We have not sent down the Book (the Quran) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. [Quran 16:64]

From the above verses it is clear cut like day and night that prophet Muhammed (pbuh) is here to explain the Quran to Mankind.

**There are 5 theories going around by the Hadith-rejecters, I will answer them God willing one by one.**

1. I have spoken to Hadith-rejecters and they tell me the verses Such as 16;44 and 16:64 doesn't say that the prophet is here to “explain”. They say the word that should be used is, the prophet Muhammed (pbuh) is here to “make things CLEAR” not to EXPLAIN. They love playing with words.

TO MAKE CLEAR OR TO EXPLAIN, have the same meanings.

Below us an explanation what thhe words:- “Make clear” means:

- A) Declare (v.)
- B) illustration (n.)
- C) elucidate (v.)
- D) clarify (v.)
- E) explain (v.)

**Source:**

[http://www.etymonline.com/index.php?allowed\\_in\\_frame=0&search=make+clear&searchmode=phrase](http://www.etymonline.com/index.php?allowed_in_frame=0&search=make+clear&searchmode=phrase)

2. This second theory is really amusing. These people just make up things as they go along. I read on one website, where the person was arguing that Allah didn't want to preserve the explanations of the prophet Muhammed (pbuh), the person whom I am talking about was referring to Quranic verses such as 16:44 and 16:66.

He has mocked Allah (Astaghfiru' Allah). What he is saying is that, Allah gave the best understanding of the Quran at the time of the prophet while he was alive and who ever came after the prophet was a lost sheep. According to him Allah only explained the Quran to people at the time of the prophet Muhammed (pbuh). Another thing he is saying is that Allah failed to preserve the explanations, teachings of the prophet. What this individual is doing, he is making up his own theories, making up lies not to follow the Hadith and deceive people even though deep down he knows the Hadith are from the prophet Muhammed (pbuh).

**I have a question for Hadith-rejecters:- since when did Allah say in the Quran, the “explanations” of the prophet are temporary while he is alive?**

3. Another person came with another theory that prophet Muhammed only explained the teachings of the Quran to the Jews. His proof was the previous verses before 16:44 and 16:64.

These Quranist can't get anything straight. First they say no the prophet was sent ONLY TO DELIVER THE QURAN and nothing else. Now they change their mind and say, “no the prophet only allowed to explain to Jews.” This is ridiculous, if prophet was sent to explain the Quran to the Jews, what about the Muslims? So if a Muslim was struggling understanding a verse are we to assume going by your understanding that the prophet wouldn't explain the verse to a Muslim?

4. Another thing they believe not all of them but some. They say the word “BaYanA” in 16:44 doesn't mean to explain to make clear according to this Non-Arabic speaking Scholar. He says that word that should be used is “to show” or “to present”. He didn't provide any evidence to back this up. Just lying trying to deceive people.

The word that is used in 16:44 in Arabic is “Litubayyina” – “BaYaNa”, There is only one meaning for it and that is to “explain” or to “make clear” both have the same meanings as I have demonstrated earlier. Edward Lane says the following on the word BaYaNa in the screen shot below.

BaYaNaN  
↓

*spoken or written* : [see also **بَيِّنَةٌ** :] it is also applied to language that discovers and shows the meaning that is intended : and an explanation of confused and vague language : (Er-Rághib, TA:) or the eduction of a thing from a state of dubiousness to a state of clearness : or making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it. (TA.) — Also

Edward Lane Lexicon volume 1, page 288

Esh-Sherreeshee says, in his Expos. of th  
mát [of El-Hareeree] that the difference  
**بَيِّنَةٌ** and **تَبْيَانٌ** is this : that the former  
perspicuity of meaning; and the latter, th  
the meaning to be understood; and the  
to another person, and the latter to one  
sometimes the latter is used in the sense  
former : (TA :) or the former is the act  
tongue, and the latter is the act of th  
(Ḥar p. 2 :) or the former concerns th  
expression, and the latter concerns the

The first arabic word is spelt TiBaYaNaN and the la  
BaYaNaN

( Source: Edward Lane Lexicon Volume 1, page 288)

5. This last lie by these Hadith-rejecters is taking the biscuit. This person was bringing verses from there and there mingling up and making his own interpretation. He admits 16:44 is true and prophet Muhammed (pbuh) did indeed explain the Quran but there is twist to it. He is trying to say, the prophet “explained” the Quran by using other verses from the Quran to “explain”. Now that is just getting desperate trying to lie and twist its meanings.

“Explain” = Is to demonstrate, describing it in more detail, to make something more clear, how to do something, to interpret. If anyone reads the verse from start to end, you will see the verse is very clear that prophet Muhammed (pbuh) is the one that will explain. The verse does not say he will explain through the Quran. Here is little quote from the verse “that YOU may explain clearly to men”. So as you see HE is the one who will explain.

**He brought some more arguments that the Quran is easy to understand and no need to interpret and so on. Here are few questions for this individual and the people that have that believe in that.**

(A) If the Quran is easy to understand, why does the prophet need to explain through the Quran?

(B) Every Hadith-Rejecter I have met says “the Quran in itself is a Tafseer and explains everything.” If that is the case all the person has to do is read the Quran and he will understand the message. Why does the prophet need to interpret, explain to people to understand the Quran, if the Quran in itself is explained already?

#### 4. Prophet Muhammed (Pbuh) was sent to instruct the Quran with wisdom:

(A) Our Lord! Send amongst them a Messenger of their own who shall recite unto them Your Verses and instruct them in the Book (this Qur’an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.” [Quran2:129]

(B) It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;- [Quran 62:2]

**Again All praise be to Allah, another proof from the above verses that the prophet Muhammed (pbuh) was to instruct people in the Quran with wisdom. What is Instructing? Here is an explanation:**

#### **in·struct**

1. To furnish with knowledge, especially by a systematic method; teach; train; educate.

2. To furnish with orders or directions; direct; order; command: *The doctor instructed me to diet.*

3. To furnish with information; inform; apprise.

(Source: Go to the section where it says “Instruct” and click on It.

[http://www.etymonline.com/index.php?allowed\\_in\\_frame=0&search=instruct&searchmode=none](http://www.etymonline.com/index.php?allowed_in_frame=0&search=instruct&searchmode=none)

#### 5. Prophet (pbuh) was sent to Teach the Quran:

(A) Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Quran) and sanctifying you, **and teaching you the Book (the Quran) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know.** [Quran 2:151]

(B) Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. [Quran 3:164]

**In the above verses Allah has made it clear that the prophet (pbuh) teaches people the Quran with the wisdom.**

**Allah says we have sent to the believers a messenger reciting to the people his verses. The prophet is sent to TEACH the Book AND the WISDOM.**

**How do we know what the prophet taught if it is not in the Quran?  
Where is the knowledge (wisdom) Allah gave to the prophet if it is not in the Quran?**

Musa (alayhi salaam) said to him, “May I have your company so that you teach me some of the rightful knowledge you have been given.” [Quran 18 66]

A prophet of Allah humbled himself to take knowledge from a man more knowledgeable than him. He used to receive revelations from Allah, yet he was in need of knowledge from someone who knows more? Isn't that something to THINK about?

If Allah taught prophet Muhammed (pbuh) what the verses of the Quran mean, what makes you Hadith-rejecters THINK that you don't need a teacher to teach you? If all the prophet (pbuh) had to do to understand the Quran is to read the verses. Why then does Allah say in this verse 53;5 HE is the one that teaches the prophet what verses of the Quran mean? Here is a verse blow where Allah says that he one who teaches the Prophet:

Nor does he speak from [his own] inclination. It is not but a revelation revealed. **He was taught** by one Mighty in Power” [Quran53:3-5]

**Questions for Hadith-rejecters:**

1. How do we know what the prophet taught if it is not in the Quran?
2. Where is the knowledge (wisdom) Allah gave to the prophet if it is not in the Quran?
3. How can we (Muslims) find out what he judged in disputes so that we can abide by it?
4. How can we as Muslims determine what the Prophet Muhammed (pbuh) has ordered, in order for us to obey it?
5. How do we know what he has decided on matters of (Deen, religion), so that we can submit to it?
6. How do we discover what he the prophet Muhammed (pbuh) has given, so that we can take it, or what he has prohibited, so we can leave it?
7. How come we have NO HISTORY of you people before 200 years ago? How is it that we have not one TRACE of History where there were communities that rejected the sayings (Hadith) of the prophet (pbuh)?

**Prophet (pbuh) received two kinds of revelations:**

**Two Kinds of Revelation**

It follows from the foregoing discussion that the revelation the Holy Prophet (Sallallahu Alaihe Wassallam) received from Allâh is of two different kinds:

(i) the revelation of the Qur'ân, the Holy Book, named in the Islamic terminology as al-wahy al-matluww (the recited revelation, i.e. the revelation which can be recited in the prayers). This kind of revelation is confined to the verses of the Holy Qur'ân and is written verbally in its folds.

(ii) the revelation received by the Holy Prophet (Sallallahu Alaihe Wassallam) from time to time to let him know the pleasure of Allâh in day-to-day affairs and the details of the principles laid down in the Holy Qur'ân with their correct interpretation. This kind of revelation is called al-wahy ghair al-matluww (the unrecited revelation). This kind of revelation is not conveyed to the people verbally. It has been demonstrated through the sayings and acts of the Holy Prophet (Sallallahu Alaihe Wassallam).

### The Second Kind of Revelation Proved by the Holy Qur'ân

This second kind of revelation is not contained in the Holy Qur'ân, but the Holy Qur'ân itself not only refers to it frequently but attributes its contents to Allâh Almighty. Some verses of the Holy Book are reproduced below which clearly prove that the “revelation” is not confined to the Holy Qur'ân, but there is another kind of “wahy” which does not form part of the “Holy Book,” yet it is the revelation from Allâh Almighty:

#### **First Example: The Holy Qur'ân says:**

And We did not appoint the Qiblah on which you were earlier, but that We might know the people who follow the Messenger as distinct from those who turn back on their heels. (2:143)

In order to understand the verse, it is necessary to know the background in which it was revealed:

In the early days of Madani life, after the Holy Prophet's (Sallallahu Alaihe Wassallam) migration to Madinah, the Muslims were ordered to direct their faces in prayers towards Baytul-Maqdas (Jerusalem) which had been appointed as Qiblah of the Muslims. Up to seventeen months, the Muslims had been observing the Baytul-Maqdas as their Qiblah. It was after seventeen months that the Holy Qur'ân abrogated the earlier order and the Muslims were required to observe the Holy Mosque of Makkah as their Qiblah and turn their faces towards it while praying. The following verse was revealed to appoint the new Qiblah:

...So turn your face towards al-Masjid al-Haraam. (2:144)

This new order was criticized by some disbelievers and they objected on it as to why the Baytul-Maqdas was appointed as Qiblah earlier. The above quoted verse (2:143) was revealed to answer this objection. The answer was that the appointment of the former Qiblah was in order to test the people whether or not they follow the Messenger. To quote the meaning of the verse again:

And We did not appoint the Qiblah on which you were earlier, but that We might know the people who follow the Messenger... (2:143)

Here the appointment of the previous Qiblah has been attributed to Allâh Almighty, which is a clear indication to the fact that the appointment of Baytul-Maqdas as Qiblah was done by the order of Allâh Almighty Himself. But this order is nowhere in the Holy Qur'ân, and there is no verse in the Holy Book which directs the turning of faces towards Baytul-Maqdas. This order was given to Muslims by the Holy Prophet (ﷺ) with no reference to any verse of the Holy Qur'ân. Still, this order was mentioned by the Holy Qur'ân in the above quoted verse as the order of Allâh: The words,

“We did not appoint the Qiblah,” instead of the words,

“The Holy Prophet did not...” are too clear on this point to need more explanation.

This statement of the Holy Qur'ân, thus, evidently proves that the previous order given by the Holy Prophet (Sallallaho Alaihe Wassallam) was based on a revelation which did not form part of the Book. And this is exactly the “unrecited revelation.” The verse of the Holy Qur'ân (2:143) quoted above proves the following facts:

**(a)** The Holy Prophet (Sallallaho Alaihe Wassallam) used to receive some revelations which are not contained in the Holy Qur'ân.

**(b)** These revelations were from Allâh Almighty, so much so that the orders based on such revelations were attributed to Allâh Almighty.

**(c)** The orders based on such revelation were as binding on the believers as the orders of the first kind of revelations, i.e. the verse of the Holy Qur'ân.

**(d)** These orders were sometimes given so as to test whether or not the Muslims follow the Messenger (Sallallaho Alaihe Wassallam) irrespective of the question that his orders are contained in the Holy Qur'ân or not.

**Second Example:** In the beginning, one of the rules followed by the Muslims in respect of the fasts of Ramadan was that even a short nap after iftaar (breaking of a fast) would nullify the permissibility of having sexual intercourse with one's wife. So, if someone would sleep for a short while after iftaar and wake up again, he would lose the opportunity of sleeping with his wife during the rest of the night, despite that the fast was over. This rule was prescribed by the Holy Prophet (Sallallaho Alaihe Wassallam) and was not contained in the Holy Qur'ân. But some Muslims broke the rule by sleeping with their wives after having a post-iftaar nap. Referring to these events, the Holy Qur'ân first admonishes those people who did not follow the rule. Then, by abrogating the same, allows the Muslims in future to sleep with their wives even when they had a nap after iftaar. In this context the Holy Qur'ân says:

It is made lawful for you, in the nights of fasts, to have sex with your women. They are a cover for you, and you are a cover for them. Allâh knew that you were betraying yourselves; so, He relented towards you and pardoned you. So, now you can have sexual intimacy with them, and seek what Allâh has destined for you, and eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fasts up to the night. (2:187)

The following points with respect to this verse are worth consideration:

- (a) The verse confirms that having sex during the nights of Ramadaan was not lawful before.
- (b) The people who had sex during the nights of Ramadaan before this verse was revealed are admonished by describing their act as “betraying themselves.”
- (c) The words, “so He relented towards you and pardoned you,” indicate that their sexual act was a sin, because “relenting” and “pardoning” occur only after a person commits a sin.
- (d) The words “so now you can have sexual intimacy with them” denote that it is only now that the sexual act during the nights of Ramadaan has been made lawful.

All these points confirm the fact that the earlier prohibition of having sexual intercourse during the nights of Ramadaan was validly made by a competent authority, and the Muslims were bound to abide by it.

But there is no verse in the Holy Qur’ân to convey this prohibition.. It was enforced only by the Holy Prophet (). Still, the Holy Qur’ân not only confirms it, but also treats it as if it were in its own words. It is due to the fact that the Holy Prophet (Sallallahu Alaihe Wassallam) did not enforce this prohibition by his own will, it was rather based on a revelation of Allâh Almighty which is not contained in the Holy Qur’ân.

Looked at from this angle, this verse on the one hand proves that there is a revelation which does not form part of the Holy Qur’ân, and on the other hand it reaffirms the status of the Holy Prophet () as a law-giver, and that his injunctions, both orders and prohibitions, are binding on the Muslims.

**Third Example:** On the occasion of the battle of Uhud, some Qur’ânic verses were revealed to make the Muslims recall the events of the battle of Badr: How Allâh helped them and how He promised to send the angels to their aid, and how He actually did so. These verses are as under:

Allâh has certainly helped you at Badr while you were weak. So, fear Allâh so that you may be grateful. When you (O Prophet) were saying to the believers, ‘Shall it not suffice you that your Lord shall aid you with three thousand angels being sent down? Why not? If you observe patience and fear Allâh and they come to you in this their heat, your Lord shall aid you with five thousand angels having distinct marks?’ And Allâh did not make it but a good news for you so that your hearts might be satisfied. And there is no help except from Allâh, the All-Mighty, the All-Wise. (3:123-126)

The emphasized sentence of these verses attributes the good news of the aid of angels to Allâh Almighty, meaning thereby that the good news of this aid was given by Allâh Himself. But this good news given at the time of Badr is nowhere available in the Holy Qur’ân. In other words, there is no verse in the Holy Book revealed during the battle of Badr which implies the good news of the aid of the angels. What is quoted above is only a reference of that news, made at the

time of a later battle, and it is expressly mentioned in this verse that the good news was given by the Holy Prophet (Sallallahu Alaihe Wassallam). Still, the news is attributed to Allâh.

Thus, it is another example where the words of the Holy Prophet (Sallallahu Alaihe Wassallam) are held to be the words of Allâh. There is no reason for this expression other than that the words of the Prophet (Sallallahu Alaihe Wassallam) were inspired by a special revelation, not contained in the Holy Qur'ân, and this is what is called the “unrecited revelation.”

**Fourth example:** Referring to the battle of Uhud at another occasion, the Holy Qur'ân says:

And when Allâh promised you that one of the two groups shall be for you. (8:7)

One of the two parties referred to in this verse was the commercial caravan of Abu Sufyan, coming from Syria, and the other group was the army of the Makkan disbelievers, led by Abu Jahl. The above verse says that Allâh had promised the believers that they would triumph over one of these two groups. The Muslims, in fact, won the battle against the latter, namely, the army of Abu Jahl.

The point worth consideration here is that the promise of Allâh to give the Muslims victory against any of the two groups is not there in the Holy Qur'ân. This promise was conveyed to the Muslims by the Holy Prophet (Sallallahu Alaihe Wassallam) without any reference to any verse of the Holy Qur'ân. Still, the verse quoted above attributes the promise to Allâh and not to the Holy Prophet (Sallallahu Alaihe Wassallam).

The only conclusion derivable from this is that the promise was received by the Holy Prophet (Sallallahu Alaihe Wassallam) through an “unrecited revelation.” Hence it is attributed to Allâh. Guided by this revelation, the Holy Prophet (Sallallahu Alaihe Wassallam) conveyed the promise to his companions.

Thus, it is another proof of the existence of a kind of revelation which is not contained in the Holy Qur'ân and is called the “unrecited revelation.”

**Fifth Example:** Once the Holy Prophet (Sallallahu Alaihe Wassallam) told a secret to one of his wives. She disclosed the secret to some other person. When the Holy Prophet (Sallallahu Alaihe Wassallam) came to know that the secret has been disclosed by his wife, he sought an explanation from her. She asked him as to who told him about the disclosure. The Holy Prophet (Sallallahu Alaihe Wassallam) replied that he was informed about it by Allâh Almighty.

This event has been mentioned by the Holy Qur'ân in the following words:

And when the Prophet told one of his wives about a matter secretly; then, when she told about it, and Allâh has disclosed it to him, he made known some part of it, and turned aside from some part; then, when he told her about it, she said, “Who told you this?” He said, “I was told by the All-Knowing, the All-Aware.” (66: 3)

The emphasized sentence of this verse is quite clear in that Allâh told the Holy Prophet (Sallallahu Alaihe Wassallam) about the disclosure of the secret. This is also not mentioned anywhere in the Holy Qur'ân. So, it is another concrete example where the Holy Prophet (Sallallahu Alaihe Wassallam) received some revelation from Allâh other than the one contained in the Holy Qur'ân. This is exactly the “unrecited revelation.”

**Sixth Example:** During the siege of Banu Nadir, the famous tribe of the Jews in Madinah, some Muslims had cut down date-trees from around the fort to compel the enemy to surrender. After the war was over, some Jews objected to the cutting trees. The Holy Qur'ân has answered the objection in the following words:

Whatever date-trees you cut down, or left standing upon their roots, that was by the leave of Allâh. (59:5)

It has been very directly mentioned in this verse that the Muslims cut down the trees with a leave from Allâh. But nobody can point out to any verse in the Holy Qur'ân to the effect that the cutting of trees during the war is allowed. The question is: from where did the Muslims acquire this leave from Allâh? There is no answer to this question except that the leave of Allâh had been conveyed to them by the Holy Prophet () and he received it through “unrecited revelation.”

**Seventh Example:** It is well known that the Holy Prophet (Sallallahu Alaihe Wassallam) had adopted Sayyidina Zaid bin Haarithah (Sallallahu Alaihe Wassallam) as his son. He married Zainab, daughter of Jahsh. After some time their relations began to be strained and, ultimately, he divorced her. In the days of Jahiliyyah an adopted son was treated as a real son in all respects and for all purposes. The Holy Qur'ân, on the other hand, declared that the adopted sons cannot be treated as the real ones.

To eradicate the Jahili concept of the adopted son, Allâh Almighty ordered the Holy Prophet (Sallallahu Alaihe Wassallam) that he should marry Zainab (Sallallahu Alaihe Wassallam) after her having been divorced by his adopted son, Zaid ibn Haarithah (Sallallahu Alaihe Wassallam). The Holy Prophet (Sallallahu Alaihe Wassallam) was a bit reluctant in the beginning, for, according to the prevalent custom, it was treated a shameful act to marry the divorced wife of one's adopted son. But when the Holy Prophet (Sallallahu Alaihe Wassallam) received a concrete order from Allâh, he married her.

This event has been mentioned by the Holy Qur'ân in the following words:

When you were saying to the one whom Allâh had blessed and whom you had blessed, (i.e. Zaid, before he divorced Zainab), “Keep to you your wife and fear Allâh,” and you were hiding in your heart what Allâh was to disclose and you were fearing people, and Allâh has more right to be feared by you. So, when Zaid finished with her, We made you marry her, so that there may remain no restriction on the believers in respect of the wives of their adopted sons when they have finished with them. And the order of Allâh had to be done. (33:37)

Here the words, “you were hiding in your heart what Allâh was to disclose,” refer to the fact that Allâh had informed the Holy Prophet (Sallallahu Alaihe Wassallam) that he will marry Zainab

(Sallallahu Alaihe Wassallam) after she is divorced by Zaid (Sallallahu Alaihe Wassallam). The Holy Prophet (Sallallahu Alaihe Wassallam) knew that, ultimately, she is going to be divorced by Zaid, but, out of shame, he could not disclose it and when Zaid consulted him in the matter, he advised him to keep to his wife and not to divorce her.

From this it follows that the Holy Prophet (Sallallahu Alaihe Wassallam) had been foretold by Allâh that Zainab was going to be divorced by her husband. But this information is not contained in the Holy Qur'ân. It was given to him through an unrecited revelation.

The second sentence is more significant in the context, that is, “We made you marry her.” Here Allâh Almighty declares that the marriage between the Holy Prophet (Sallallahu Alaihe Wassallam) and Sayyidah Zainab (Sallallahu Alaihe Wassallam) was contracted by an order of Allâh. This order is nowhere mentioned in the Holy Qur'ân. Still, the Holy Qur'ân affirms it. This is another confirmation of an order conveyed to the Holy Prophet (Sallallahu Alaihe Wassallam) through an “unrecited revelation.”

**Eighth Example:** The Holy Qur'ân has repeatedly ordered the Muslims to establish salaah (the prayer) and to be steadfast in it. In the following verse, after repeating the same order, the Holy Qur'ân gives a special concession to the Muslims that, in the state of war, when they fear an attack from their enemy, they can perform the prayer in whatever way they can, either riding on horses or camels or walking on their feet. But after the danger of the enemy is over, they are ordered to perform the prayer in its normal way. This principle has been laid down in the following words:

Take due care of all the prayers and the middle prayer; and stand before Allâh in total devotion. But if you are in fear, then (pray) on foot or riding, but when you are in peace, then recite the name of Allâh in the way He taught you. (2:238-239)

A number of points are worth consideration in these verses:

**Firstly**, the verse assumes that there are more than one prayers obligatory on the Muslims, but the exact number of the prayers has not been given, neither in this verse nor at any other place in the Holy Qur'ân. That the number of obligatory prayers is five is only mentioned by the Holy Prophet (Sallallahu Alaihe Wassallam). The Holy Qur'ân, by saying “Take due care of all the prayers,” confirms what the Holy Prophet (Sallallahu Alaihe Wassallam) prescribed for the Muslims.

**Secondly**, the verse lays special emphasis on the “Middle Prayer,” but does not define it. The definition has been left to the Holy Prophet (Sallallahu Alaihe Wassallam).

Thirdly, the most important sentence in relation to our subject is, “when you are in peace, then recite the name of Allâh in the way He taught you.” It goes without saying that the “recitation of the name of Allâh” means here “to perform the prayer” as the context does not permit any other meaning.

Now, the Holy Qur'ân directs the Muslims that in the state of peace they should perform the prayer in its normal way which has been taught to them by Allâh. It is an express indication that the normal way of performing prayers has been taught to the Muslims by Allâh Himself. But no such way has ever been mentioned in the Holy Qur'ân. There is no verse in the Holy Book mentioning the detailed way of performing prayer. It is only the Holy Prophet (Sallallaho Alaihe Wassallam) who educated the Muslims as to how they are to perform it. But the Holy Qur'ân holds the teaching of the Holy Prophet (Sallallaho Alaihe Wassallam) to be the teaching of Allâh.

It means that Allâh has taught the way of prayer to the Holy Prophet (Sallallaho Alaihe Wassallam) through some “unrecited revelation” not contained in the Holy Qur'ân, and the Holy Prophet (Sallallaho Alaihe Wassallam) taught it to the Muslims. Thus, the Muslims have been taught by Allâh through the teaching of the Holy Prophet (Sallallaho Alaihe Wassallam). However, the teaching of the Holy Prophet (Sallallaho Alaihe Wassallam) is described in the holy verse as the teaching of Allâh, because it was based on the “unrecited revelation.”

**Ninth Example:** Certain hypocrites had not accompanied the Holy Prophet (Sallallaho Alaihe Wassallam) in the expedition of Hudaibiyah. After that, when the Muslims resolved to proceed to the battle of Khayber, the Holy Prophet (Sallallaho Alaihe Wassallam) declared that only the participants of Hudaibiyah shall be entitled to accompany him on this journey. The hypocrites who did not go to Hudaibiyah were now interested in their participation in the battle of Khaybar because according to their anticipation the Muslims were expected to gain from there sizeable spoils, which the hypocrites wanted to share. But the Holy Prophet (Sallallaho Alaihe Wassallam), in spite of their requests, did not allow them to participate in the battle.

This event has been referred to in the following verse of the Holy Qur'ân:

Those remaining behind will say, when you set forth after spoils to acquire them, “Let us follow you,”- desiring to change the words of Allâh. Say, “You shall not follow us; so Allâh has said earlier.” (48:15)

The emphasized words indicate that there was a previous word of Allâh barring the participation of the hypocrites in the battle of Khaybar, and confining the battle to the participants of Hudaibiyah. But no such word exists anywhere in the Holy Qur'ân. It was only a prophetic order. Still, Allâh Almighty describes it as His Own word. The reason is obvious. The Prophetic order was based on the order of Allâh received by him through some “unrecited revelation” which is not found in the Holy Qur'ân. Yet, it was a revelation, as certain as any word of Allâh.

**Tenth Example:** In the early days of his Prophethood, when the Holy Prophet (Sallallaho Alaihe Wassallam) received the verses of the Holy Qur'ân revealed to him, he used to recite the same simultaneously, lest he should forget them. It was a strenuous exercise for him, because he felt it was much too difficult to listen to the revelation, to understand it correctly, and to learn it by heart, all at the same time. Allâh Almighty relieved him from this burden when He revealed the following verses of the Holy Qur'ân:

Move not your tongue with it in order to hasten it. It is on Us to gather it (in your heart) and to recite it. So, when We read it, follow its reading. Then it is on Us to explain it. (75:16-19)

In the last sentence, Allâh Almighty has promised the Holy Prophet (Sallallahu Alaihe Wassallam) to explain the verses of the Holy Qur'ân to him. It is evident that this explanation is something separate from the Holy Qur'ân itself. It is not the Holy Qur'ân. It is its explanation or its exegesis. Therefore, it should necessarily be in some other form, distinct from the words of the Holy Book. And this is exactly what is meant by the “unrecited revelation.” But the two kinds of revelation, though different in their form, are both revealed to the Holy Prophet (Sallallahu Alaihe Wassallam); both are from Allâh; and both are to be believed and obeyed by the Muslims.

**Eleventh Example:** The Holy Qur'ân says to the Holy Prophet (Sallallahu Alaihe Wassallam):

And Allâh has revealed upon you the Book and the wisdom, and has taught you what you did not know and the grace of Allâh upon you has been great. (4:113)

In this verse the revelation of the Wisdom has been mentioned as separate from the revelation of the Book. It indicates that the wisdom referred to here is something additional to the Holy Qur'ân, and it has also been revealed to the Holy Prophet (Sallallahu Alaihe Wassallam) by Allâh Almighty.

Then the Holy Qur'ân proceeds to say: “And (Allâh) has taught you what you did not know.” It means that Allâh has not only revealed the Book, but has also revealed the Wisdom, and also taught the Holy Prophet (Sallallahu Alaihe Wassallam) what he did not know before. This teaching includes all kinds of directions given by Him to His prophet, either through the Holy Book or through some “unrecited revelation” in the light of which the Holy Prophet (Sallallahu Alaihe Wassallam) performed his functions as a messenger of Allâh.

**Twelfth Example:** The Holy Qur'ân has summarised the various kinds of revelation in the following words:

And it is not possible for a human being that Allâh should speak to him, except by way of revelation or from behind a curtain, or that He should send a messenger and he reveals by His leave what He wills. (42:51)

Now, out of these three modes, the revelation of the Holy Qur'ân was carried out through the third one, namely, through an angel who is identified in the verse by the word, “messenger.” It is clearly settled by some other verses:

Say: Whoever be an enemy to Jibreel (Gabriel, the angel)—it is he who has brought it (the Qur'ân) down upon your heart by the permission of Allâh. (2:97)

And truly it (the Qur'ân) is the revelation of the Lord of the worlds, brought down by the Faithful Spirit upon your heart, that you may be one of the warners, in a clear Arabic tongue. (26:192-195)

These verses are quite explicit on the point that the Holy Qur'ân has been revealed through an angel, named in the first verse as Jibreel, and in the second one as the Faithful Spirit; but the verse (42:51) quoted above describes that there are two more ways of revelation. These two modes have also been used in the case of the Holy Prophet (). It means that the revelation sent down to the Holy Prophet (Sallalloho Alaihe Wassallam) was not confined to the Holy Qur'ân, but there were other revelations, too. These revelations are termed as “unrecited revelation.”

These are sixteen verses, which affirm not only the existence of the “unrecited revelation” but also its reliability and authenticity, and its binding nature. It is not intended here to produce all the material available in the Holy Qur'ân to establish this kind of revelation. The purpose was to give some examples only, which has, perhaps, been substantially served. But before proceeding further, it will be useful to recollect and summarize the conclusions that stand proved in the light of the Holy Qur'ân as discussed above:

- (1) The function of the Holy Prophet () like other prophets is not only to convey the divine Book. He is also to teach the Book, to teach the wisdom and to make people pure by training them practically.
- (2) The “Obedience of the Holy Prophet” () is as necessary as the obedience of Allâh; because the latter has always been mentioned in the Holy Qur'ân combined with the former.
- (3) The obedience of the Holy Prophet () in practical is the obedience of Allâh; and the latter cannot be carried out except through the former.
- (4) The Muslims are bound not only to obey the Holy Prophet (Sallalloho Alaihe Wassallam), but they are also under an obligation to follow him.
- (5) Whatever the Holy Prophet (Sallalloho Alaihe Wassallam) says or does in his capacity of a Messenger is always based on, or confirmed by, a revelation from Allâh.
- (6) This revelation is sometimes contained in the Holy Qur'ân and called the recited revelation, and sometimes it is sent down in addition to the Holy Qur'ân, and the same is termed as “unrecited revelation.”

(Source: Muhammed Taqi Usmani chapter 1 “two kinds of revelation” <http://www.central-mosque.com/fiqh/asunnah1.htm>)

**Conclusion:** Allah praise be to Allah alone. It is very clear from all these verses above mentioned that the prophet Muhammed (pbuh) was more than just delivery man. If anyone has a open mind, he/she will see that the Hadith are part of the religion of Islam. Brother Taqi Usmani proved that Allah sent down to the prophet a second revelation (Wahee Ghair Matlu) that was not recorded in the Quran.