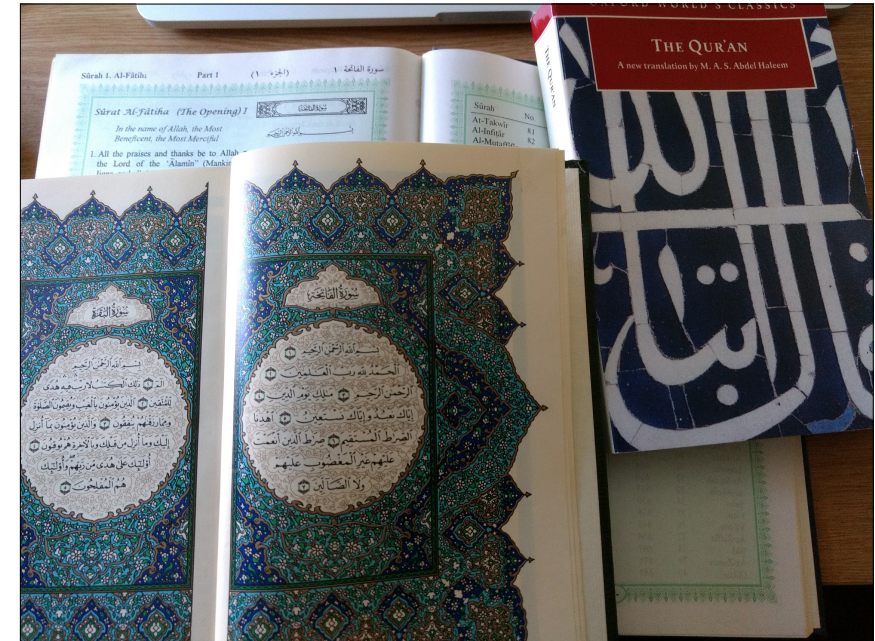
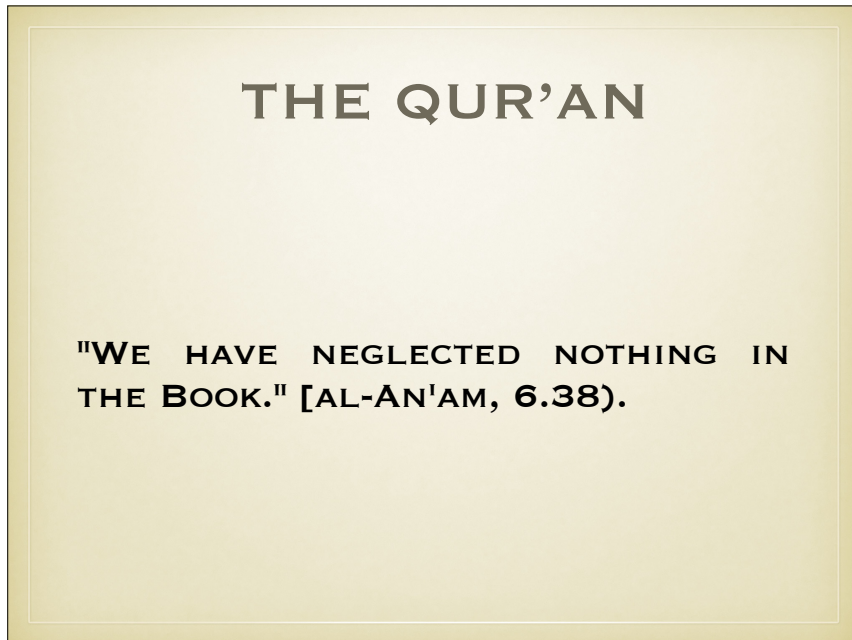




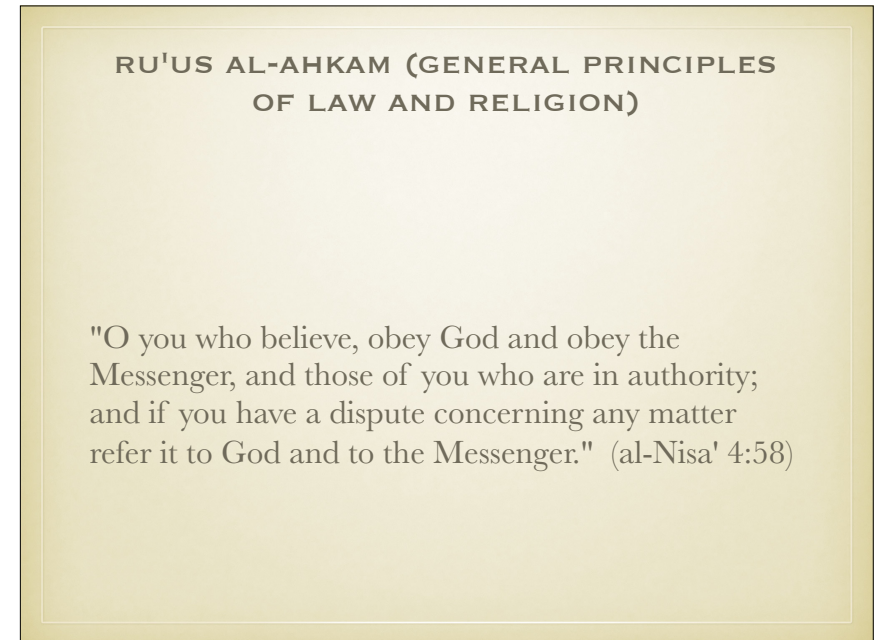
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4

## RELIGIOUS AUTHORITY

### **One interpretation:**

God = Qur'an;

Prophet Muhammad = Sunnah

Those in authority = *'ulama'*

5

*"Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects Evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things."*

The Qur'an, *al-Baqarah*, 2:256

6

## HERMENEUTICS OF REVELATION

### **Hermeneutics of Revelation:**

experiential knowledge,

exegesis,

contexts.

7

## TERMINOLOGY

### hermeneutics:

- a science built upon a theory of comprehension, which proposes to explain why a given work is to be understood in one way and not another (von Dobschutz)
- Gk. *'hermeneia'*: to interpret, seek original textual meaning.
- [c.f. *mishnah*, *talmud* in Judaism: biblical commentaries i.e. St. Augustine, Thomas Aquinas].

8

## TERMINOLOGY

- epistemology: theory of knowledge and human experience; experience, revelation, history
- theology: the science of revelation: 'material preserved in a single historical tradition.' Handles religion intellectually; builds systems and seeks threads of consistency
- exegesis: Gk. noun: exegesis: to direct/expound/interpret.
- cisegesis: opp. exegesis: bringing into texts

9

## THE QUR'AN

*qara'a* - to read, to recite

Arabic language (some non-Arabic words - of Turkish, Greek, Persian origins)

Revealed gradually over 23 years, often in relation to specific events.

10

*"It is a Qur'an. We have divided into parts in order that you may recite it to people at intervals: We have revealed it by stages."*

THE QUR'AN 17:106

11

estimated:

first verse: 96:1 Surah al-'Alaq

last verse 5:3 Surah al-Ma'idah

114 suras

6235 ayat

12

shortest sura: four ayat

longest: 286 ayat.

Longest at first (except al-Fatihah)

Shortest at end. (al-Nas)

13

- Memorised during lifetime of Prophet.
- Inscribed on wood, stones, bones. Collected by Uthman after death of 70+ memorisers (Battle of Yamanah)
- 11-14 Hijrah: Zayd b. Thabit (Prophet's scribe) compiled texts.
- Several versions. Uthman asked Zayd to verify accuracy of text: compile into single volume.

14

Mecca period: first 12.5 years of M. in Mecca (19 out of 30 parts)

Madinah period: 9.5 years (but longer surahs).

15

## SUBJECTS IN QUR'AN

**Not classified subject wise**

i.e. **alcohol:**

2:219

4:43

5:90-91

16

**food:**

2:168, 172-3

5:1-4

6:118-21, 145-6

17

**Satan:**

2:14

7:20-22

31:21

4:38

18

**Jesus:**

19:30

2:88

4:153-8

5:109-117

19

## **FOLLOWING THE QUR'AN**

**Muslims cannot be selective: have to follow all of the Qur'an.**

- 350 legal ayat in Q
- 140 devotional matters (K.19-20)
- 30 ayat on crimes
- 30 ayat re justice
- 10 ayat re economic matters

[disagreement on figures, etc.]

20

## WHO IS QUALIFIED TO INTERPRET HIDDEN MEANINGS IN THE QUR'AN?

In the Qur'an, exegesis may be necessary to interpret hidden meanings from texts; understand the context of revelation. Who is qualified?

- inspiration (Q28:8, 16:68, 19:11, 6:112, 8:12).
- revelation: inspiration in dream (37:102) Ibrahim gets vision re. sacrifice
- speech hidden away (27:8) God speaks to Moses
- via Messenger (Gabriel to Muhammad)

21

*hukm* (pl. *akham*) - boundaries: judgements, decisions.

- all clearly decided verses of Q i.e. legal rulings

*hukm* (pl. *ahkam*) Ruling of a case (from *hakama* - 'to withhold, restrain, prevent')

"...the act of establishing a relation between one thing and other by affirmation or denial."

as in *hukm shar'ia*: law, value, or ruling of Shari'ah.

*al-hukm al-taklifi* defining law, law which defines rights and obligation

*al-hukm al-wad'i* declaratory law, that is, law which regulates the proper implementation of *al-hukm al-taklifi*, such as by expounding the conditions, exceptions and qualifications thereof

22

*ahkam* (pl of *hukm*)

General rulings (in Qur'an, Sunna).

Legally relevant verses (500 approx) in Qur'an.

Post hijrah, Madini verses

23

*mutashabihat* verses with ambiguous meaning, susceptible to problems

*mutashabiha* (pl. *mutashabihat* - from verb *shubbiha* 'to be doubtful'.)

"... those verses of the Qur'an the means of which are not clear or not completely agreed upon."

24

*"He it is Who has sent down to thee the Book: In it are verses Basic or Fundamental (of established meaning); they are the foundation of the Book; others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord;' and none will grasp the Message except men of understanding."*

Qur'an - Surat al-i-Imran 3:7

25

## 'AMM - GENERAL VERSES

'amm general, unspecified in Qur'an and Sunnah includes trade, family relations, other broad principles:

***"Every soul shall have a taste of death."***

(Qur'an, Surah al-i-Imran, 3:185).

26

## KHASS - SPECIFIC VERSES

*khass* specific, a word or a text which conveys a specific meaning of Qur'an and Sunnah, particular verses

Includes: murder, theft, highway robbery, zina, slander; divorce (Qur'an, 2:229); specific within certain limitations:

***"It is prescribed that when death approaches any one of you, if you leave any goods that he make a bequest to parents and next of kin."***

(Qur'an, Surat al-Baqarah, 2:180)

27

## CONTINGENT AND BINDING VERSES

*qat'i* - contingent and binding verse

definitive, decisive, free of speculative content

180 *qat'i* rulings: clear, not open to interpretations: i.e. prayer requirements (the Qur'an just says perform prayer *salah* - not methodology); zakat; pilgrimages.

Go to other sources (i.e. prayer ritual, hajj in Hadith, biographical sources)

28

## SPECULATIVE VERSES

*zanni* speculation, doubt, conjecture

open to speculation and pragmatic interpretation: *ijtihad*.

Interpret using Qur'an or other sources. Require interpretation

Majority of verses, the community is liable to interpret. This leads to diversity (+ difficulties?).

Some seek more rigid interpretation.

29

a verse can be both speculative and definitive:

Verse about ablution: "... and wipe your beards." (Qur'an, *Surah al-Mai'dah*, 5:6)

wiping = specific

*which part of the beard* is speculative.

30

*ta'ilil* - search for the causes

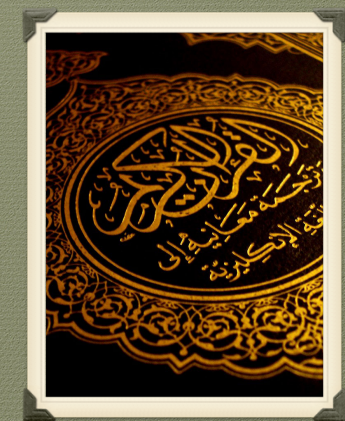
*'illah* - effective cause: "ratio of the law, its value and purpose."

*'illah* = rationale of injunction.

31

*i'jaz* of the Qur'an.

one interpretation:  
'inimitability' of the Qur'an:  
literary excellence; accuracy  
of historical events; a source  
for the prediction of future  
events; scientific truth;  
humanitarian reforms.



32

## OCCASIONS OF REVELATION

*asbab al-nuzul* (occasions of Revelation)

knowledge of context of Revelation.

Shades of meaning.

33

## REVELATION

Muhammad memorised Revelation:

"... an apostle from God, rehearsing scriptures, kept pure and holy."

Qur'an, Surah al-Bayyinah ('The Clear Proof, Evidence', 98:2.

The Qur'an is memorised by the Companions, encouraged by Muhammad: teachers go out, having learnt text.

34

## JAM' AL-QUR'AN

*jam' al-Qur'an* - to 'bring together the Qur'an': orally, and in written form.

1. in time of Prophet;
2. in time of Abu Bakr;
3. in time of 'Uthman.

35

## NATURE OF REVELATION

- According to tradition: Revelation was received in intervals; some verses abrogated during Revelation; not revealed in final order;
- Muhammad lived 9 days after last Revelation + long illness.
- Muhammad didn't write the Qur'an himself.

36

## MUHAMMAD

*"And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted who follow falsehood."*

Surah al-Ankabut, 29:48

*"Those who follow the apostle, the unlettered prophet."*

Surah al-Anfal, 'The Spoils', 8:157

37

## MEMORISING THE QUR'AN

3 *ahadith* in Sahih Bukhari (VI no.518-20):

say Gabriel used to recite the Qur'an with Muhammad once a year + twice in death year (632)

38

## RECORDING THE QUR'AN

After Muhammad's death:

- the Qur'an was put in written form + memorised
- written in loose-leaf format
- the ayah order was fixed in surahs.

39

## MUSHAF

- Standardising the Qur'an: *Mushaf* = Qur'an (in order).
- several *musahif* emerged during early period of Abu Bakr (who encouraged written versions).
- It was standardised in the Uthman period, because of disputes and inconsistencies.

40

## MECCAN AND MEDINA SURAT

- Periods of the Qur'an: in order to grasp context, it is important to know when a surah was revealed = time, circumstances.
- Often divided into Meccan and Medina surat. Medinan surat are longer generally and comprise a higher proportion of the Qur'an

41

- Interpreting sources: throughout the Qur'an, the listener/reader/reciter is instructed to listen and understand not just the Revelation, but the Prophet too.
- This places particular emphasis on '*ahadith*' and Sunnah.

42

*"Ye have indeed in the Apostle of God a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the praise of God."*

Qur'an, Surah al-Azhab ('The Clans', 33:21)

43

*"So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God; for God is strict in Punishment."*

Qur'an, Surah al-Hashr, 'the Exile' 59:7

44

## HADITH

- the role of hadith: "Narrated Hudhaifa... The Prophet told us that honesty descended in the roots of men's heart (from Allah) and then they learned it from the Qur'an and then they learned from the Sunna (the Prophet's traditions)." Bukhari, Vol IX, No. 208, p 161-162

45

"Narrated Abu Huraira: Allah's Messenger said, 'Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.'" Bukhari, IX, No. 251, 189

46



## IMITATION OR EMULATION?

- Imitation or emulation?: "Narrated 'A'isha: The Prophet did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet heard of that, he, after glorifying and praising Allah, said, 'Why do some people refrain from doing something which I do? By Allah, I know Allah more than they.'" Bukhari, IX, No. 404, 298

47

## SUNNAH

- **Sunnah** - 'clear path', 'beaten track' - established course

48

## DEFINING SUNNAH

- “To the ulema of Hadith, Sunnah refers to all that is narrated from the Prophet, his acts, his sayings and whatever he has tacitly approved, plus all the reports which describe his physical attributes and character.”

49

## HIKE

- *hikma* = wisdom: a source of guidance that accompanies the Qur'an.

50

## HADITH

- defining *hadith* - a narrative, communication or news consisting of the factual account of an event. Narration of conduct of Muhammad (rather than example or law derived from it). [pl. *ahadith*]

51

## SYNONYMOUS WITH HADITH

Terms synonymous with *hadith* include:

*Khabar* = news or report

*athar* = impression, vestige or impact.

52

## SUNNAH

Sunnah can be related to Qur'an: this can affect the extent to which the Sunnah becomes 'obligatory' i.e. behaviour during prayer.

Obligatory: Recommended: Permissible.

53

## HADITH AUTHENTICITY

Science of Interpretation explores classification of Hadith:

- Sources, contexts, authenticity.
- Does it have a chain of transmission?
- Is the chain unbroken?
- Were the transmitters or narrators all 'responsible' and 'respected'?
- How important is the issue, in relating to living life 'Islamically'?

54

## PERSPECTIVES ON HADITH SOURCES

Some distinguish between Prophet's ahadith and traditions of community, successors.

Malik's Muwatta does not

al-Shafi'i believed ahadith were most important.

55

## FURTHER READING

[Ayoub, Mahmoud M. , Afra Jalabi, Vincent J. Cornell, Abdullah Saeed, Mustansir Mir and Bruce Fudge. "Qur'ān." In The Oxford Encyclopedia of the Islamic World.](#)

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