

Methodology of Using Hadeeth in *Kawniyyah* Verses Interpretation by Muhammad Al-Amin Al-Harari: An Observation

Mohamed Akhiruddin Ibrahim
Tamhidi Centre
Universiti Sains Islam Malaysia (USIM)
Bandar Baru Nilai
71800 Nilai Negeri Sembilan
Malaysia

Abstract

The study focuses on the review of the methodology used in the interpretation of hadeeth of *Kawniyyah* verses in the Holy Quran by Sheikh Muhammad al-Amin al-Harary in his *Tafseer Hada'iq al-Rawh wa al-Rayhan fi Rawabi 'Ulum al-Qur'an*. It involves an observation on the hadeeth used by the author in interpreting texts related to the heavens and the earth, natural phenomena including clouds, rain, wind, thunder, lightning and gravity, day and night creations, the creation of mankind, astronomy, animals, plants vegetation, oceans, minerals, geography and medicine. Hadeeth used by him in the interpretation of the verses will be grouped according to the *Kawniyyah* aspects mentioned. In order to get a clearer meaning, it is translated into English. Then a brief reference is made (*takhrij*) in order to know who recorded the hadeeth and its quality. Finally, a general survey is made in relations to the author's methodology of using hadeeth in his interpretation of the verses.

Keywords: Science; Holy Quran; Islamic scholars; *Kawniyyah*; Creation

1.0. Introduction

Studies of *tafseer* methodology result from innovative thinking of Muslim scholars as the knowledge of *tafseer* has developed rapidly. The development of *tafseer* knowledge has begun from the time of the Prophet (pbuh), where he himself interpreted a verse to his companions which then continued to the narrators' era and the next generations. The interpreters use a variety of methodologies in their interpretation of the verses of the Quran, but certainly, their reference to the *hadeeth* of the Prophet is something that must be done because *hadeeth* itself interprets the verses in the Quran. Therefore, this study observes the methodology of using *hadeeth* by Muhammad al-Amin al-Harary in interpreting the *Kawniyyah* verses through his work *Tafseer Hada'iq Rawh wa al-Rayhan fi Rawaby 'Ulum al-Quran*. He is a prominent scholar with academic work in various disciplines. He comes from Utopia and migrated to Mecca. He was a religious teacher at the Haram and is currently serving Dar al-Hadith al-Khayriah, Hay al-'Aliy, Mecca.

2.0. Book Introduction

Tafseer Hada'iq al-Rawh wa al-Rayhan fi Rawaby 'Ulum al-Quran is one of the works of Muhammad al-Amin al-Harary. This book consists of 32 volumes, excluding one special volume that acts as the introduction of it. It was published by Dar Tawq el-Najah, Beirut, Lebanon. The compilation of this work begins with a discussion of the relationship between the discussed verses and the verses preceding them as well as the reasons behind their revelation. Then, the interpretation of the text along with variety forms of reading begins. The author of this work also discusses the meaning of the words in terms of language, the origin of the word according to morphological knowledge, and concludes with a discussion on rhetoric (*balaghah*) associated with a sentence that has been interpreted.

3.0. Methodology of Using Hadeeth

Although *Tafseer Hada'iq al-Rawh wa al-Rayhan fi Rawaby 'Ulum al-Quran* is a book of interpretation, there are many *hadeeths* which are used to interpret the verses of the Qur'an. Therefore, the authors attempt to examine aspects of the use of *hadeeth* by the writer of this book by focusing on the methods used by him.

Hence, it can be deduced that the methodology of the use of *hadeeth* by Muhammad al-Amin al-Harary in interpreting *Kawniyyah* verses is as follows:

3.1. Writing Matan of Hadeeth without Any Line

All *matan of hadeeth* quoted by Muhammad al-Amin al-Harary in his work are not lined. This situation has caused confusion to pronounce some words that are rarely used, especially for readers who do not master Arabic language very well. Probably the target readers of the writer are among those who master the language concerned, hence the quoted *matan of hadeeth* are not lined.

For example, in interpreting verses 65-69 of Surah al-Nahl which are relating to the properties of honey, the writer cited the *hadeeth* without putting any line:

روى البخاري ومسلم عن أبي سعيد الخدري: أن رجلاً جاء إلى رسول الله (ص)، فقال: إن أخي استطلق بطنه، فقال له رسول الله صلى الله عليه وسلم: اسقوه عسلاً. فسقاه عسلاً ثم جاء فقال: يا رسول الله سقيتُه عسلاً فما زاده إلا استطلاقاً، قال: اذهب اسقه عسلاً. فذهب فسقاه عسلاً ثم جاء فقال: يا رسول الله ما زاده ذلك إلا استطلاقاً، فقال رسول الله صلى الله عليه وسلم: صدق الله، وكذب بطن أخيك، اذهب فاسقه عسلاً. فذهب فسقاه عسلاً فبرئ كأنما نُشِط من عُقال.

Meaning

"Bukhari and Muslim narrated from Abu Sa'id al-Khudry: that a man came to the Prophet and said: My brother is difficult to defecate, then Rasulullah: Give him honey. Then they give honey, then come back to the Prophet and said: I gave him honey, but the problem of growing belly. Then the Prophet said again: Go and give him drink honey and he went and gave him honey, and then came again and said: O Messenger of Allah, his stomach problems are increasing. Then the Prophet said: The true God, and brother, who is lying stomach, head and give him drink honey. Then he went and gave his brother a drink of honey, after which it recovered as if free from muscle spasms. "

3.2. Providing Tips to Line the Difficult Words

Although the author does not line the *matan of hadeeth*, he provides guidance on how to read the words that have quite confusing lines which helps the readers to correctly pronounce them. The guidance also acts as a guideline for the confused readers to refer to the related resources.

For example, in interpreting verse 19 of Surah Luqman which explains mule voice, the writer guides the letter nun march "dham", which means the front row of the word "نهاقة" as well as the letters so the word "الديكة" the marching "fathah":

وفي الحديث: إذا سمعتم نهاقة الحمير - وهو بالضم صوتها - فتعوضوا بالله من الشيطان فإنها رأت شيطاناً، وإذا سمعتم صياح الديكة - بفتح الياء جمع ديك، فاسألوا من فضله فإنها رأت ملكاً.

Meaning

"When you hear the neigh mule so you must take refuge with Allah from Satan for it (mule) see the devil, and when you hear the chicken crowing so you must apply for benefits, because they see the angels."

3.3. Providing Other Hadeeths that Have the Same Meaning but Different Matan and Sanad

In his interpretation of the *Kawniyyah* verses, the author also provides other *hadeeths* that have different *matan* but similar meaning. For example, when interpreting verse 6 in Surah Ali Imran in relations to Qada' and Qadar by Allah on the creation of man:

وعن عبد الله بن مسعود رضي الله عنه قال: حدثنا رسول الله صلى الله عليه وسلم وهو الصادق المصدوق: إن خلق أحدكم يجمع في بطن أمه أربعين يوماً، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث إليه ملك بأربع كلمات: يكتب رزقه وأجله وعمله وشقي أو سعيد، ثم ينفخ فيه الروح متفق عليه.

Meaning

'Abd Allah bin Mas'ud, may Allah said: The Messenger who is a true and justified (his words) has told us: Verily the creation of any one of you is in his mother's womb forty days, then it becomes a lump of blood, then turned into a lump of meat, then sent the angel to be determined to do four things: write down his provision, proper, good and sad or happy. Then breathed the spirit Hadeeth muttafaq 'alayh "

Then the author provides other *matan of hadeeth* that has similar title:

وعن أنس رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: وكل الله بالرحم ملكاً، فيقول: أي رب نطفة، أي رب علقة، أي رب مضغة، فإذا أراد الله أن يقضي خلقها قال: يا رب أذكر أم أنثى؟ أشقي أم سعيد؟ فما الرزق؟ فما الأجل؟ فكتب له ذلك في بطن أمه. متفق عليه.

Meaning

"Anas said that the Prophet said: Allah has delegated the angel in the womb, and he said: 'Lord of the sperm, the Lord of the clot, O God for a piece of meat. So when God wanted to create creatures (humans) the angels said: O Allah, whether it is male or female? Is it miserable or happy? How sustenance? How's fate? So while it is determined in his mother's womb. Hadith muttafaq 'alayh "

3.4. Not Mentioning the Name of Rawy

In the author's interpretation of the *Kawniyyah* verses, he sometimes does not directly mention the narrator (*rawy*) of the *hadeeth*. Instead, he only provides *matan of hadeeth*. For example, when he interprets verses 2-4 of Surah al-Sad that are related to hills, there is no narrator mentioned:

قوله عليه السلام: حُدُّ حِينِنَا وَنَحْبِهِ.

Which means

"Rasulullah said: Uhud (mountain) loved us, and we love him."

3.5. Making an Assessment on the Hadeeth Status

The author also mentions the value of the quoted *hadeeth* at the end of it with the person who assesses it. For example, when he interprets verses 12-15 of Surah al-Sad, with respect to the sound of thunder:

وعن ابن عباس رضي الله عنهما أن اليهود سألت النبي صلى الله عليه وسلم عن الرعد ما هو؟ فقال: ملك من الملائكة موكل بالسحاب، ومعه مخاريق، أي آلات من نار يسوق بها السحاب حيث شاء الله. قالوا: فما الصوت الذي نسمع؟ قال: "زجره السحاب" أخرجه الترمذي وغيره وصححه.

Meaning

"Ibn 'Abbas reported that a Jew asked the Prophet whether by lightning? Then the Prophet said: It is the angel represents the clouds, he has "makhariq," a tool of the fire being driven towards the clouds, as required by God. They ask: what is the voice we heard this? He said: rebuke clouds. Narrated by al-Tirmidhi and others and verified this *hadeeth*. "

3.6. Providing Different Views

The author also provides different views of scholars towards the meaning of *hadeeth* used by him, and he does not say which one is the most acceptable or otherwise. There is a possibility that he let the readers to make their own assessment based on *ijtihad* as a result of different views of scholars. For example, when he interprets verse 38 in Surah al-An'am in which is related to animals similar to man:

روي عن عبد الله بن مغفل عن النبي (ص) قال: لولا أن الكلاب أمة من الأمم لأمرت بقتلها، فقتلوا منها كل أسود بهيم. أخرجه أبو داود والترمذي والنسائي. فإن قلت ثبتت بالآية والحديث الدواب والطيور أم أمثالنا، وهذه المماثلة لم تحصل من كل الوجوه فيما يظهر لنا، فما وجه هذه المماثلة؟ قلت: اختلف العلماء في وجه هذه المماثلة، فقيل: إن هذه الحيوانات تعرف الله وتوحده وتسبحه وتصلي له... وقيل إنها مخلوقة لله كما أنكم مخلوقون لله... وقيل أمثالكم في طلب الرزق... وقيل: أمثالكم في الخلق والموت والبعث بعد الموت للحساب....

Meaning

"Abd Allah bin Mughaffal narrated that the Prophet said: If the dog does not belong to the community I would have ordered to kill, they kill all the black. Narrated by Abu Dawood, al-Tirmidhi and al-Nasa'i. If you say has been enshrined in the verses in the Qur'an and the Hadeeth that the animals and birds is people like us and this parable is not the same from every angle like that of humans, so what is the point of the equation? I replied that scholars have different opinions on the corner of the equation, including animals acknowledge the unity of God, praise and pray to Him, there is a state as being the angle essence of human beings is, there is a state equation in terms of a living, there is a state of creation, death, resurrection on that day "

3.7. Using Hadeeth to Support Strong Opinions (Tarjih)

There are situations where the author takes *hadeeth* interpretation of Kawniyyah verses to reinforce an opinion (*tarjih*) if there is a difference of opinion among scholars on a particular issue. For example, in interpreting verse 38 of Surah al-Ma'idah:

دلالة على أن البهائم تحشر كما يحشر بنوا آدم. وقد ذهب إلى هذا جمع من العلماء منهم: أبو ذر، وأبو هريرة، والحسن وغيرهم وذهب ابن عباس إلى أن حشرها: موتها، وبه قال الضحاك. فالأول أرجح لهذه الآية، ولما صح في السنة المطهرة من أنه (يقاد يوم القيامة للشاة الجلحاء من الشاة القرناء). رواه مسلم عن أبي هريرة رضي الله عنه.

Meaning

This is evidence that the animals will be gathered (on that day) as men. This is the opinion of the majority of scholars, including Abu Dhar, Abu Hurayrah, Hasan and other forms. While Ibn 'Abbas considers "Hashr" means death, as well as al-Dhahhak. The first is based rajih Hadith (gathered on that day a goat with no feathers among the horned goat). Narrated by Muslim from Abu Hurayrah.

3.8. Hadeeth Explained According to Needs

In the author's interpretation of the verse, he also briefly explains a *hadeeth* so as to enable the readers to understand it without having to refer to scripted sermon on other *hadeeth*. For example, in interpreting verses 2-4 of Surah al-Sad, in connection with dates:

قال عليه السلام: لا يقولن أحدكم الكرم، فإن الكرم قلب المؤمن. قال ابن مالك: سبب النهي أن العرب كانوا يسمون العنب وشجرته كرمًا، لأن الخمر المتخذة منه تحمل شاربها على الكرم، فكره النبي صلى الله عليه وسلم هذه التسمية

Which means

Rasulullah said: None among you say it is "sunk", (glory), that "sinking" (glory) is hearts. Ibn Malik said: That prohibition is because the Arabs in ancient times named the vines and trees as "sunk" - which means blessed, because the alcohol made it seem to be loving character, and the Prophet forbade the use of the name.

4. Conclusion

Based on the observation made, it can be concluded that generally Muhammad al-Amin al-Harary has adopted *hadeeths* of the Prophet in his interpretation of the *Kawniyyah* verses. However, his method of using the *hadeeths* is appropriate and it is used accordingly. Nonetheless, it may be necessary to place the line on the *matan of hadeeth* in order to facilitate the readers to identify the meaning and avoid from pronouncing a word wrongly, although there are some words that are lined. The practice of not mentioning the narrator (*rawi*) of *hadeeth* should also be avoided, because at least a narrator closest to the Prophet should be specified in order to see the value of the *hadeeth* quoted in general. The method of the author in taking another *hadeeth* which has the same meaning but different narration is a good practice, although not all the issues are applied in the interpretation.

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