

International Institute of Islamic Studies
Teleological Jurisprudential Research



The Prophet's and His Companions' Abandonments Fundamentalist, Analytical Study

Author

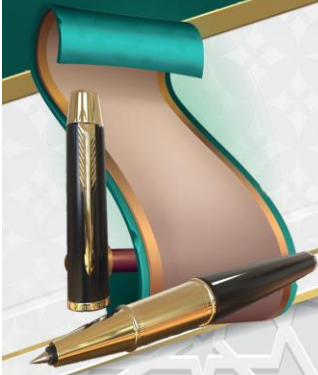
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Introduction

In the Name of the Allah, the Most Merciful, the Especially Merciful
Praise be to Allah, and blessings and peace be upon our Prophet
Muḥammad ibn ʿAbdullāh, and upon his family, Companions, and
followers.

The issue of the Prophet's abandonments and silence and the
Companions' abandonments and silence on some matters is a topic
that has generated much discussion and disagreement, with varying
interpretations of its implications on certain rulings. Some have used it
as an important principle to restrict many areas of permissibility,
arguing that abandonment indicates prohibition of the matter and that
if there was any good in it, the Prophet would not have abandoned it,
especially in the absence of any hindrance. This particular principle
has opened a wide door for declaring things as forbidden and accusing
others of innovating in the religion, immorality and violating the
Prophetic tradition and the tradition of the Companions.

This study aims to examine this issue in a fundamentalist, analytical
manner by following a descriptive method in analysis and a normative
method in establishing the principles for rulings.

I hope that I have succeeded in gathering the scattered issues and
arriving at a general principle that governs the matter of
abandonments, especially since the conclusion has been previously
established based on both rational and textual evidence.

Chapter One: Fundamental Principles

Section One:

The Concept of Tark (abandonment) and its Reflections in the Sunnah of the Prophet (peace be upon him)

The linguistic meaning of Tark is excluding or leaving alone. For example, “I abandoned it” means I did not do it¹. It is stated in one of the Prophet’s Ḥadīths that he said: “If you abandon anything out of fear of Allah, Allah, be He Exalted and Glorified, will give you something better than it.”²

Other similar expressions for Tark include ’I’rāḍ (turning away) and Wada’ (abstention).

For an act to be considered abandoned, it must be within one's capacity to perform it. The failure to act due to inability does not qualify as abandonment. For example, a person who does not wash their amputated hand during ablution is not considered to have abandoned washing it as it is impossible to wash it because the organ is cut off. For an act to be considered abandoned, the ability to do the opposite of the abandoned act must be considered.

Additionally, for an act to be considered as abandonment, it must be

¹ See: (Al-Kulliyāt) by Abī al-Baqā’ al-Kafawiy, page 298, Ar-Risālah Foundation for printing, Beirut, edited by ‘Adnān Darwīsh and Muḥammad al-Miṣriy, 1419 AH-1998 AD.

² This Ḥadīth is recorded by ‘Aḥmad in his Musnad, Ḥadīth number 20739, Ar-Risālah Foundation for printing, Beirut, edited by Shu’ayb al-’Arnā’ūt and others, second edition, 1420 AH-1999 AD. It is also recorded by Al-Bayhaqiy in (Shu’ab al-’Imān), Ḥadīth number 5364, Ar-Rushd Library in Riyadh, edited by Mukhtār ‘Aḥmad an-Nadawiy, first edition, 1423 AH-2003 AD.

something that was intended for. Acts that were not intended to be performed are not considered as abandonment. For instance, the silence of a sleeping person is not considered abandonment of talking because there was no intention behind it.

Therefore, Tark (abandonment)¹ refers to something that the Prophet (peace be upon him) intentionally left undone while being capable of doing it.

The previous definition excludes the following:

1. Acts that the Prophet (peace be upon him) did not intend to perform, such as those done while sleeping.
2. Acts that he abandoned due to forgetfulness.
3. Acts that he abandoned for their impossibility to be performed, such as performing impossible things or creating physical bodies.

Reflections of the Prophet's (peace be upon him) abandonments in the Sunnah include:

1. The Prophet (peace be upon him) abandoning an act due to customary practice, such as abstaining from eating lizards. The Prophet (peace be upon him) said: **“But it was not found in the land of my people, so I find it distasteful.”**²
2. Abandoning an act due to forgetfulness, such as forgetting a Rak‘ah

¹ We will give a comprehensive definition for Tark in the third section of this study.

² This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 5391, Dār Ṭawq an-Najāt, edited by Muḥammad Zuhayr ibn Nāṣir an-Nāṣir, first edition, 1422 AH. It is also recorded by Muslim in his Ṣaḥīḥ, 3/1543, Ḥadīth number 1945, Dār ‘Iḥyā’ at-Turāth al-‘Arabiy, edited by Muḥammad Fu’ād ‘Abd al-Bāqiy.

during the ‘Aṣr prayer and the people reminded him. He said:

“Indeed, I am a human being. I forget things just like you forget things. When I forget something, remind me.”¹

3. Abandoning an act out of fear that it may become obligatory, such as abandoning Tarawīḥ prayer in congregation.

4. Abandoning an act out of fear of causing hardship to people, such as what he said in the Ḥadīth of the tooth stick (Miswāk)² or delaying the ‘Ishā’ prayer³.

5. Abandoning an act out of fear of causing great harm, such as not rebuilding the Ka‘bah according to the original design of Prophet ‘Ibrāhīm (peace be upon him)⁴, not killing the hypocrites out of fear of causing conflict, or not publicly naming them out of fear of spreading accusations and causing discord among Muslims.

6. Abandoning some of the good deeds because they are included under the general principle of doing good, as Allah says in the Quran: **“And do good; that you may be successful.”⁵** An example of this is his occasional abandonment of performing the Ḍuḥā (forenoon)

¹ This Ḥadīth is recorded by Muslim in his Ṣaḥīḥ, 1/400, Ḥadīth number 89/572.

² This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 887, and by Muslim in his Ṣaḥīḥ, 1/220, Ḥadīth number 42/252.

³ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 571, and by Muslim in his Ṣaḥīḥ 1/442, Ḥadīth number 638.

⁴ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 1583, and by Muslim in his Ṣaḥīḥ 2/969, Ḥadīth number 399/1333.

⁵ Al-Ḥajj: 77.

prayer, even though he recommended it¹. ‘Aā’ishah reported: “**The Prophet (peace be upon him) never regularly prayed the Duḥā prayer.**”² This means that he did not regularly perform it. Therefore, not practicing it regularly does not mean that praying it regularly is prohibited because it falls under the general principle of doing good deeds.

7- Performing a specific act in a specific manner while abandoning performing it in other manners. Examples of this are the Prophet's fasting of his birthday or his fasting of ‘Aāshūrā’ without preparing a special meal or celebration, inviting relatives, or taking a day off. Another example is writing the Quran on separate sheets instead of compiling it into one book.

8- Abandoning some acts simply because they did not occur to him or were not common in his time. Examples of this include not using a pulpit for preaching until it was suggested to him, not wearing a necktie, or not traveling on planes.

9- Actions that the Prophet (peace be upon him) performed and then later abandoned. An example of this is his supplication against Ra‘l and Dhakwān, as mentioned in a Ḥadīth which states: “**He said Al-**

¹ Abū Hurayrah narrated: “My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duḥā prayer, and to offer Witr before sleeping.” This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 1178, and by Muslim in his Ṣaḥīḥ, 1/490, Ḥadīth number 721.

² This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 1128, and by Muslim in his Ṣaḥīḥ, 1/497, Ḥadīth number 718.

Qunūt for a month invoking evil upon them and then abandoned it.”¹

10- Abandoning an action because of future considerations. An example of this is his refusal to set prices for goods or his refusal to curse the polytheists, saying: **“I have not been sent as the invoker of curse, but I have been sent as mercy.”²**

11- Abandoning an action because it is particularly disliked for him. Examples of this include not taking from charity money and abstaining from eating onions and garlic, as he said: **“Eat. (I don't eat) for I converse with those whom you don't converse with (i.e., the angels).”³** He also refrained from listening to music played on a reed flute.

12- Abandoning an action because the ruling regarding it was abrogated. Examples of this include performing ablution after eating food cooked on fire and forbidding visits to graves. He also stopped standing up for funerals after he used to stand up and instruct his Companions to stand up for them.

13- Abandoning an action in one situation while performing it in another. Examples of this include abandoning the raising of hands during the Friday prayer but doing so during supplication at Şafā and Marwā, ‘Arafāt, and during the prayer for rain. He also did it during

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Şaḥīḥ, Ḥadīth number 4090, and by Muslim in his Şaḥīḥ, 1/469, Ḥadīth number 677.

² This Ḥadīth is recorded by Muslim in his Şaḥīḥ, 4/2006, Ḥadīth number 2599.

³ This Ḥadīth is recorded by Al-Bukhāriy in his Şaḥīḥ, Ḥadīth number 855, and by Muslim in his Şaḥīḥ, 1/394, Ḥadīth number 564.

the stoning of the pillars at Minā.

14- Abandoning an action intentionally in matters of worship.

Examples of this include not giving the call to prayer for the Eid prayer and not performing any prayer before or after it. The same example applies to the prayer for rain.

Section Two:

The relationship between Tark (abandonment) and Muqtaḍā (prerequisite), and Māni' (hindrance)

Muqtaḍā (prerequisite) refers to what leads to a certain action, such as the call to prayer to inform people of the time of prayer.

Māni' (hindrance) refers to an obstacle that hinders or prevents an action, such as the state of 'Iḥrām which prevents hunting, even though hunting is originally permissible, or the marriage of a woman which prevents the same man marrying her sister, even though marriage is originally permissible.

If we consider the logical division of the two elements (i.e., the prerequisite and the hindrance), we find that it can be divided into:

1- Actions that have a prerequisite and no hindrance.

2- Actions that have a prerequisite, but there is a hindrance.

3- Actions that have no prerequisite and no hindrance.

4- Actions that have no prerequisite, but there is a hindrance.

- For actions that have a prerequisite and no hindrance, they are most of the Prophet's (peace be upon him) actions or commands, such as his command for the call to prayer to inform people of the prayer time, which had a prerequisite and had no hindrance because there was no equivalent to it in other religions, unlike the bell or trumpet, which were used by other religion adherents.

- For actions that have a prerequisite but there is a hindrance, examples include the Prophet's (peace be upon him) desire to perform

Tamattu' during Ḥajj but he was hindered by bringing his sacrificial animal with him, his refusal to rebuild the Ka'bah out of fear of conflict, and his refusal to kill the hypocrites out of fear of turning people away because he would be killing his Companions.

- For actions that have no prerequisite and no hindrance, examples include the classification of the rules of Quranic recitation in the form that appeared in later centuries, and the division of branches of knowledge such as Ḥadīth, jurisprudence and its principles, and theology. All of these things had no prerequisite during the time of the Prophet (peace be upon him) for he was still alive, yet there was no hindrance for them because they are like technical tools that emerge over time.

- Finally, actions that have no prerequisite, but there is a hindrance. An example of this is the sale of a free person, as mentioned in a sacred Ḥadīth: **“Allah said: I am the opponent of three on the Day of Resurrection... and among them is a man who sold a free person and ate its price.”**¹

Most of the emerged matters fall under this category. It contradicts a general principle or valid secondary evidence, so even if it did not occur during the time of the Prophet (peace be upon him) due to the absence of a prerequisite, it is prevented due to the existence of a hindrance whether it occurred or not.

Examples of this include performing the Sunnah prayers during a time of prohibition, where there is no prerequisite for it with the existence

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 2227.

of a hindrance.

After this detailed presentation of abandonment, prerequisite and hindrance, we can divide the Prophet's (peace be upon him) abandonments, the prerequisites, and the hindrances as follows:

First: Types of abandonments:

1- Abandoning an established matter: where something is established or possible to be performed, yet the Prophet (peace be upon him) abandoned it, such as abandoning the call to prayer for Eid and taking from charity money for himself. This type is the focal point in the Sunnah and its relationship with abandonments.

2- Abandoning an unestablished matter: related to something that is originally unestablished or impossible to perform, such as the Prophet (peace be upon him) abandoning prayer on a ship because he never traveled on it, or abandoning the creation of physical bodies because it is not within his ability. This type is outside the scope of discussion and cannot be used for evidence.

Second: Types of prerequisites:

- As for the prerequisite for a certain action, it may be related to a religious command or to another reason, such as the prerequisites related to instinct:

1- Religious prerequisite: such as conveying the message, informing the Islamic law or meeting the needs of Muslims. A clear example of this is the Prophet's (peace be upon him) instruction that he gave in his noble last will.

2- Human prerequisite: such as eating when hungry or sleeping

when tired.

The religious prerequisite is considered in legislation, while the human prerequisite related to instinct has no consideration in legislation.

Third: Types of hindrances:

When it comes to hindrances, we find that there are multiple categories and many considerations, which are detailed as follows:

1- Consideration of continuity:

The hindrance may be temporary: it disappears over time or with the disappearance of the hindrance, such as the hindrance of rebuilding the Ka`bah.

The hindrance may be permanent: it is related to a stable prohibition ruling, such as abandoning temporary marriage or marrying two sisters or the Prophet's (peace be upon him) abandonment of marrying his niece through nursing, even though she was his cousin.

The temporary hindrance cannot be used as evidence for prohibition after its time or reason has elapsed.

2- Consideration of generality and specificity:

The hindrance may be specific to the Prophet (peace be upon him) or his pure family and his wives, such as abandoning taking from the money of charity, and the mothers of the believers abandoning to expose themselves to people.

The hindrance may be general, encompassing the Muslim community, as we mentioned earlier with temporary marriage and other instances.

As for the specific hindrance, it cannot be used as evidence for prohibition because it is specific to the Prophet (peace be upon him) or to those who are specified, such as refraining from giving gifts to the judge while there is an encouragement to do so. As for the general hindrance, it is subject to consideration.

3- Consideration of relevance:

The hindrance may be religious, which is contrary to an established rule in Islamic law. There are many examples of this that have been mentioned before.

It may be personal, such as not eating the lizard because it was distasteful to him or not listening to the flute played by the shepherd out of morality.

As for the personal hindrance, it has no relevance to the Prophetic tradition or prohibition, while the religious hindrance is subject to consideration.

4- Consideration of clarity:

Some hindrances are explicitly stated by the Prophet (peace be upon him) while others are implicitly left. The latter are subject to the application of reasoning in order to deduce their underlying causes.

The explicit hindrance: such as abandoning the use of a toothbrush for every ablution or prayer out of fear of causing hardship, or delaying 'Ishā' prayer for the same reason.

The implicit hindrance: such as not announcing the call to prayer for the Eid prayer and the prayer for seeking rain although they are similar to the Friday prayer in seeking congregation. It can be said that

he abandoned it out of a religious motive or to distinguish between obligatory and recommended prayers, or that he abandoned it with what is not repeated frequently [i.e., Eid prayer and prayer for rain], while performed it with what is repeated frequently [i.e., Friday prayer].

Another example of this includes not declaring his successor which is another implicit hindrance. It could be said that he abandoned it to avoid the continuation of leadership by that successor even if circumstances change, or to activate the principle of consultation, or to not make leadership an inherited monarchy from a previous ruler to the next heir.

As for the explicit hindrance, it cannot be changed or interpreted, while the implicit one is subject to consideration. If its underlying cause is still valid, it remains an established hindrance, but if its underlying cause is subject to interpretation and change, then this hindrance can be surpassed, as Abū Bakr did when he selected ‘Umar as the next caliph.

The difference between the essence of an action and its form

The essence of an action is the action itself, while its form is the way in which the essence is expressed. For example, when we say: “I bought a new, bound, cheap book,” we find that the essence is the book, while the form is the various descriptions that express the essence from multiple angles. We notice that the essence is only one, as in Tamyīz (Specification) in Arabic grammar which is not applicable to multiplicity. However, the form can accept multiple expressions of one essence, as in Ḥāl (Condition) in Arabic grammar. In the previous example, “new,” “bound,” and “cheap” are all conditions of one essence, which is the book.

Understanding this introduction is very important in putting things into context, meaning that proving the essence of something with a specific form does not necessarily require adherence to that form without others, especially in the absence of explicit exception or limitation.

For example, it has been established that the Prophet (peace be upon him) recommended reciting the Tasbīḥ a certain number of times after each prayer, and it was also reported that he used to count on his fingers, as in the Ḥadīth of ‘Abdullāh ibn ‘Amr: **“I saw the Messenger of Allah (peace be upon him) counting the Tasbīḥ on his fingers, with his right hand.”**¹

Similarly, using fingertips in reciting Tasīḥ was narrated. Yusayrah

¹ This Ḥadīth is recorded by Abū Dawūd in his Sunan, Ḥadīth number 1502, Dār ar-Risālah al-‘Aālamiyyah, edited by Shu‘ayb al-‘Arna‘ūt, first edition, 1430 AH-2009 AD.

bint Yāsir narrated that the Messenger of Allah (peace be upon him) said to us: **“Stick to reciting Tasbīḥ, Tahlīl, Taqdīs, and count them using your fingertips as they will be questioned to witness.”**¹

Here, the essence of the action is reciting the Tasbīḥ a certain number of times, and this requires a counting tool. However, the counting tool is not the same for all situations, as we saw in the previous two narrations. In one of them, the finger was mentioned, which is possible to refer to fingers in reality or metaphorically by expressing something whole but intending a part of it which is the fingertip. In the other narration, the fingertips were mentioned, which are the final parts of the fingers that include the nails. The recitation of Tasbīḥ is the action, while the fingers and the fingertips are tools and forms for performing the action.

This is what the Companions of the Prophet (peace be upon him) understood, so it was reported that they used to recite the Tasbīḥ using their fingers, using pebbles and date pits, and using what can be used for counting, even Ibn Ḥajar² and As-Suyūṭī³ reported that the Prophet (peace be upon him) saw them doing that and approved it.

¹ This Ḥadīth is recorded by 'Aḥmad in his Musnad, Ḥadīth number 27089, Ar-Risālah Foundation, edited by Shu'ayb al-'Arna'ūṭ and others, second edition, 1420 AH-1999 AD. It is also recorded by Abū Dawūd in his Sunan, Ḥadīth number 1501 and by At-Tirmidhiy in his Sunan, Ḥadīth number 3583, Dār 'Iḥyā' at-Turāth al-'Arabiyy, edited by 'Aḥmad Muḥammad Shākīr.

² See: (Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ), 2/768, Dār al-Fikr for printing and distribution, Beirut, 1424 AH-2002 AD.

³ See: (Al-Minḥat fī as-Sibḥah) by As-Suyūṭī, this is a paper that is printed along with (Al-Ḥāwiyy fī al-Fatāwā), Dār al-Fikr for printing and distribution, Beirut, 1424 AH-2004 AD.

The same applies to ablution, which is an action that has various forms, such as letting someone pour water for oneself, scooping water by oneself, pouring water over oneself, or submerging oneself in water, and using tools such as a jug, faucet, or water container. All of these are tools and forms.

For an action to be considered in the scope of legislation, it must meet one of two conditions:

1- It must be recommended by a clear text, such as reciting the Tasbīḥ after each prayer.

2- If there is no clear text, it must refer to a general principle, such as the general mention of remembrance of Allah in the verse:

“Remember Allah with much remembrance.”¹

As for the form, it has different conditions:

1- It may be a specific form without negating others. In this case, the form is valid in all its variations, except for what contradicts the Islamic legislation, such as the previous example of the Tasbīḥ and such as covering the private parts, which may have various forms, even if not specified in the Islamic legislation.

2- It may be a specific form with the negation of others. In this case, it is not permissible to expand beyond the mentioned form and contradict the specified form, such as announcing the obligatory prayer, which can only be done by the call to prayer because the Prophet (peace be upon him) rejected other tools, or the burial of a martyr who must be buried immediately.

¹ Al-ʿAḥzāb: 41.

Section Three:

Definition of Tark and Its Relationship to Silence and Delay of Explanation

In the books of Islamic legal theory, Tark can be referred to as Kaff (to avoid doing something). The scholars of Islamic legal theory differed regarding whether Kaff is an action or not.

The majority view is that Kaff is an action, and it is a mental action, as mentioned by As-Subkiy¹, Al-Maḥalliy², Ash-Shāṭibiy³, Ibn al-Ḥājjib⁴, As-Sarakhsiy⁵, and others.

However, some scholars such as Abū Hāshim Al-Jubbā'iy⁶ held the view that Kaff is a pure absence of an action and not an action.

The correct view is that we cannot consider every Tark or Kaff as an

¹ See: (Al-'Ashbāh wa an-Nazā'ir) by As-Subkiy, 2/160, Dār al-Kutub al-'Ilmiyyah, edited by 'Aādil 'Aḥmad 'Abd al-Mawjūd and 'Aliy Muḥammad 'Awaḍ, first edition, 1411 AH-1991 AD.

² See: (Hāshiyat al-'Aṭṭār 'alā Jam' al-Jawāmi'), 1/281, Dār al-Kutub al-'Ilmiyyah.

³ See: (Al-Muwāfaqāt) by Ash-Shāṭibiy, 4/419 and 5/265, Dār 'Affān, edited by Abī 'Ubaydah Mashhūr ibn Ḥasan 'Aāl Salmān, first edition, 1417 AH-1997 AD.

⁴ See: (Raf' al-Ḥājjib 'an Mukhtaṣar ibn al-Ḥājjib) by Tāj ad-Dīn as-Subkiy, 2/55, 'Aālam al-Kutub, Beirut, edited by 'Aliy Muḥammad Mu'awwaḍ and 'Aādil 'Aḥmad 'Abd al-Mawjūd, first edition, 1419 AH-1999 AD.

⁵ See: ('Uṣūl as-Sarakhsiy), 1/79-80, Dār al-Kutub al-'Ilmiyyah, first edition, 1414 AH-1993 AD. This edition is facsimiled from the edition published by the Committee for the Revival of the Knowledge of Nu'māniy, Hyderabad, Deccan Plateau, India.

⁶ See: (Tashnīf al-Masāmi' bi Jam' al-Jawāmi') by Az-Zarkashiy, 1/292, The Cordova Foundation for Scientific Research and Revival of Islamic Heritage, edited by Dr. Sayyid 'Abd al-'Azīz and Dr. 'Abdullāh Rabī', first edition, 1418 AH-1998 AD.

action. For example, a blind person refraining from looking at something prohibited is not an action that deserves reward, as it is an act of something that does not exist for the doer. Similarly, a majbūb (a person who has had his penis cut off) refraining from committing adultery is not an action deserving of reward.

Therefore, the type of Tark that can be considered an action must have two conditions: intention and capability. As the old saying goes: Asceticism should be with existence [of means of pleasure], not with their absence.

Therefore, abstaining from something due to forgetfulness, error, or neglect is not an action, and abstaining from something due to disability or incapacity is not an action.

With all the above considered, we can define Tark as **“abandoning a general, existent, religiously prescribed, and possible action with intention.”**

Using the word **“action”** excludes oral speech because abandoning speaking is silence.

Using the word **“general”** excludes things made specific to the Prophet (peace be upon him) like not taking from charity money.

Using the word **“existent”** excludes actions that were not performed at the proper time, such as praying on an airplane.

Using the word **“religiously prescribed”** excludes abandoning something due to customary habits.

Using the word **“possible”** excludes actions that are impossible to perform, such as creating physical bodies.

Using the phrase “**with intention**” excludes abandoning something out of forgetfulness, error, or neglect.

This definition of Tark in this context includes what the Prophet (peace be upon him) abandoned for an explicit or an implicit reason and what he abandoned temporarily or permanently, each with its own ruling.

The difference between Tark, Silence and Delay of Explanation

We defined Tark earlier as abandoning a general, existent, religiously prescribed, and possible action with intention.

Thus, Tark is a passive action that applies to actions rather than words.

On the other hand, Sukūt/Sakt means silence, which is the act of abstaining from speaking while having the ability to do so. It is the opposite of speaking and utterance and can also mean remaining still, as in the verse: “**And when Moses' anger remained still...**”¹

meaning it was frozen. It has other meanings which also refer to avoid speaking or acting.

Sukūt (Silence) has multiple definitions in Islamic jurisprudence, but we can say: “**It is a passive state that does not indicate intention unless there is a need for clarification.**”

Therefore, the legal maxim states that “silence cannot be attributed to a person as a statement, but in the case of a necessity, it can be considered an explanation.”²

¹ Al-'A'rāf: 154.

² See: (Ḥashiyat ibn 'Aābdīn), 3/534, Dār al-Fikr, Beirut, 1421 AH-2000 AD, (Al-'Ashbāh wa an-Nazā'ir) by As-Suyūṭiy, page 142, Dār al-Kutub al-'Ilmiyyah, Beirut, 1403 AH, and

This means that Sukūt is different from Tark in that Tark applies to actions while Sukut applies to words. The previous maxim indicates that silence is not held as a statement according to Ash-Shāfi‘iy’s view¹ because silence is a passive action. However, the second part of the legal maxim is also important, as silence can be considered an explanation in light of limitation to certain circumstances when explanation is needed. For example, the Prophet’s (peace be upon him) silence on the issue of the ’Adhān and ’Iqāmah for the Eid prayer indicates that they are not established as legitimate acts in these two situations, as he performed what was obligatory for the Eid prayer but remained silent on these acts. His silence indicates limitation to the obligatory acts. Therefore, remaining silent in a situation that needs explanation accounts for limitation, unlike Tark which needs no explanation. Thus, the Prophet (peace be upon him) prohibited asking questions about what the Islamic legislation remained silent. He said: **“Lawful things are what Allah made lawful in His book while prohibited things are what Allah made prohibited in His book. As for what Allah did not mention [as lawful or prohibited], it is a blessing. So, accept from Allah His blessing...”**²

(Al-Mawsū‘at al-Fiqhiyyat al-Kuwaytiyyah), 22/237, Ministry of Endowments and Islamic Affairs, Kuwait.

¹ See: (Al-Manthūr fī al-Qawā‘id al-Fiqhiyyah) by Az-Zarkashiy, 2/208, Ministry of Endowments and Islamic Affairs, Kuwait, edited by Taysīr Fā‘iq ‘Aḥmad Maḥmūd, second edition, 1405 AH.

² This Ḥadīth is narrated by Ad-Dāraqūṭniy in his Sunan, Ḥadīth number 2066, Ar-Risālah Foundation, Beirut, Lebanon, edited by Shu‘ayb al-’Arna’ūt, Ḥasan ‘Abd al-Mun‘im Shalabiy, ‘Abd al-Laṭīf Ḥirzullah, and ‘Aḥmad Barhūm, first edition, 1424 AH-2004 AD.

Delay of explanation:

The delay of explanation is to not mention further explanation of a certain matter.

The legal maxim is that it is not permissible for the legislator to delay the explanation beyond the time of need, because this would lead to nullifying the right of the legally commissioned person to know the truth. Imposing something general and absolute with clarifying the intention of being specific is a shortcoming that is not valid for the legislator.

Allah says: **“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message.”**¹ He also says: **“And We have sent down to you [O Prophet] the Reminder, so that you may explain to people what has been revealed for them...”**² It is not reasonable to ask the legally commissioned person to perform the Zuhur prayer without explaining to him the method of prayer, including the number of units (Rak'ahs), how to recite, bow and prostrate, and other things that determine the validity of the action.

Therefore, if explanation is needed at a certain time, but the Prophet (peace be upon him) did not mention that explanation, his silence indicates that the unexplained matter is neither demanded nor a part of legislation. This is a significant principle in Islamic jurisprudence.

The most that can happen is delaying the explanation during the time

¹ Al-Mā'idah: 67.

² An-Nahl: 44.

of the legislative speech, not the time of need. He may reveal to people a general matter at first, and then when he commands them to do it, he explains it in detail. Allah says: **“So when We have recited a revelation [through Gabriel to you], then follow its recitation. Then upon Us is its clarification [to you].”**¹ He also says: **“and pay the due [rights] on the day of its harvest...”**² Then, when the time for action approached, the Messenger of Allah explained to them the measures and types of the due rights.

The legal maxim is that it is not permissible to delay the explanation beyond the time of need, a stable legal maxim agreed upon by the scholars of Islamic legal theory.

The difference between Tark (abandonment) and the delay of explanation, given that both are actions, is that the former may be done by the legislator, while the latter is not done in the position of legislation.

Therefore, it is not reasonable to mix up between Tark and the delay of explanation, because this confusion would lead to claiming that what the Prophet (peace be upon him) did not do is not permissible, because if it were good, he would have mentioned and explained it. We have already mentioned that the delay of explanation can occur when mentioning what is permissible or forbidden, elaborating the concise, specifying the general, restricting the absolute, and all that gives a meaning other than its apparent meaning. However, all of this

¹ Al-Qiyāmah: 18-19.

² Al-ʿAnʿām: 141.

cannot be established through Tark.

For example, someone should not say: Celebrating the noble birth of the Prophet (peace be upon him) is not permissible because the Prophet (peace be upon him) did not explain it, and delaying the explanation is not permissible for him. Rather, it should be said: It is permissible because if it were forbidden, he would have mentioned it among the forbidden things for the same reason, which is the necessity of not delaying the explanation.

Fourth Section:

The Ruling of Tark

After the previous presentation, we come to an important question: What does abandonment indicate? Does it indicate prohibition or permissibility? And are there any exceptions?

Before I answer, I would like to mention that the abandonment referred to here is the Prophet's (peace be upon him) abandonment of a general, existent, religiously prescribed, and possible action with intention. Examples of this include his abandonment of compiling the Quran into one book, or his abandonment of rebuilding the Ka'bah on the foundations of Prophet 'Ibrāhīm (peace be upon him), or his abandonment of the call to prayer for Eid prayer, or his abandonment of categorizing knowledge and establishing their clarifications and definitions, such as the definition of Bid'ah (heresy), and his abandonment of setting a calendar for the Arabic months, and so on.

The correct view that is consistent with the overall evidence and does not lead to contradictions is that the abandonments of the Prophet (peace be upon him) do not have a single ruling. It may be that he abandoned something because it is prohibited, or because it has a temporary underlying cause that disappears over time or circumstances, then the matter returns to its original permissibility. It may be that the abandonment is due to the action not being appropriate at that time, so he delayed it for its proper time, not because it is prohibited. It may be that he abandoned something for the sake of avoiding confusion during his lifetime and after his death.

Likewise, it may be that the abandonment is due to the anticipated hardship, and so on with other reasons for abandonment.

Therefore, if some abandonments are justified while others are purely worship-related, we cannot equate them all under a single ruling. For example, we cannot say that the default ruling is that abandonment indicates prohibition, or that the default ruling is that abandonment indicates permissibility. Rather, the correct view is that abandonment, which is a passive action, is subject to an active ruling of permissibility, prohibition, or something between them. This view that is consistent with the overall evidence states that the ruling of abandonments needs elaboration, and it can be categorized into three possible rulings:

First: Forbiddance in its two forms: prohibition (Taḥrīm) and dislike (Karāḥah).

Second: Permission (ʿIbāḥah).

Third: Permissibility in its two forms: obligation (Wujūb) and recommendation (Nadb).

The prohibition includes, for example, the call to prayer for Eid prayer or the prayer for rain.

The dislike includes, for example, prolonging the Khuṭbah (sermon) or the recitation in a congregational prayer in the presence of children or those with physical excuses.

The permission includes, for example, setting prices for goods.

The recommendation includes, for example, using calculations to determine prayer times and the beginning of months, dividing the

Quran into quarters and parts, categorizing knowledge and defining its terms, expanding in Quran interpretation and collecting the traditions of the Prophet (peace be upon him), studying logic and philosophy, and so on.

The obligation includes, for example, classifying the general rulings derived from the Quran and Sunnah, appointing judges, verdict (Fatwā) issuers, and scholars, combating those who corrupt religion like the Khawārij, compiling the Quran into one book, studying the science of biographical evaluation and transmission which requires criticism and praise of narrators, using gates and boundaries for the Two Holy Mosques, and other matters that the Prophet (peace be upon him) did not do despite being obligatory.

Evidence that abandonment does not have a single ruling:

There are many pieces of evidence supporting what we have just mentioned, including both textual and rational evidence:

First: The Noble Quran:

- Allah Almighty says: **“Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.”**¹ This verse proves the right of the Prophet (peace be upon him) to give a command, which implies obligation or recommendation. It also gives him the right to establish a forbiddance, which implies prohibition or dislike. As for what is not mentioned, it becomes probable. If someone intends to make what is not mentioned in the verse fall under the category of prohibition, it becomes an unsupported interpretation of the text, as if

¹ Al-Hashr: 7.

he is claiming that the text means that what the Prophet (peace be upon him) forbids or abandons is prohibited, which is an aggressive fabrication on behalf of the legislator and an accusation of deficiency regarding the clarity of the text.

Someone might argue that prohibition can occur in different forms, including direct command, action, determining consequential punishment, and abandonment, and that if there was any good in the abandoned action, the Prophet (peace be upon him) would have performed it.

The response to this is that this is a confusion between silence and abandonment, which also contradicts the principle of delaying explanation. The Prophet's (peace be upon him) silence in situations that need clarification and instruction indicates that his silence carries an indication. This is evident in his abandonment of 'Adhān during the Eid prayer, which is a situation that needs clarification. He did not allow people to make an 'Adhān or an 'Iqāmah. This indicates that the 'Adhān and the 'Iqāmah are not legitimate here in this situation that needs clarification. It cannot be said that he abandoned the 'Adhān; rather, it should be said that he did not mention it at the time of clarification because silence in situations that need clarification indicates exception.

The second response to this argument is that this understanding contradicts the clear-cut statements of the Quran, which says: **“and He has already explained to you what He has forbidden to you...”**¹

¹ Al-'An'ām: 119.

How can silence provide explanation?

To illustrate this, let's consider a clear example:

- There is a Ḥadīth that is narrated by Ibn 'Umar about hearing the sound of a flute, in which the Prophet (peace be upon him) placed his fingers in his ears and asked Ibn 'Umar: “Do you hear anything?” until the sound of the flute ceased¹.

In this situation, the Prophet (peace be upon him) refrained from listening to the flute himself, but he did not prohibit Ibn 'Umar from listening to it, as indicated by his question: “Do you hear anything?” Moreover, the Prophet did not go to the flute player and order him to stop, which would have made the ruling of prohibition clear to everyone. It is inconceivable to say that the Prophet abandoned listening to the flute because it is forbidden, while he used Ibn 'Umar to prevent himself from engaging in the prohibited act and let Ibn 'Umar do that prohibited act. It is inconceivable that he would let the person who is doing this prohibited act engage in it without clarifying the ruling at a time when clarification is needed. Since the Prophet did not do that, his abandonment of listening to the flute is specific to him alone not the flute player nor the listeners.

- Allah Almighty says: **“He is the One Who created everything in the earth for you.”**² He also says: **“He [also] subjected for you whatever is in the heavens and whatever is on the earth—all by**

¹ This Ḥadīth is recorded by 'Aḥmad in his Musnad (4535) and Abū Dawūd in his Sunan (4926).

² Al-Baqarah: 29.

His grace.”¹

These verses and their like clearly indicate that the default ruling for things is permissibility, and the majority of things are permissible unless exceptionally prohibited. The only exceptions are those that are specified. Otherwise, general statements would have no indication. Claiming that any abandonment, which is a passive action, accounts for prohibition leads to claiming that the default ruling for things is prohibition, arguing that the abandonment is not exceptionally specified to permissibility.

However, Allah Almighty says: **“and He has already explained to you what He has forbidden to you...”²** Elaboration requires clarification and notification, both of which are active actions. As for abandonment, it is a passive action that does not serve as evidence on its own. It lacks the context in order to attribute a ruling to it. If there is no context that attributes a ruling to the abandonment, it is a favor from the legislator that falls under the previous state of permissibility. This is also supported by Allah’s statement: **“Say, [O Prophet,] “Come! Let me recite to you what your Lord has forbidden to you...”³** This verse means that the legislator clarified all prohibitions which have not been left unspoken.

Second: The Sunnah:

- The Prophet (peace be upon him) said, as narrated by Abū Hurayrah:

¹ Al-Jāthiyah: 13.

² Al-ʿAnʿām: 119.

³ Al-ʿAnʿām: 151.

“Whatever I have forbidden you, avoid it, and whatever I have commanded you, do as much as it lies in your power. The people before you were destroyed because of their excessive questioning and their opposition to their prophets.”¹ In another narration, it is stated: “Leave me with what I have left to you.”² In another narration, it is also stated: “with what you have been left with.”

- Abū Hurayrah (may Allah be pleased with him) also reported:

“Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.”³

In these narrations, the Prophet (peace be upon him) mentioned that the ruling on things is based on a command or a prohibition, and he did not mention a ruling for what he remained silent about or left unaddressed, relying on one of three things:

It is based on the default ruling of permissibility, or it is connected to a command for having the same underlying cause, or it is connected to a prohibition for having the same underlying cause. However, if it were connected to a prohibition, he would have mentioned it.

Considering abandonment as evidence of prohibition is an improper interpretation of these texts and is not permissible for the conveyer of

¹ This Ḥadīth is recorded by Muslim in his Ṣaḥīḥ, 4/1830, Ḥadīth number 1337.

² This Ḥadīth is recorded by Muslim in his Ṣaḥīḥ, 4/1831, Ḥadīth number 1337.

³ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 7288, and by Muslim in his Ṣaḥīḥ, 2/975, Ḥadīth number 1337.

the message and the Shariah.

- ‘Abdullāh ibn ‘Amr reported: **“Every prophet before me had an obligation to guide his Ummah towards what he knew was good for them and to warn them against what he knew was harmful for them.”**¹

This Ḥadīth indicates that actions are related to two matters: guidance towards good and warning against evil. Abandonment is not one of them because it is a passive action, and it is not permissible for the Prophet to abandon something out of prohibition without clarifying its prohibition, as he said: “had an obligation.” Therefore, his duty is to clarify, not to remain silent.

A similar Ḥadīth states: **“Whatever Allah has made lawful in His Book is permissible, and whatever He has prohibited is forbidden, and whatever He has remained silent about is a mercy.”**²

Third: Statements of the Companions:

If we look at the actions of the Companions, whether as a collective community or as individuals, we do not find that they considered the Prophet's (peace be upon him) abandonment of a matter as an indication of prohibition. Otherwise, they would have established this rule either through their statements or actions. On the contrary, we

¹ This Ḥadīth is recorded by Muslim in his Ṣaḥīḥ, 3/1472, Ḥadīth number 1844, and An-Nasā’iy in (As-Sunan aṣ-Ṣuḡhrā), Ḥadīth number 4191, Maktab al-Maṭbū’āt al-’Islāmiyyah, Aleppo, edited by ‘Abd al-Fattāḥ Abī Ghuddah, second edition, 1406 AH-1986 AD. It is also recorded by Ibn Mājah in his Sunan, Ḥadīth number 3956, Dār al-Fikr, Beirut, edited by Muḥammad Fu’ād ‘Abd al-Bāqiy.

² This Ḥadīth is recorded by Ad-Dāraqūṭniy in his Sunan, Ḥadīth number 2066.

find that they did things while acknowledging that the Prophet (peace be upon him) did not do them in the same manner.

The following is some of their statements:

- ‘Abdullāh ibn ‘Umar narrated that it was said to ‘Umar ibn al-Khaṭṭāb: “Will you appoint your successor?” ‘Umar said: “If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abū Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Messenger (peace be upon him)) did so.” On this, the people praised him.”¹

In this narration, it is mentioned that the Prophet (peace be upon him) left a matter whereas his successor did the opposite without any harm. If the Prophet’s (peace be upon him) abandonment indicated the prohibition of the action, the Companions would have been the first to follow.

- Another example is the compilation of the Quran, as narrated by Al-Bukhāriy and others. Initially, Abū Bakr objected to it because the Prophet (peace be upon him) did not do it. The narration indicates that Abū Bakr said to ‘Umar: “How can you do something that the Messenger of Allah (peace be upon him) did not do?” ‘Umar replied: “By Allah, this is a good project.” ‘Umar kept on urging me to accept his proposal till Allah opened my chest for [accepting] it.”

The same thing happened to Zayd ibn Thābit when Abū Bakr summoned him, “I [Abū Bakr] said to ‘Umar: “How can you do

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 7218, and by Muslim in his Ṣaḥīḥ, 3/1454, Ḥadīth number 1823.

something which the Messenger of Allah did not do?” ‘Umar said: “By Allah, that is a good project.” ‘Umar kept on urging me to accept his proposal till Allah opened my chest for [accepting] it and I began to realize the good in the idea which ‘Umar had realized.”¹

This narration indicates avoidance of things that the Prophet did not do and using one’s personal reasoning to decide the ruling. If the matter is good and does not contradict the Prophet’s tradition, it is permissible or even recommended to do it. Otherwise, leaving it takes preference. This understanding is derived from Abū Bakr's statement: “until Allah opened my chest for [accepting] it.” How can the chest be opened to [accept] a prohibited matter?

There are many similar examples in the actions of the Companions, may Allah be pleased with them, such as ‘Umar's change of the system of the distribution of gifts which was contrary to what was practiced during the time of the Prophet and Abū Bakr. When ‘Umar was asked about it, he said: “I will not treat someone who fought alongside the Messenger of Allah (peace be upon him) the same as someone who fought against him.”² Regarding ‘Umar ibn Abī Salamah, when ‘Umar was asked about him, he said: “Let the one who seeks help through a mother like Umm Salamah come, and I will help

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 4986.

² This Ḥadīth is recorded by Ibn Abī Shaybah in his Muṣannaf, 12/304, Ḥadīth number 3, Dār al-Qiblah Company/‘Ulūm al-Quran Foundation, edited by Muḥammad ‘Awwāmah, first edition, 1427 AH-2006 AD. It is also recorded by Al-Bayhaqīy in (As-Sunan al-Kubrā), Ḥadīth number 12997, Dār al-Kutub al-‘Ilmiyyah, edited by Muḥammad ‘Abd al-Qādir ‘Aṭā, third edition, 1424 AH-2003 AD.

him.”¹

When ‘Umar’s son, ‘Abdullāh, asked ‘Umar about the gift he gave to ‘Usāmah ibn Zayd, ‘Umar said: “[I did that] because Zayd was dearer to the Messenger of Allah (peace be upon him) than your father, and ‘Usāmah was dearer to the Messenger of Allah than you. So, I gave preference to what the Messenger of Allah loves over what I love.”²

Likewise, ‘Umar, may Allah be pleased with him, adapted the system of distributing spoils of war, something that the Prophet (peace be upon him) and Abū Bakr have abandoned. He did not consider their abandonment to serve as evidence for taking the same action or abandoning it. The distribution of spoils of war or gifts is related to the rights of Muslims, and ‘Umar's action was implemented after the consultation of the Companions.

Fourth: Rational Evidence:

1. Absence is the default state of things, but occurrence is incidental. Abandonment is the absence of action. Therefore, abandonment is a form of absence, and absence has no ruling because we judge things based on their existence, not their absence. If absence does not indicate a ruling, then abandonment, which is essentially the same, does not indicate a ruling in itself ³.

¹ This Ḥadīth is mentioned by Al-Balādhuriy in (Futūḥ al-Bildān), page number 433, Al-Hilāl Publishing House and Library, Beirut, 1988 AD.

² This Ḥadīth is recorded by At-Tirmidhiy in his Jāmi‘, Ḥadīth number 3813, Dār ‘Iḥyā’ at-Turāth al-‘Arabiyy, edited by ‘Aḥmad Muḥammad Shākir.

³ See: (Ḥusn at-Tafahhum wa at-Tark li Mas’alat at-Tark) by ‘Abdullāh ibn aṣ-Ṣiddīq al-Ghumāriyy, page 13, Cairo Library at Al-Azhar Ash-Sharīf, edited by Ṣafwat Jūdah ‘Aḥmad, sixth edition, 1435 AH-2013 AD.

2. It is agreed upon among the scholars of principles of Islamic jurisprudence in their definition of the Sunnah that it includes the sayings, actions, and approvals of the Prophet (peace be upon him). Abandonment is not one of these. In order for an abandonment to be part of the Sunnah according to the previous definition, it must be that the Prophet (peace be upon him) abandoning a religiously prescribed, and possible action with intention. Otherwise, the mere lack of doing something does not qualify as abandonment in an absolute sense¹.

3. Considering abandonment as an unexpressed passive action makes it probable. This means that its ruling and underlying cause are probable. A prohibition must be based on established, improbable evidence. One of the fundamental principles of Islamic jurisprudence is that what enters the realm of probability hinders the argumentation.

4. The number of abandoned actions by the Prophet (peace be upon him) is more than his performed actions due to the constraints of time, place, and circumstance. Considering the abandoned actions as prohibited or assuming that prohibition is the default ruling behind abandonment leads to restricting the numerous cases within the few ones, the expansive matters within the limited ones and the changeable situations within the stable ones. This leads to causing people distress, constraining, and fossilizing the Islamic rulings, and stagnating the progress and development of time. It also deprives the Islamic law of its essential aspects, namely flexibility and compatibility with people's interests which are numerous and varied.

¹ Refer to the previous source, pages 12-13.

Second Chapter: Analysis

An Analytical Study of some of the Prophet's (peace be upon him)

Abandonments which Took Place Later

First Section:

Compilation of the Quran into One Book

It is agreed upon among the Sunni scholars that the Prophet (peace be upon him) passed away without compiling the Quran into a single book. Throughout his life, the Quranic verses were written on scattered sheets and other materials, and he taught the verses of revelation to his Companions, whose number is disagreed upon during his lifetime and after his death. This continued until the Battle of Yamāmah, where many memorizers of the Quran were killed because they used to occupy the forefronts in wars. At that time, 'Umar realized the danger that might happen, so he proposed to Abū Bakr to compile the Quran. The full story is mentioned by Al-Bukhāriy, as he narrated it with his chain of transmission from Zayd ibn Thābit who said: "Abū Bakr aṣ-Ṣiddīq sent for me when the people of Yamāmah had been killed (i.e., a number of the Prophet's Companions who fought against Musaylimah). (I went to him) and found 'Umar ibn al-Khaṭṭāb sitting with him. Abū Bakr then said (to me): "'Umar has come to me and said: "Casualties were heavy among the Qurrā' of the Qur'an (i.e., those who knew the Quran by heart) on the day of the Battle of Yamāmah, and I am afraid that more heavy casualties may take place among the Qurrā' on other battlefields, whereby a large part of the Quran may be lost. Therefore, I suggest, you (Abū Bakr) order

that the Quran be collected.” I said to ‘Umar: “How can you do something which Allah's Messenger did not do?” ‘Umar said: “By Allah, that is a good project.” ‘Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which ‘Umar had realized.” Then Abū Bakr said (to me): “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (peace be upon him). So, you should search for (the fragmentary scripts of) the Quran and collect it in one book.” By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Quran. Then I said to Abū Bakr: “How will you do something which Allah's Messenger (peace be upon him) did not do?” Abū Bakr replied: “By Allah, it is a good project.” Abū Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abū Bakr and ‘Umar...”¹

In this narration, we notice the following:

1. Abū Bakr and later Zayd questioned the action because the Prophet (peace be upon him) did not do it.
2. ‘Umar argued with Abū Bakr, and both of them argued with Zayd about the permissibility of the action even if the Prophet (peace be upon him) did not do it.
3. They used the reasoning of “that is a good project” as a justification because Allah Almighty says: “**And do good that you may**

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 4986.

succeed.”¹

4. The driving force behind the decision was the recognized benefit of compiling the Quran into a book.

5. The narration sets a clarification for taking the action, which is “until Allah opened my chest,” and this is a criterion that Sharia considers in several matters, including the principle of pursuing public interest and exercising personal reasoning.

If we want to relate the issue of compiling the Quran during the Prophet's era to the categorization we mentioned earlier, where we discussed the relationship between prerequisite and hindrance, we will find that compiling the Quran during the Prophet's era falls under the third category: an action that does not have a prerequisite nor hindrance. This is the case with many matters that occurred after the Prophet's era.

Compiling the Quran was not an obligatory matter during the Prophet's (peace be upon him) lifetime. The fear of losing any part of the Quran during his lifetime was not a plausible concern in the first place. Allah Almighty says: **“We will have you recite [the Quran, O Prophet,] so you will not forget [any of it].”²** He also says: **“It is certainly upon Us to [make you] memorize and recite it.”³**

However, the Prophet (peace be upon him) did not make it obligatory upon himself to compile the Quran. The same applies to the

¹ Al-Ḥajj: 77.

² Al-'A'lā: 6.

³ Al-Qiyāmah: 17.

interpretation of the Quran and the division of knowledge. All of that does not face any kind of hindrance.

Some have provided reasons for the Prophet's decision not to compile the Quran during his lifetime by mentioning the following¹:

1. Anticipating the revelation of new verses.
2. The possibility of abrogation of some verses.
3. The disorder of the arrangement of verses when new ones are revealed.
4. Taking care of writing down the Quran might affect the importance of memorization and recitation.

All these reasons do not hold up to scrutiny. As for the anticipation of new revelations, we find that the Prophet (peace be upon him) remained alive for a period of time without any new revelations. He could have compiled the Quran into a book during that period, or at the very least, ordered its compilation under his supervision. Some have mentioned that the last verse revealed was during the Farewell Pilgrimage, although there is a difference in determining the specific verse. This occurred three months before his passing, and the Quran was already complete and preserved in the Preserved Tablet, making it easy to inform the Prophet (peace be upon him) of the completion of the revelation.

Likewise, the argument regarding abrogation is weak for two reasons:

1. Allah Almighty says: **“Today I have perfected your faith for you,**

¹ See: (Al-'Itqān), 1/337, and (Tārīkh al-Quran) by Al-Kurdiy, page 23.

completed My favor upon you.”¹ Ibn Ḥajar commented: “As-Suddiy was certain that nothing relating to lawful and unlawful matters was revealed after this verse.”² Thus, there was no possibility of further abrogation.

2. The abrogation of some Quranic verses did not prevent writing the Quran down. Whether written on parchments or in a book, the possibility of abrogation does not prohibit writing. If the possibility of abrogation hindered writing, the Prophet (peace be upon him) would not have written anything of the Quran.

Similarly, the argument regarding the arrangement of verses within a single chapter is also addressed by the fact that the Prophet (peace be upon him) would instruct the Companions to place the verses in a certain Sūrah where they belonged. This indicates the existence of a written and readable text, which can be associated with writing on parchments or in a book.

As for the argument that writing would affect memorization and recitation, it is also refuted by the fact that the Prophet (peace be upon him) did not refrain from writing the Quran and allowed the spread of the written sheets. Furthermore, in practical terms, we have billions of copies of the Quran, which have not affected memorization and recitation.

In conclusion, we do not find anything in the Prophet's (peace be upon

¹ Al-Mā'idah: 3.

² See: (Fath al-Bāriy), 1/106, Dār al-Ma'rifah, Beirut, edited by Muḥammad Fu'ād 'Abd al-Bāqiy and Muḥibb ad-Dīn al-Khaṭīb, 1379 AH.

him) biography that prevents the compilation of the Quran into a book. However, he left this task to his Muslim community according to their need for it. The task of conveying and legislating the Islamic rulings continues in this Muslim community, carried out by the Prophet during his lifetime, and embraced by the Companions, Imāms and scholars. Allah Almighty says: **“Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it.”**¹

The essence of the issue of compiling the Quran:

The Prophet (peace be upon him) abandoned compiling the Quran despite its possibility and the absence of a hindrance. However, he abandoned it for the absence of the prerequisite during his lifetime. His abandonment cannot be held as evidence for prohibition of compiling the Quran or an innovation that occurred after him. The action taken by the Companions aligned with a general principle in Islamic law, even though it lacked direct specific evidence.

¹ An-Nisā': 83.

Second Section:

Full Interpretation of the Quran

It is well-known that the Prophet (peace be upon him) passed away without fully explaining the Quran in the manner that appeared in later eras, as was the case with Aṭ-Ṭabariy, for example, considering him the first to present a complete Quran interpretation to us.

However, there was nothing that hindered the Prophet from explaining the Quran in its entirety in that manner. Allah says: **“And We have sent down to you [O Prophet] the Reminder, so that you may explain to people what has been revealed for them...”**¹ If we look at the Ṣaḥīḥ and Sunan books of Ḥadīth, we will find that the number of verses explained by the Prophet (peace be upon him) is relatively small compared to the total number of Quranic verses. Many of these explanations were in response to specific questions or related to particular issues, rather than intended as comprehensive interpretations in the form that emerged later.

When the need for a full interpretation of the Quran arose, scholars took the initiative to interpret the Quran from various aspects. Some focused on the linguistic and rhetorical aspect, while others focused on the traditional and narrational aspect. Some focused on the verses related to legal rulings and their implications, and others focused on the grammatical analysis and clarification of sentence structures, and so on. As the topics of interpretation varied, the efforts of scholars also varied in terms of brevity and elaboration. They compiled

¹ An-Nahl: 44.

introductions to the science of Quran interpretation and rules of expression, for which they set titles and clarifications that had not been established before.

The Prophet (peace be upon him) was not prevented by any hindrance from interpreting the Noble Quran, as he was the one who was granted words which are concise but comprehensive in meaning. However, he did not engage in such a comprehensive interpretation of the Quran because such task had no prerequisite at that time. The Companions used to ask him about what they could not understand, and he used to clarify what people needed during his time. He left the complete elaboration of the Quran for the needs of future eras and generations, each according to their needs. When the need arose, the Imāms and scholars fulfilled their duty, and they did not consider the Prophet's abandonment of this matter as a hindrance to not carry out the obligations required for their time. It did not occur to them to abandon this task in the first place, and no one opposed them in doing so, for Quran interpretation is the collective work of the entire Muslim community. Allah says: **“So once We have recited a revelation [through Gabriel], follow its recitation [closely]. Then it is surely upon Us to make it clear [to you].”**¹

This was achieved by the guidance of Allah, through the collective efforts of His servants to fulfill this task.

Therefore, it is not possible for anyone to claim that the Prophet (peace be upon him) abandoned to fully interpret the Quran with the

¹ Al-Qiyāmah: 18-19.

absence of any hindrance because his abandonment indicates prohibition. Rather, the Prophet's abandonment in this matter had a moral behind it, which we have endeavored to explain. When the need arose for a full interpretation of the Quran, the early and late scholars fulfilled this task without being transgressors or innovators.

Third Section:

Offering Tarāwīḥ Prayer behind a Single Imām in Ramaḍān

The story of Tarāwīḥ prayer is well-known and does not require repetition. The essence of it is that the Prophet (peace be upon him) prayed Tarāwīḥ for a few days in the mosque, and people followed him. However, the widely practiced form of Tarāwīḥ prayer behind a single Imām and a group of congregants did not occur until the time of ‘Umar ibn al-Khaṭṭāb when he gathered people behind ‘Ubayy ibn Ka‘b as the Imām, and this practice became established in Islamic tradition since then.

The reason for the abandonment of the previous practice by the Prophet is mentioned in a narration by ‘Aā’ishah (may Allah be pleased with her), in which the Prophet (peace be upon him) said: **“I saw what you were doing and nothing stopped me from coming to you, but that I feared it (i.e., the prayer) might be obligatory upon you.”**¹ In another narration by Al-Bukhāriy, he said: **“I feared that the night prayer might be enjoined on you.”**² In another narration by Ibn Ḥibbān, he said: **“I feared that the Witr prayer might be enjoined on you.”**³

Here, we must clarify the meaning of the statement, **“I feared that it**

¹ This Ḥadīth is recorded by Al-Bukhāriy, his Ṣaḥīḥ, Ḥadīth number 1129, and by Muslim in his Ṣaḥīḥ, 1/524, Ḥadīth number 761.

² See: (Ṣaḥīḥ al-Bukhāriy), Ḥadīth number 729.

³ See: (Ṣaḥīḥ Ibn Ḥibbān), Ḥadīth number 2409, Ar-Risālah Foundation, Beirut, edited by Shu‘ayb al-‘Arna‘ūt, second edition, 1414 AH-1993 AD.

might be obligatory upon you.” However, it is known that there is no addition to the five obligatory prayers as stated in the Ḥadīth: **“These are five prayers and they are all (equal to) fifty (in reward) for My Word (i.e., Allāh’s Word) does not change.”**¹ In addition, the famous Ḥadīth of the Bedouin who asked about the obligatory acts² also mentions only five prayers. The truth is that Muslim scholars have provided several solutions to this confusion, including:

1. He feared that it might be obligatory upon them in terms of intention and preparation, as is the case with voluntary prayers in the Ḥanafiy and Mālikiy schools of Islamic law. They took the Ḥadīth that we are discussing as evidence for their view because it mentions the term “obligatory” in reference to a voluntary prayer (i.e., Tarāwīh prayer).
2. He feared that they might believe it to be obligatory even though it is voluntary, because of the Prophet's regular practice of performing it with them, as the case with leading them in the obligatory prayer.
3. He feared that the night prayer might become obligatory upon his people as it was obligatory upon him. In fact, it was obligatory for the Prophet (peace be upon him) but not for his people. The default principle is that there should be equality between the Prophet and his people in acts of obligatory worship. Therefore, it might become obligatory upon them not because it was originally obligatory, but

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 349, and by Muslim in his Ṣaḥīḥ, 1/148, Ḥadīth number 163.

² This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 46, and by Muslim in his Ṣaḥīḥ, 1/40, Ḥadīth number 11.

through emulation of the Prophet's (peace be upon him) actions, similar to the obligation of fulfilling a prayer someone vowed for it, even though it is originally voluntary.

4. He feared that it might become obligatory to be performed in congregation, not to be obligatory itself. The prayer itself might be voluntary, but when performed in congregation behind an Imām in the mosque during Ramaḍān, it becomes obligatory. This is indicated by another narration reported from Zayd ibn Thābit regarding this matter that the Prophet (peace be upon him) said: **“O people, you should pray in your houses.”**¹

5. He feared that the obligation might be communal, as some scholars hold this view for the congregational prayer and Eid prayer.

When we consider Tarāwīh prayer behind a single Imām as an act falling under the category of recommended actions (mandubāt) for the existence of its prerequisite, we find that the Prophet (peace be upon him) abandoned it to avoid confusion, as we have mentioned earlier. However, once the hindrance for his abandonment ceased to exist, it became permissible to perform what the Prophet (peace be upon him) had abandoned. His abandonment of performing Tarāwīh prayer, while being a recommended act, indicates that it is not obligatory. Moreover, later generations have practiced Tarāwīh prayer in congregation behind an Imām because the hindrance of the Prophet's (peace be upon him) abandonment was no longer present, which indicates the permissibility of performing other acts that share a

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 731.

similar context of the Tarāwīḥ prayer.

In addition to this, the Prophet's (peace be upon him) abandonment of completing the recitation of the whole Quran during Tarāwīḥ prayer is also included. This is because it is a consequence of abandoning Tarāwīḥ in congregational prayer. However, his abandonment of completing the recitation of the Quran during Tarāwīḥ prayer does not necessitate the prohibition of doing this. This is the understanding of the majority of jurists regarding the issue of completing the recitation of the Quran during Ramadān in Tarāwīḥ prayer. The Ḥanafīys and Ḥanbalīys concluded that completing the recitation of the Quran in Tarāwīḥ prayer during Ramadān is a Prophetic tradition. The Ḥanafīys even considered completing it on the night of the twenty-seventh¹ as a desirable act. In addition, the Mālīkiys and Shāfi'īys² considered it commendable, despite the Prophet's (peace be upon him) abandonment of it.

¹ See: (Tabyīn al-Ḥaqā'iq Sharḥ Kanz ad-Daqā'iq) by Az-Zayla'iy, 1/179, Al-Maṭba'at al-Kubrā al-'Amīriyyah, Boulaq, Cairo, first edition, 1313 AH.

² See: (Adh-Dhakhīrah) by Al-Qarāfiy, 2/408, Dār al-Gharb al-'Islāmiy, Beirut, edited by Muḥammad Hajjiy, Sa'id 'A'rāb and Muḥammad bū Khubzah, first edition, 1994 AD.

Fourth Section:
Commemorating the Noble Birth of the Prophet
(Peace Be Upon Him)

Historians have disagreed in determining the exact date of the noble birth of the Prophet (peace be upon him) although they agree that it was on a Monday due to the narrations mentioning it. The majority of them concluded that he was born on the twelfth day of Rabīʿ al-ʿAwwal. Most people have adopted this day as the occasion to celebrate the Prophet's noble birth, and some start celebrating from the first day of Rabīʿ al-ʿAwwal until the twelfth day. Much has been written regarding the commandability of celebrating the Prophet's birthday, while some have objected to it in the past and present generations, considering it an innovation and a misguided act. Each group presented their evidence. We will be concerned with what the opponents have presented, specifically as it relates to our topic. They argue that the evidence for prohibition of celebrating the Prophet's birthday is the abandonment of the Prophet (peace be upon him) and his Companions of this practice. If it were part of the religion and a commendable act, they would have performed it.

As we have previously explained with evidence, the abandonment of certain actions by the Prophet (peace be upon him) does not have a single ruling. The action that is left out may be prohibited, disliked, permissible, commendable, or obligatory for us as a community. Nevertheless, we will discuss the issue of celebrating the noble birth of the Prophet (peace be upon him) in detail.

Firstly, did the Prophet (peace be upon him) celebrate his own birthday?

The answer that no one opposes is that the Prophet (peace be upon him) did celebrate his own birthday and distinguished it with one of the most important acts of worship, which is fasting.

Muslim narrated: **“The Messenger of Allah (peace be upon him) was asked about his fasting. The Messenger of Allah (peace be upon him) felt annoyed. Thereupon ‘Umar (Allah be pleased with him) said: We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother Dāwūd (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me...”**¹

The meaning is that the Prophet (peace be upon him) wants to say that

¹ See: (Ṣaḥīḥ Muslim), 2/819, Ḥadīth number 1162.

this day, being the day of his birth, is the most deserving of fasting. The Prophet (peace be upon him) observed fasting on this day for this reason and did not fast on Sunday or Tuesday, which are also days attributed to Allah. He did not fast on those days because they did not coincide with the goodness and blessings resembling the day of Monday. This was his way of celebrating his own birthday, just as other prophets celebrated their noble birthdays which they distinguished with mention and supplication. Allah says in the Quran about prophet Yaḥyā: **“Peace be upon him on the day he was born, the day he dies, and the day he will be resurrected.”**¹ And on behalf of Prophet ʿIsā: **“Peace be upon me on the day I was born, the day I die, and the day I will be resurrected.”**²

Therefore, the default ruling of celebration is already established. The differences throughout the ages lie in the manner of celebration. We have previously distinguished between the essence of an action and its external form, and we have said that if the essence is prohibited, its form is also prohibited. This is similar to pork, which is prohibited in its essence, whether it is cooked or raw, pure or mixed with other foods.

If the essence is permissible, then the form is subject to personal reasoning. It may be permissible or prohibited. Prohibition and permissibility here are contingent, not fundamental principles. For example, covering one's private parts is an act that can be done in

¹ Maryam: 15.

² Maryam: 33.

various forms, some of which are permissible, and others are prohibited. For example, covering one's private parts with boasting clothes, or with the attire that belongs to another religion, or with something that describes what is underneath—all of these are prohibited forms. The evidence for prohibition here comes from outside the text of covering one's private parts. Although the text came with an absolute command to cover, the various forms are left to the discretion of individuals due to the differing circumstances.

Celebrating the noble birth itself is permissible based on the previous Ḥadīth. However, the form of celebration can be either permissible or prohibited. We should not consider the prohibited form as evidence for prohibiting the essence of the act.

For example, if people gather to remember, supplicate, and send blessings upon the Prophet (peace be upon him) on the day of his birth, their doing will be accepted, and they will be rewarded for two reasons: for the celebration of the Prophet's birthday and for gathering for remembrance of Allah or sending blessings upon His Messenger. Both of these acts are permissible in their essence.

If families gather for this occasion to prepare food and hospitality, they will receive the reward for celebrating the Prophet's birthday, providing food and hospitality, and the reward for socializing. All of these are permissible acts in their essence.

However, if people gather to engage in prohibited practices as part of the celebration of the noble birth of the Prophet (peace be upon him), this form is not permissible, and it should not be linked to the

Prophet's birthday itself. The form is forbidden, but the essence of the celebration is not prohibited.

Secondly, was there any prerequisite during the Prophet's time and the time of his Companions for celebrating the Prophet's (peace be upon him) birthday through forms other than fasting?

The answer is that we shall always differentiate between the world of visibility (Ash-Shahādah) and the world of invisibility (Al-Ghayb). That is why our master 'Ibrāhīm (peace be upon him) requested from Allah to move from the world of invisibility to the world of visibility, and this occurred for our Prophet (peace be upon him) during the journey of ascension. The world of visibility is sufficient in itself through its reflections. However, the world of invisibility requires commemoration and physical presence. This was the case with the Prophet (peace be upon him) during his lifetime when his Companions were close to him. Seeing him physically was sufficient for them, which diminished the need for commemoration and invoking the memory. They lived with him (peace be upon him) and shared most of his experiences, so they had firsthand observation and experience, but we have the commemoration only.

So, when the gap between people and the Prophet's (peace be upon him) time widened, the prerequisite, which works as commemoration and a reminder, for celebrating his birthday arose.

Thirdly, is there any hindrance that hindered the Prophet (peace be upon him) from celebrating his birthday through the practices used by people today?

The answer is that the Prophet (peace be upon him) looked at his actions from several perspectives:

First, not making his actions obligatory upon his people, as the case with Tarāwīḥ prayer or Witr prayer.

Second, facilitating and avoiding hardship for his people.

Third, manifesting humbleness and emphasizing his human aspect.

The third perspective had a great impact on the Prophet's (peace be upon him) instructions and teachings, including:

- his saying: **“Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”**¹

- what is narrated by ʿAbdullāh ibn ash-Shikhkhīr who said: **“I went with a deputation of Banū ʿAmir to the Messenger of Allah (peace be upon him), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And [you are] the most endowed with excellence and superiority among us. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.”**²

- his saying: **“Do not stand up as foreigners do for showing respect to one another.”**³

¹ This Ḥadīth is recorded by Al-Bukhāriy in his Ṣaḥīḥ, Ḥadīth number 3445.

² This Ḥadīth is recorded by Abū Dawūd in his Sunan, Ḥadīth number 4806.

³ This Ḥadīth is recorded by Abū Dawūd in his Sunan, Ḥadīth number 5230, and by Al-Bayhaqiy in (Shuʿab al-ʿImān), Ḥadīth number 8538. The chain of transmission of this

All of this does not indicate the absolute prohibition of the act, but rather indicates the humbleness of the Prophet (peace be upon him). Otherwise, Hassān ibn Thābit would not have praised him with verses of poetry such as:

“You were created free from any flaw,
As if you were created as you wish.”

Likewise, what was said by Ka‘b ibn Zuhayr in the Prophet’s noble presence:

“Indeed, the Messenger of Allah is a sword that shines,
Among the swords of Allah, sharp and unsheathed.”

Similarly, ‘Abdullāh ibn az-Zubayr said:

“And you have a quality from those of Al-Malīk
You are a shining light and a sealed prophet.”

The Prophet (peace be upon him) rewarded all of these individuals. He gave Hassān the sister of his wife Māriyah, whose name was Sīrīn bint Sham‘ūn. He gave Ka‘b his noble cloak. He also gave Ibn Az-Zab‘ariy a garment as a reward for his praise.

Therefore, what hindered the Prophet (peace be upon him) from celebrating his birthday collectively was his quality of humbleness, not wanting to burden his Muslim community, and fearing that if he did so during his lifetime, people would take it as an indication of exaggeration in his personality, as happened with ‘Iīsā (Jesus) and ‘Uzayr (Ezra), peace be upon them.

Ḥadīth has been exposed to discussion.

As contemporary Muslims, we are safe from this concern because there is no legislation after the Prophet (peace be upon him), and the Shariah has been completed with its foundations. The only thing that remains is that the prohibition is only directed towards those who exceed the limits in praising the Prophet (peace be upon him), elevating him beyond the status of humanity. This makes the form of celebration rejected not the celebration itself.

Fourthly: Is a noble goal safe from the influence of inappropriate means?

Some people go to extremes in the way they celebrate the noble birth of the Prophet (peace be upon him), engaging in actions that are prohibited in themselves, and using them as a means to show joy. Although the Islamic principle is that goals are to be pursued for their essence, they can be influenced by the means.

Examples of this are kissing the Black Stone, offering prayer in the noble Rawḍah (the Prophet's grave), or sticking to Al-Multazam (a spot between the Black Stone and the gate of Ka'bah). All of these are commendable acts during pilgrimage, but they are associated with the means and the form of performing them. If the means is legitimate, the action becomes an act of obedience. If not, the action becomes prohibited for those who oppose the appropriate means, not for all people in general. If people collaborate to perform a prohibited action using inappropriate means, it may be permissible for the ruler and the scholars to restrict or prohibit such action, such as when the action leads to sanctifying a place, endangering people's lives, or spreading diseases among people.

Based on the above, celebrating the noble birth of the Prophet (peace be upon him) is a noble and desirable goal. However, if it is influenced by inappropriate or prohibited means, the scholars have the right to exercise their discretion in restricting or prohibiting it due to the influence of inappropriate means, until the matter is rectified, while emphasizing the honor of the original goal.

From our previous discussion, we can conclude that the Prophet's (peace be upon him) abandonment of a specific form in celebrating his birthday does not make such form prohibited or forbidden. The ruling of a specific form is a subsidiary issue derived from its original permissibility. Merely abandoning the celebration in a specific form by the Prophet does not make it absolutely prohibited. It is sufficient that the action itself is permissible, and then we should strive to determine the appropriate means and forms for fulfilling it.

Fifth Section:

Dotting, diacritics, and division of the Quran

Due to the frequent mention of this issue in the books of Quranic sciences, including (Al-Muḥkam) by Abū ‘Amr ad-Dāniy, I will not present the details related to it. In a nutshell, it is reported that the dots were inserted in a later stage by Abū al-’Aswad ad-Du’aliy¹, and the diacritical marks were added by Yaḥyā ibn Ya’mur² or Naṣr ibn ‘Aāṣim al-Laythiy³. Then Al-Khalīl added additional types of diacritical marks such as Hamzah, Shaddah, Rawm, and ’Ishmām, and changed the shape of the dots to the known form of vowels [i.e., Fatḥah, Kasrah and Ḍammah].

Then Al-Ḥajjāj divided the Quran into thirty parts (’Ajzā’, plural of Juz’) and sixty sub-parts (’Aḥzāb, plural of Ḥizb). After that, different stopping and commence marks were added, according to the variations of the eastern and western regions, along with differences in determining the types of stopping and their marks.

There is no doubt that writing the Quran in the early period was devoid of dots and diacritical marks. Abū ‘Amr ad-Dāniy narrated with his chain of transmission from Al-’Awzā’iy who said: “I heard Yaḥyā ibn Abī Kathīr saying: The Quran was written without dots in the manuscripts. Then they inserted therein dots for the letter Yā’ and Tā’, and they said: “There is no harm in doing that, it is a light for [reciting] it.” Then they added dots at the end of the verses. Then they

¹ See: (Al-Muḥkam fī Naḥḥ al-Maṣāḥif) by Abī ‘Amr ad-Dāniy, pages 3-7, Dār al-Fikr, Damascus, edited by Dr. ‘Azzah Ḥasan, second edition, 1407 AH.

² See: (Al-Muḥkam fī Naḥḥ al-Maṣāḥif) by Abī ‘Amr ad-Dāniy, page 5.

³ See: (Al-Muḥkam fī Naḥḥ al-Maṣāḥif) by Abī ‘Amr ad-Dāniy, page 6.

added openings and closings.”¹

Ad-Dāniy mentioned the reason for abandoning dotting in the early generation, saying: “They left the manuscripts devoid of them [i.e., dots] and devoid of diacritics because they wanted to indicate the preservation of spaciousness for different dialects and flexibility for modes of Quran recitation which Allah, the Exalted, permitted His servants to adopt and recite according to their choice. The matter remained like that until something happened among the people that required the addition of dots and diacritics.”²

When we look at the relationship between the abandonment of dotting and diacritics in the Prophetic era and the era of the Companions, and the concepts of the prerequisite and hindrance, we find that there was no prerequisite for them due to reliance on memorization and direct recitation before the Prophet (peace be upon him), the absence of mixing with non-Arabs, and the purity of pronunciation, along with the preservation of modes of Quran recitation. This is according to the concept of the prerequisite.

As for the concept of hindrance, there was no hindrance for dotting and diacritics. In fact, it is reported that something similar occurred in the early period, even if it did not exist in the approved manuscripts of Quran, as suggested by Ad-Dāniy in (Al-Muḥkam) from the narration of Qatādah³.

When the prerequisite for dotting and diacritics existed due to the

¹ See: (Al-Muḥkam fī Naḩt al-Maṣāḩif) by Abī ʿAmr ad-Dāniy, page 2.

² See: (Al-Muḥkam fī Naḩt al-Maṣāḩif) by Abī ʿAmr ad-Dāniy, page 3.

³ See: (Al-Muḥkam fī Naḩt al-Maṣāḩif) by Abī ʿAmr ad-Dāniy, page 2.

spread of foreign languages after the conquest of various lands and the increase of people's mistakes in Quran recitation, scholars added what their predecessors had omitted, without considering their predecessors' abandonment as a hindrance. Rather, they considered it an enhancement and light for the recitation of the Quran. Scholars throughout the ages did not limit themselves to the obligatory part only; they added what can be described as commendable, such as dividing the Quran into parts, sub-parts, quarters of sub-parts and tenths. They added marks for prostration verses according to the schools of Islamic law. All of this falls under the category of the commendable acts, not the obligatory ones. They did not consider the abandonment of the Companions for such additions as a hindrance. This was witnessed by the scholars of different regions and their elite. Decent additions to this matter are still ongoing, especially after the advancement of printing. Some copies of the Quran adhere to specific formatting additions that were not present in the early period, including numbering instead of marginal notes which is writing the beginning of the next page at the end of the previous one. Also, distinguishing the word of Allah with a distinct color, attaching a preface that distinguishes the Quran from other books, adding a supplication for completing the Quran at the end, and mentioning the committee that supervised its printing. All of this was not present in the early period of Islam with the absence of its hindrance.

After all, Allah is the Best Guide to the truth...

Dr. Khālid Naṣr

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The Prophet's and His Companions'
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