

Belief in the Books

THE BOOKS

“We believe in the angels and the prophets, and then books sent down upon the messengers.” [53]

“[We believe] that **the Qur’ān is the Word of Allāh**, which manifested from Him as speech without modality. Then, He sent it down as inspiration to His Messenger. The believers truly corroborate him in that, and are certain that it is literally the Word of Allāh, the Exalted, and it is not created like the speech of creation. Whoever hears it and claims that it is the speech of mankind has disbelieved. Allāh has censured and criticized him, and threatened him with **Saqar**, saying (translated) ‘Him shall I fling into Saqar.’ So, when Allāh threatens with Saqar the one who says, ‘This is nothing but mortal speech’, we know and become certain that it is the speech of the Creator of Mankind, and does not resemble the speech of mankind.” [33]

“We do not dispute about the Qur’ān, and testify that it is the **Speech of the Lord of the Worlds**, revealed by the **Rūḥu’l-Amīn** (Trustworthy Spirit, that is Jibrīl (عليه السلام)), who taught it to the Master of the Messengers Muḥammad (ﷺ). It is the word of Allāh, the Exalted, and nothing of the speech of creation equals it. We do not say it is created; we do not differ with the Muslim community.” [56]

1. Revealed Books

- **Tawrāt** (Torah) - was revealed to **Mūsā** (Moses) (عليه السلام).
- **Zabūr** (Psalms)- was revealed to **Dāwūd** (David) (عليه السلام). Q[4:163]
- **Injīl** (Gospel) was revealed to **‘Īsā** (Jesus) (عليه السلام). Q[5:46]
- **Qur’ān** - was revealed to **Muḥammad** (ﷺ).
- **Ṣuḥūf** (Scrolls) given to **Ibrāhīm**(Abraham) (عليه السلام) and **Mūsā** (عليه السلام). Q[87:18-19]

2. Status of former scriptures

The former scriptures were corrupted by evil people over history. Q[2:75-79]

Only the Qur’ān has been preserved, and Allāh has undertaken its preservation.

“Verily, it is We who have revealed the Reminder (i.e. the Qur’ān), and it is We who shall guard it.” Q[15:9]

The former scriptures have all been superseded by the Qur’ān.

“And We revealed the Book to you (Muḥammad (ﷺ)) with the truth, confirming that which is before it, and a controller over it.” Q[5:48]

3. The Qur’ān

“It is not (allowed) for any mortal, that Allāh should speak to him, except by inspiration, or from behind a veil, or He sends a messenger, and then he inspires by His leave what He wills.” Q[42:51]

The Qur’ān is the speech of Allāh, revealed to Muhammad (ﷺ), conveyed to us by mass-transmission, its mere recitation being worship, and its smallest **sūrah** posing a challenge.

“And, if one of the pagans seeks protection from you, then give him protection so that he may hear the Speech of Allāh.” Q[9:6]

“The Qur’ān is the Speech of Allāh, the Exalted; it is written in volumes, memorized in hearts, recited by tongues, and revealed upon the Prophet (ﷺ). Our words of the Qur’ān are created, our writing of it is created, our recitation is created, but the Qur’ān is not created.” [Abū Ḥanīfah, **al-Fiqh al-Akbar**]

3.1 Belief in the Qur’ān

1. That it is the **uncreated word of Allāh**.

Story of Walid ibn al-Mughīrah.

2. That it is **preserved**.

“Falsehood does not approach it (the Qur’ān) from in front of it nor from behind it.” Q[41:42]

3. That it is **a miracle**

“There was not any of the prophets except that he was given signs such as mortals believed in him thereby. That which I was given was only inspiration which Allāh inspired me with, so I hope that I will have the most followers of them [all] on the Day of Resurrection.” [Bukhārī]

- eloquence unmet by any human being.
- repetitive learning does not cause boredom.
- contains scientific knowledge unknown at the time.
- contains historical facts about previous nations.

4. That it supersedes all previous revelations and laws.
5. That it is obligatory to believe in it and obey it. Its meanings are plain and literal, and are not subject to allegorical interpretation, unless such interpretation is clearly and unambiguously sanctioned by the Qur'ān itself and/or the perspicuous indication of the Arabic diction and/or the authentic sayings of the Prophet (ﷺ).

3.2 Belief in the Sunnah

"Nay, by your Lord! They do not believe until they make you judge in what is in dispute amongst them. Then, they will not find any dislike for what that which you decide, and they will submit fully." Q[4:65]

The **sunnah** is a primary source of legislation.

"If an individual were to say, 'We will not take [anything] other than what we find in the Qur'ān,' he would be a **disbeliever**, by the ijmā' of the ummah." [Ibn Hazm, *Al-Iḥkam*]

Categorization of the sunnah in relation to the Qur'ān

1. **Emphasizing** sunnah : emphasizes that which is in the Qur'ān.
2. **Clarifying** sunnah : clarifies something stated in general terms in the Qur'ān.
3. **Independent** sunnah : legislates something not stated in the Qur'ān.