

## The Objectives Behind Dr. Sulayman Al-Lahim's Use Of Prophetic Hadith

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### **Abstract:**

*The aim of this study is to examine the use and method of employing Prophetic Hadiths in the tafsir 'Awn al-Rahman fi Tafsir al-Qur'an by Professor Dr. Sulayman Al-Lahim. This work is considered one of the contemporary exegeses that abounds in Prophetic traditions. It has received considerable acclaim and wide recognition in the present time. However, the author's approach to employing Hadith in his interpretation is marked by a degree of leniency and facilitation. This is evident in his inclusion of numerous weak narrations, particularly in his commentary on Surah al-Nisaa', along with his own assessments of their authenticity.*

*The study explores the purposes, aspects, and methodology employed by Dr. Al-Lahim in his use of Prophetic Hadiths within his Qur'anic exegesis. It examines the various dimensions through which he incorporated the Sunnah into his tafsir, the manner in which he cited Prophetic traditions, and the methodological approach he adopted in doing so. The study also addresses his leniency in presenting Hadith-based evidence, his infrequent referencing and grading of narrations, and the limited critical commentary he provides on them despite his standing as one of the leading scholars of tafsir and Hadith in the present time.*

**Key words:** Sulayman Al-Lahim, Awn al-Rahman, Prophetic Hadith, Qur'anic Exegesis, Contemporary Tafsir.

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### **INTRODUCTION:**

Praise be to Allah, the Lord of all worlds, who sent down the Qur'an as a light and guidance for mankind, and made the Sunnah of His Prophet Muhammad (peace be upon him) an explanation of the wisdom behind the revelation and a detailed elaboration of its rulings. Blessings and peace be upon the Chosen One, his family, and all his companions.

As for what follows: There is no doubt that the Prophetic Sunnah is an explanation of the Noble Qur'an, clarifying what is ambiguous in the Qur'an, and explaining its meanings, detailing its generalities, specifying its universals, and restricting its absolutes, as Ibn Shahbah said: (To adhere to what has been established from the Messenger of Allah (peace be upon him) in hadith, we are guided by his guidance and take comfort in it. And when we know that the Sunnah is the second fundamental source of legislation and that it explains the Qur'an, clarifies it, interprets it, removes its difficulties, details its generalities, restricts its absolutes, and specifies its universals; we realize the majesty of this knowledge and its great benefit for Islam and the Muslims, and that it is the most honorable science after the knowledge of the Noble Qur'an and the best of them).<sup>(1)</sup>

Indeed, the most truthful speech is the Word of Allah, Glorified and Exalted be He, and the best speech is that of Muhammad (peace and blessings be upon him and his family). The worst of matters are those newly invented (in religion), and every innovation is a misguidance, and every misguidance leads to the Fire.

### **The Significance of the Study:**

The use of Prophetic Hadith in interpreting the Book of Allah is considered a fundamental and essential aspect of understanding the Qur'anic text, as the Sunnah of the Prophet serves as a clarification of the Qur'an, as indicated by the Almighty's saying: "[We sent them] with clear proofs and written ordinances.

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And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought." <sup>(2)</sup> For example, Prophetic Hadith plays a vital role in clarifying what is ambiguous or general in the Qur'anic text, contributing to a correct understanding of its meanings. It also aligns with the interpretive methodology of classical exegetes. Moreover, Hadith has a significant impact on various Qur'anic sciences such as the knowledge of the occasions of revelation and the science of abrogation. It further contributes to thematic and contemporary interpretations, particularly in subjects like faith and jihad. Additionally, it protects tafsir from ideological deviations and ensures the accurate determination of the legal meanings of Qur'anic terms.

#### **Reasons for Choosing the Topic:**

This tafsir, which is rich in Prophetic hadiths, has several reasons that make it worthy of study. Most notably:

- 1\_ To contribute a new academic study that clarifies the actual use of Prophetic Hadith within the Qur'anic text in the interpretation of Dr. Ibrahim Al-Lahim.
- 2\_ The presence of a significant number of hadiths in his tafsir.
- 3\_ Al-Lahim's tafsir is considered one of the contemporary exegeses that has gained wide recognition and scholarly attention; thus, studying its hadith dimension by identifying the objectives behind his use of Hadith is of great value.
- 4\_ His tafsir contains numerous hadiths, many of which he documented and verified, while others were not sourced; some weak hadiths appear, especially in Surah al-Nisa', on which he provided his own assessment.
- 5\_ To highlight the scholarly status of Imam Al-Lahim in the field of Hadith.
- 6\_ To explore Al-Lahim's methodology and the manner in which he relies on Prophetic Hadith in his interpretation.

#### **Section One: The Nature of Employing Prophetic Hadith in the Context of Occasions of Revelation**

The Qur'an was revealed to the Prophet Muhammad gradually over a period of approximately twenty-three years, accompanying the events of his time. It served to strengthen his heart, support him in his mission, and address the various social challenges of the era. The Qur'an engaged in debate with the disbelievers and the defiant, clarified the fundamentals of faith, laid down legal rulings, and refined souls through virtuous morals and righteous conduct, among other purposes.

One of the essential requirements for interpreting the Qur'an is knowledge of the occasions of revelation, as understanding them helps resolve ambiguities, clarify the meaning of the verse, and identify the incident or the person related to its revelation. Prophetic Hadith plays a vital role in illuminating the historical circumstances and the context in which the verses were revealed. Exegetes often rely on Prophetic traditions to explain Qur'anic meanings.

Accordingly, scholars have divided the Qur'an into two categories: the first consists of verses revealed directly from God without any specific cause, intended purely to guide humanity toward truth and instruct them on the best path in life a type that is abundant in the Qur'an. The second category comprises verses revealed in response to specific events or circumstances, helping clarify ambiguous passages or general statements. This second category verses with known occasions of revelation is the focus of this section, and it is indispensable for any exegete aiming to interpret the Qur'an comprehensively .

First: Definition, Benefits, and Methods of Identifying the Occasion of Revelation

- 1\_ Numerous definitions have been provided by scholars regarding the occasion of revelation, which are widely mentioned in classical exegeses and Qur'anic sciences. Among them is what al-Suyuti <sup>(3)</sup> stated: "What is to be regarded as a Occasions of Revelation is that which was revealed at the time of its

occurrence.” Another formulation is: “It is what the verse or verses were revealed about or to explain its ruling at the time of its occurrence”.

The meaning is that it refers to an incident that happened during the time of the Prophet Muhammad or a question posed to him, upon which the verse or verses were revealed by God clarifying the matter or responding to the question.<sup>(4)</sup> Another definition holds that the Occasions of Revelation is an event that occurred during the Prophet’s lifetime, for which Qur’anic verses were revealed, or questions and inquiries directed to him, with the Qur’anic revelation serving as the divine answer.<sup>(5)</sup>

2\_ Benefits of the Occasions of Revelation: The benefits of knowing the (occasions of revelation) are many and indispensable for any interpreter of the Book of God. As al-Wahidi stated: "They are the most essential aspects to be thoroughly considered and deserve the greatest attention, for it is impossible to understand the interpretation of a verse and grasp its intended meaning without knowing its story and the context of its revelation."<sup>(6)</sup>

Here are some benefits of knowing the occasions of revelation as mentioned by scholars:

1\_ Understanding the reasons for revelation helps in comprehending the verse and clarifies what is ambiguous or hidden within it.<sup>(7)</sup>

2\_ It prevents the mistaken assumption of exclusivity based solely on the apparent wording of the text.<sup>(8)</sup>

3\_ It facilitates memorization of the Quran, eases its understanding, and strengthens the revelation in the mind of anyone who hears the verse by linking causes with effects, rulings with events, and events with specific people, times, and places.<sup>(9)</sup>

4\_ Facilitating the memorization of the Quran, easing its understanding, and firmly embedding the revelation in the mind of anyone who hears the verse by linking causes to effects, rulings to events, and events to specific people, times, and places.

5\_ Knowing the occasion of revelation helps clarify the intended meaning of the verse<sup>(10)</sup>; although multiple correct interpretations may exist, the reason for revelation specifies the precise meaning intended.

6\_ Knowing the person or situation to whom the verse was revealed<sup>(11)</sup>, as in the saying of Allah: "And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful."<sup>(12)</sup>

There is no way to know the reasons for revelation except through authentic transmission. Al-Wahidi narrated with his chain of transmission from Ibn Abbas, who said: The Messenger of Allah, peace be upon him, said, "Beware of narrations except those you know to be true, for whoever deliberately lies about me, let him prepare his seat in the Fire; and whoever lies about the Qur’an without knowledge, let him prepare his seat in the Fire." Therefore, discussing the reasons for revelation is only permissible through the narration and hearing from those who witnessed the revelation, understood its causes, and sought knowledge about them. Accordingly, if a reason for revelation is narrated from a Companion, it is accepted even if it is not supported by another narration to strengthen it.

The statement of a Companion regarding matters where there is no room for personal reasoning carries the same ruling as a report attributed to the Prophet, peace be upon him, because it is far from possible that the Companion said it on his own initiative. Rather, it is a narration that cannot be refuted except by hearing, transmission, observation, or direct witnessing.

Knowing the reason for revelation through a mursal hadith: If the reason for revelation is narrated by a mursal hadith meaning the chain of narration is incomplete because it skips the Companion and ends with the Successor then such narration is not accepted unless it is authentic and supported by another mursal narration. Furthermore, the narrator should be one of the leading exegetes who received knowledge directly from the Companions, such as Mujahid, Ikrimah, or Sa'id ibn Jubayr. <sup>(13)</sup>

Scholars rely on the authenticity of the narration from the Prophet Muhammad, peace be upon him, or from the Companions to know the reasons for revelation. When a Companion explicitly reports such matters, it is not considered an opinion but holds the same status as a prophetic report. <sup>(14)</sup>

#### **The methodology of Al-Lahim in relying on hadith:**

He depended on various narrations he frequently cited, whether these narrations originated from the Companions. He paid special attention to this type by extensively mentioning many such narrations throughout most sections. He collected all the hadiths he referenced in his tafsir, whether they were attributed to a Companion or a Tabi'i, or supported by earlier classical mufasssirin. For example, in his tafsir: the saying of Allah: "And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment." <sup>(15)</sup>

Al-Lahim mentioned that the reason for the revelation of this verse is:

#### **The First Narration:**

Al-Bukhari and Muslim reported that Marwan ibn al-Hakam said: "Go, O Rafi' (his gatekeeper), to Ibn Abbas and say: 'If every one of us is punished for what he was given with joy, then shall we all be punished' Ibn Abbas replied: "What is the matter with you? This verse was revealed concerning the People of the Book." Then Ibn Abbas recited: "And [recall] when Allah took the covenant of those who were given the Scripture, [saying], 'You must make it clear to the people and not conceal it,' but they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased."

Then Ibn Abbas recited: "Do not think that those who rejoice for what they have brought and love to be praised for what they did not do..."

Ibn Abbas said: "The Prophet ﷺ asked them about something which they concealed, and they informed him of something else. So, they were asked: 'Did you conceal from him?' They replied: 'Yes, we told him what he did not ask about.' They took pride in that and rejoiced over their concealment of what he actually asked about". <sup>(16)</sup>

The second narration: From Abu Sa'id Al-Khudri: That some men among the hypocrites during the time of the Prophet used to stay behind whenever the Prophet went out to battle, and they were glad with their place of rest instead of joining the Prophet. When the Prophet returned from the battle, they would make excuses and swear oaths, wanting to be praised for what they did not do. Thus, the verse was revealed: "And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do" <sup>(17)</sup>

Al-Lahim mentioned in his tafsir that some early mufasssirun said this verse was revealed concerning the People of the Book, including al-Tabari. Others, such as al-Qurtubi, Ibn Kathir, and others, stated that it was revealed about both groups the People of the Book and the hypocrites.<sup>(18)</sup>

The narrations that Al-Lahim relied upon include clarifications of legal rulings, explanations of the verse's interpretation, or elucidations of meanings related to various branches of Quranic sciences, such as the clear and the ambiguous, the general and the specific, and the concise and the detailed.

## Section Two:

### The Methodology of Utilizing Hadith in the Stories of the Qur'anic Chapters

The field of Qur'anic stories holds significant importance in the spiritual and moral education of the soul, as these stories were revealed for the purposes of admonition, guidance, warning, and calling people to righteousness and obedience to Allah.

First Example: The Beginning of the Battle of Uhud Allah, the Exalted, said: "And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] -and Allah is Hearing and Knowing."<sup>(19)</sup>

Dr. Al-Lahim said: "The Prophet consulted his companions: should he go out to confront them (the enemy) or not? Some of those who had not participated in the Battle of Badr advised him to go out and meet them. Meanwhile, Abdullah ibn Ubayy and some other companions advised against leaving Madinah. They suggested fortifying the city instead, saying that if the enemy entered, the Muslims could fight them in the alleys, while women would support from the rooftops. This was his [Ibn Ubayy's] opinion and indeed, it was the wiser one.

But those who had encouraged going out pressed their view. So the Prophet entered his house, put on his battle armor, and came out. Then some of those who had urged him to go out regretted it and said: 'Perhaps we compelled the Messenger of Allah. We wish we hadn't spoken this way'. They said: 'O Messenger of Allah, if you wish, we won't go out'. He replied: 'It is not befitting for a Prophet, once he has put on his battle armor, to take it off until Allah has judged between him and his enemy.'<sup>(20)</sup>

The Messenger of Allah departed from Madinah on Friday after the congregational prayer, accompanied by one thousand of his companions. Along the way, Abd Allah ibn Ubayy withdrew with one-third of the army, angry with the Prophet for not taking his advice to remain in Madinah. He and his followers said, as Allah relates:

"If we had known there would be fighting, we would have followed you" Allah said in response: "They were, that day, closer to disbelief than to faith."

The Messenger of Allah continued on his way until he encamped at the valley slope near Mount Uhud. He positioned his army with their backs to the mountain and said: "Do not fight until I command you to do so".

He organized the troops who now numbered around 700 into formations, setting up the right and left flanks. He appointed Abd Allah ibn Jubayr to lead the fifty archers and instructed them: "Repel the cavalry from us with your arrows. Do not let them attack us from your side. Remain in your position, whether we are victorious or defeated. Even if you see birds snatching us away, do not leave your posts. And if you see us gathering spoils, do not move from your place".

The Prophet wore two coats of mail layered one over the other and gave the banner to Mus'ab ibn 'Umayr from the Banu Abd al-Dar.

The Quraysh army, numbering 3,000, organized as well. They placed Khalid ibn al-Walid over the cavalry on the right wing, and 'Ikrimah ibn Abi Jahl over the left. The standard was handed to the Banu Abd al-Dar.

The battle took place on Saturday morning. At first, the Muslims were victorious, and the idolaters began to flee. The Muslims started collecting the spoils of war. When the archers saw this, they thought the battle had ended and wished to join in gathering the spoils. Their commander reminded them of the Prophet's command: "Do not leave your position, whether the battle is in our favor or against us".

Nevertheless, they disobeyed and came down from the hill. Seizing the opportunity, Khalid ibn al-Walid led a cavalry unit from behind and attacked the Muslims from the rear. The disarray allowed the enemy to strike from both sides. Seventy Muslims were martyred, including the Prophet's uncle, Hamzah, whose body was mutilated.

The Prophet himself was wounded: his face was gashed and one of his teeth was broken. While wiping the blood from his face, he said:

"How can a people succeed after they have wounded their Prophet and broken his tooth while he was calling them to Allah?" <sup>(21)</sup>

The Prophet commanded that the martyrs of the Battle of Uhud be buried at the very places where they had fallen. They were neither washed nor shrouded, for the martyr is resurrected on the Day of Judgment with his wounds flowing with blood the color of blood but the fragrance of musk. <sup>(22)</sup>

What befell the Prophet and his companions was a trial decreed by Allah Almighty, filled with profound wisdoms and divine purposes, alluded to throughout the verses recounting this story. Over twenty of the polytheists were killed, and on that day, Abu Sufyan proclaimed: "Exalt Hubal! Exalt Hubal! A day for a day—Badr for Uhud. Warfare is alternately won and lost." <sup>(24)(23)</sup>

### **Subsection Three the Use of Prophetic Hadith in Conveying the General Meaning of Qur'anic Verses**

The interpretation of the Qur'an began with the general meaning during the early period of the Prophet Muhammad. He was the first to interpret the Qur'an, and this interpretive process continued through the centuries. The Prophet Muhammad has continued to the present day. This continuity is due to the Qur'an's capacity for renewal and was commanded to interpretation in every age, as it was revealed in eloquent Arabic and the Prophet convey it to all people. He was also commanded to explain and clarify its legal rulings. Since the Sunnah is considered the second source of exegesis, interpreters have relied on prophetic traditions, Sunnah collections, and hadith compilations such as the jami' and musnad works to interpret the meanings of verses. Scholars have employed hadiths for various purposes, including admonition, guidance, and moral development. Examples of exegetical works that incorporate this approach include Tafsir al-Maraghi and Tafsir al-Makki al-Nasiri. As for Dr. al-Lahim, he adopted a method in which he first interprets a verse in its detailed meaning, followed by its general meaning. One of the verses he ap.

#### **First example:**

God Almighty said: "It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise." <sup>(25)</sup>

Al-Lahim, in his tafsir, referred to this verse as an explanation of how the fetus is formed. He stated: "There is no contradiction between the fact that Allah, the Exalted, shapes the fetus as He wills, and the fact that the child may resemble his father, mother, or others. This is because Allah – may He be glorified – has created causes for all things and linked outcomes to their respective causes. For this reason, when a man came to the Prophet ﷺ and said: 'O Messenger of Allah, my wife has given birth to a black boy' – seemingly casting doubt on her fidelity – the Prophet asked: 'Do you have camels?' The man replied: 'Yes.' The Prophet then asked: 'What are their colors?' He replied: 'Red.' The Prophet said: 'Are there any gray ones among them?' He said: 'Yes.' The Prophet asked: 'From where did that come?' The man answered:

'Perhaps a distant ancestor passed down that trait.' So the Prophet said: 'Likewise, perhaps your son inherited such a trait from a distant ancestor.'" (Narration cited in Al-Lahim's tafsir) <sup>(27)</sup> <sup>(26)</sup>

#### **Second example:**

God Almighty said: "Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed]." <sup>(28)</sup>

Al-Lahim said: "The meaning of the verse Have you not seen those who claim purity for themselves? is a rhetorical question: Do they truly attain purity? The answer is no they have no right to declare themselves purified, for it is Allah – the Exalted – who purifies whom He wills. This purification may occur prior to action, through Allah's selection and guidance of whomever He wills, as in His saying: Allah knows best where to place His message <sup>(29)</sup>; or it may come after action, as in His response to the Jews and Christians who claimed that none would enter Paradise except themselves: Indeed, whoever submits his face to Allah while doing good will have his reward with his Lord; and there will be no fear for them, nor will they grieve. These are the ones whom Allah has truly purified." <sup>(30)</sup>

The purification (tazkiyah) of the Prophet is from the purification of Allah, the Exalted, as stated in His sayings: "The best of you are those who learn the Qur'an and teach it <sup>(31)</sup>". And the Prophet's words: "The best of you are the best to their families, and I am the best among you to my family". <sup>(32)</sup>

And his saying: "The best of generations are my generation, then those who follow them, then those who follow them." <sup>(34)</sup> <sup>(33)</sup>

#### **Section Four**

##### **The Use of Prophetic Hadith in Deriving and Directing Islamic Legal Rulings**

It is certain that the Qur'an is the primary source of legislation in Islam. There are verses that were revealed to clarify legal rulings and to explain them explicitly by Allah Almighty. These are verses with general meanings that do not require derivation, such as the verses on fasting, the prohibition of alcohol, and the verses on jihad in the cause of Allah.

There are also verses that require derivation and detailed explanation on how to perform the related acts, such as the verses on prayer, pilgrimage, and the amount of zakat, as they were not detailed explicitly. Allah Almighty says: "And establish prayer and give zakah and bow with those who bow [in worship and obedience]." <sup>(35)</sup>

Here comes the role of the Prophetic Hadith in explaining how to perform these acts and understanding their details. These verses are considered the foundation of legislation and interpretation, with the Noble Qur'an establishing the fundamental principles, while the Prophetic Sunnah provides the details and clarifies the practical implementation. Thus, the Sunnah serves as a source of legislation for jurisprudential rulings.

Accordingly, several specialized books have been written on this type of Qur'anic verses, such as Ahkam al-Qur'an by Al-Bayhaqi (d. 458 AH), Ahkam al-Qur'an by Al-Tahawi (d. 321 AH), Ahkam al-Qur'an by Al-Jassas (d. 370 AH), Ahkam al-Qur'an by Ibn al-Faris (d. 599 AH), Taysir al-Bayan fi Ahkam al-Qur'an by Ibn Nur al-Din (d. 825 AH), Nail al-Maram min Tafsir Ayat al-Ahkam by Al-Qanouji (d. 1307 AH), and Ahkam Surat al-Ma'idah by Dr. Saeed bin Ali bin Wahb Al-Qahtani (d. 1440 AH).

Dr. Ibrahim Al-Lahim also authored tafsirs specialized in this type, including *Al-'Uqul wa al-Afham fi Tafsir Ayat al-Ahkam*, *Minhat al-Karim al-Wahhab fi Tafsir Ayat al-Ahkam fi Surat al-Ahzab*, and *Tafsir Ayat al-Ahkam fi Surat al-Ma'idah*. Al-Lahim gave great attention to this category of verses. As mentioned earlier in the introductory chapter of his methodology, he interprets the Qur'an using the Prophetic Sunnah, the sayings of the Companions and the Followers, and cites the opinions of schools of thought and classical commentators.

**Examples of his use of Prophetic hadith in interpreting the verses of legal rulings can be found in Surahs Al-Imran and An-Nisa, including**

**First example:**

Explanation of vows (Nadhr) in Islam in His saying, the Exalted: "[Mention, O Muhammad], when the wife of 'Imran said, 'My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.'"<sup>(36)</sup>

Al-Lahim said: "The permissibility of vows is affirmed by the statement of Maryam, as Allah says: 'They fulfill their vows' (Quranic verse).<sup>(37)</sup> Although vows are disliked in Islam; as Ibn Umar, may Allah be pleased with them both, said: The Prophet forbade vows, and the Prophet said: 'It does not repel anything; rather, it is extracted from the stingy.'<sup>(39)(38)</sup>

The second example: Clarifying the guardian's authority to take from the orphans' property. Allah Almighty says: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."<sup>(40)</sup>

**The second example:**

Clarifying the guardian's authority to take from the property of orphans. Allah Almighty says: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."<sup>(41)</sup>

Al-Lahim said: "If the guardian is poor, it is permissible for him to consume from the orphan's wealth in a reasonable manner, based on the Almighty's saying: 'But if the guardian is poor, let him eat [from it] according to what is just'. The command after a prohibition indicates permission, or it reverts the matter to its original ruling before the prohibition.

Thus, the guardian, if poor, may consume from the orphan's wealth in a manner befitting others in similar poverty, as implied by the verse: "Indeed, those who devour the property of orphans unjustly..."; its implication is the permissibility of rightful consumption.

In the hadith narrated by 'Amr ibn Shu'ayb from his father, from his grandfather, a man came to the Prophet and said: "I am poor and possess nothing, and I have an orphan under my care". The Prophet said: "Consume from your orphan's wealth, without being extravagant, hasty, or hoarding from it."<sup>(42)</sup>

Some scholars have held the view that it is not permissible for the guardian to consume from the orphan's wealth except by way of a loan, which he must repay when Allah enriches him.

They support this opinion with what was narrated from Umar ibn al-Khattab (may Allah be pleased with him), who said: "I placed myself in relation to the wealth of Allah in the position of a guardian over an orphan: if I am self-sufficient, I refrain; and if I am in need, I consume in a reasonable manner, and when I become able, I repay."<sup>(43)</sup>



This view was favored by al-Tabari <sup>(44)</sup>, arguing that there is no scholarly consensus that the verse permits consumption of the orphan's wealth without treating it as a loan.

Another opinion holds that the guardian is not permitted to consume from the orphan's wealth at all, under any circumstances. Those who support this view base their argument on several texts from the Qur'an and Sunnah that emphasize the severity of transgressing against the property of orphans and oppressing them. Among these are:

Allah's saying: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze." <sup>(45)</sup>

His saying: "And do not approach the property of an orphan, except in the way that is best" <sup>(46)</sup>

And the Prophet's saying: "Avoid the seven destructive sins," among which he mentioned: "consuming the wealth of the orphan" <sup>(47)</sup>.

And his saying to Abu Dharr: "O Abu Dharr, I see you as weak, and I love for you what I love for myself. Do not take command over even two people, and do not assume responsibility over the wealth of an orphan". <sup>(48)</sup>

The correct opinion is the first one: that it is permissible for the guardian, if he is poor, to consume from the orphan's wealth in a reasonable manner meaning in a way that is customary for someone in similar financial condition. The verse is an explicit text affirming this, along with the hadith of 'Amr ibn Shu'ayb. Moreover, such consumption is considered akin to payment for the guardian's service in managing the orphan's wealth. <sup>(49)</sup>

Here, al-Lahim employed Prophetic hadiths from sahih al-Bukhari, sahih Muslim, and the Sunan collections, and also supported his position with statements from early Qur'anic exegetes. He ultimately upheld the correct opinion, which is grounded in the Prophetic tradition.

**Summary:** From the above, it is evident that Dr. al-Lahim, in his exegesis of jurisprudential rulings in *Awn al-Rahman fi Tafsir al-Qur'an*, relied on several key sources: the noble Qur'anic verses, the Prophetic hadiths, the statements of the Companions and the Successors, as well as the views of the four major imams and classical Qur'anic exegetes.

He often gave preference to what he deemed the soundest opinion, especially when supported by authentic hadiths. In several cases, he employed Prophetic traditions specifically to clarify the intended legal ruling of a given verse, highlighting the integrative role of the Sunnah in his interpretive method.

## Section Five

### The Nature of Using Hadith in Understanding Verses of Creed

The relationship between the Noble Qur'an and the Prophetic Sunnah is a crucial one, as the Sunnah represents an important source for clarifying Qur'anic texts especially in the field of creed. The Prophetic Sunnah is not merely a secondary source to the Qur'an; rather, it serves as an interpreter and expositor of its doctrinal concepts. Qur'anic verses are characterized by their emphasis on objectives and messages, and for this reason, the Sunnah came to provide detailed explanation. In the realm of creed, the role of Prophetic Hadith becomes evident, as the Prophet (peace be upon him) spent thirteen years in Mecca calling its people to monotheism and the worship of Allah alone, urging them to abandon idol worship. This call to enter Islam is reflected in verses such as: "O you who covers himself [with a garment], Arise And also His saying: "And remember the name of your Lord and <sup>(50)</sup>and warn And your Lord glorify" devote yourself to Him with [complete] devotion. [He is] the Lord of the East and the West; there is no

This affirms the Lordship of Almighty <sup>(51)</sup>deity except Him, so take Him as Disposer of [your] affairs." Allah and His attributes as well. Here, the role of the exegetes becomes apparent in employing the Prophetic Sunnah to clarify belief in Allah, the Exalted. It is incumbent upon exegetes to rely on authentic narrations, as weak hadiths should not be used as a basis. From what I have observed regarding doctrinal verses in Surat Al 'Imran and Surat al-Nisaa' in his tafsir Awn al-Rahman, the exegete predominantly relied on authentic narrations such as those found in Sahih al-Bukhari and Muslim.

**Among the examples are the Qur'anic verses interpreted by Al-Lahim in his book 'Awn al-Rahman concerning verses of creed, illustrating how he employed the Prophetic Hadith in their explanation.**

**First Example:**

Clarifying that the religion of Islam was conveyed by all the prophets. Allah the Exalted said: "Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account." <sup>(52)</sup>

Al-Lahim said: "The religion that is recognized and accepted by Allah is Islam, which was brought by all the prophets and messengers. It is the monotheism of Allah, and submission to His law. After the mission of Muhammad, the religion he brought is the Islam that will be accepted from no one else, as it abrogated all previous religions. This is based on His saying, the Exalted: {Indeed, the religion in the sight of Allah is Islam}." And also His saying: "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." <sup>(53)</sup>

And the Messenger of Allah said: "By the One in Whose hand is the soul of Muhammad, no one from this nation hears of me whether Jew or Christian and then dies without believing in what I was sent with, except that he will be among the inhabitants of the Hellfire." <sup>(55)(54)</sup>

**Second Example:**

Clarifying the belief in Allah. Allah the Exalted said: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin." <sup>(56)</sup>

Al-Lahim said: "Sins other than shirk (associating partners with Allah) are subject to Allah's will, as He says: "but He forgives what is less than that for whom He wills" If Allah wills, He will forgive him; and if He wills, He will punish him.

This is the creed of Ahl al-Sunnah wa al-Jama'ah regarding sins other than shirk, whether minor or major. Evidence for this is also found in the hadith of 'Ubadah ibn al-Samit (may Allah be pleased with him), in which the Messenger of Allah said: "Give me your pledge not to associate anything with Allah, not to steal, not to commit adultery, not to kill your children, not to bring forth a false accusation that you have fabricated between your hands and feet, and not to disobey in what is right. Whoever fulfills this pledge will have his reward with Allah. Whoever commits any of these and is punished for it in this world, it is a means of atonement for him. Whoever commits any of these and Allah conceals it, then to Allah he is; if He wills, He forgives him, and if He wills, He punishes him. So we gave him our pledge on that." <sup>(58)(57)</sup>

## CONCLUSION:

Praise be to Allah, Lord of the worlds, by whose grace good deeds are completed, and by whose help efforts are crowned with success. Peace and blessings be upon our master Muhammad, the first teacher, who established the values of appreciation and gratitude, and made the Sunnah of his Prophet Muhammad a guiding light for the servants. Peace and blessings also be upon the one sent as a mercy to the worlds, and upon his family and all his companions.

As for what follows: This research relied on studying the methodology of the exegete in employing Prophetic hadiths, focusing on how he used them to understand Qur'anic texts in their historical and linguistic contexts, according to the principles of the science of hadith and the methods of legal reasoning. The aim of this study is to clarify the purposes and aspects for which Professor Dr. Sulayman Al-Lahim employed the Prophetic hadith in his tafsir *Awn al-Rahman fi Tafsir al-Qur'ān*, without departing from the traditional interpretation, and to explain his approach and methodology in deducing rulings from the Prophetic hadith.

Important Results Reached Through This Research:

- 1\_ Tafsir *Awn al-Rahman* is considered one of the significant tafsirs, characterized predominantly by a traditional approach. It contains numerous Prophetic hadiths, sayings of the companions and the successors, and transmits statements of some earlier exegetes. The tafsir also draws upon the Arabic language, poetic collections, and pays close attention to explaining jurisprudential rulings and doctrinal issues.
- 2\_ The exegete Sulayman Al-Lahim included in his tafsir many hadith narrations concerning the reasons for revelation, most of which he authenticated and cited their sources.
- 3\_ He explicitly referenced many of the sources from which he narrated the hadiths.
- 4\_ His tafsir draws on various sources that combine language, prophetic biography, traditional tafsirs, hadith narrations, and Qur'anic readings.
- 5\_ He quoted extensively from some classical tafsirs such as *Jami' al-Bayan* by al-Tabari and *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, and also cited contemporary tafsirs like *Al-Tahrir wa al-Tanwir* by Ibn Ashur and *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* by al-Sa'di.
- 6\_ He explicitly mentioned many of the sources from which the Prophetic hadiths were narrated.
- 7\_ He did not always detail the chains of transmission; sometimes mentioning only one or two narrators, and occasionally omitting isnads entirely, though he mostly cited the sources. Sometimes he gave judgments or commentary on some narrations, for example, in *Surat al-Nisaa'*.

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