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## **Qur'anic and Prophetic Foundations of Muslim Unity: An Analytical Study in Contemporary Context**

**Dr. Talib Ali Awan**

Assistant Professor, Institute of Islamic Studies and Shariah,  
Muslim Youth (MY) University Islamabad, Islamabad, Pakistan

[drtalibaliawan@gmail.com](mailto:drtalibaliawan@gmail.com)

**Dr. Abdul Rahman**

Assistant Lecturer, Department of Islamic Studies  
University of Gujrat, Gujrat, Pakistan  
[onlyimran2010@gmail.com](mailto:onlyimran2010@gmail.com)



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### Abstract

The unity of the Muslim Ummah (community) is a divinely ordained principle and a cornerstone of Islamic civilization. The Qur'an consistently emphasizes collective brotherhood, moral cohesion, and mutual cooperation under the banner of faith. The Prophet Muhammad (peace be upon him) transformed these divine directives into a living model of social and political harmony that united diverse Arab tribes under one creed. This research paper provides a comprehensive analytical study of the Qur'anic and Prophetic foundations of Muslim unity, with a particular focus on their applicability in contemporary contexts characterized by ideological fragmentation, sectarianism, and geopolitical polarization.

Drawing on primary Islamic sources the Qur'an, Hadith, and classical exegesis (*tafsīr*) alongside modern scholarly interpretations, the study examines the conceptual framework of *tawhīd* (Divine Unity) as the spiritual core of human unity, and *ummah wahidah* (one community) as its social manifestation. Key Qur'anic verses such as "And hold fast, all together, to the rope of Allah, and be not divided" (*Āl 'Imrān* 3:103) and "Indeed this Ummah of yours is one Ummah, and I am your Lord, so worship Me" (*Al-Anbiyā'* 21:92) are explored to demonstrate the theological imperative of cohesion. The study also highlights the Prophet's practical implementation of these principles through the Constitution of Madinah, which established a pluralistic yet unified polity based on justice, mutual defense, and respect for diversity.

In the contemporary era, the Muslim world faces multidimensional challenges that threaten its unity, political divisions, ethnic rivalries, sectarian interpretations, and the growing influence of secular nationalism and global media. Through qualitative content analysis and comparative hermeneutics, this paper assesses how the timeless guidance of the Qur'an and Sunnah can be recontextualized to address these challenges. It argues that the restoration of unity does not demand uniformity of opinion but rather a commitment to shared moral values, spiritual renewal, and an ethical consensus rooted in the Qur'an and Prophetic traditions.

Ultimately, the research concludes that achieving lasting Muslim unity requires a holistic approach integrating spiritual consciousness (*taqwā*), intellectual openness, intra-faith dialogue, and an educational framework that nurtures tolerance and collective responsibility. This analytical exploration thus seeks to contribute to contemporary Islamic thought by revisiting classical principles through the lens of modern realities demonstrating that the vision of a unified Ummah remains both a divine command and an achievable moral objective.

**Keywords:** Muslim Unity, Qur'anic Foundations, Prophetic Guidance, Ummah Wahidah, Sectarianism, Contemporary Islam, Interfaith Harmony

## Introduction

### 1. Background of the Study

The unity of the Muslim Ummah (*wahdat al-ummah*) is a cornerstone of Islamic belief and civilization. Islam, as a comprehensive code of life, does not separate spiritual faith from social

cohesion. The Qur'an and Sunnah present unity not merely as a social ideal but as a divine command and moral obligation. The entire structure of Islamic theology, jurisprudence, and ethics is rooted in the principle of Tawhīd the absolute oneness of Allah. This metaphysical truth forms the foundation of moral and communal unity among believers.

The Qur'an establishes this principle in the verse:

إِنَّ هَذِهِ أُمَّةٌ مُّتَّخِذَةٌ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ<sup>1</sup>

“Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me.”

This verse encapsulates the theological essence of Muslim unity: the believers form a single community under the worship of one Lord. According to classical exegetes like al-Ṭabarī (d. 310 AH), this verse signifies that the unity of the Ummah is both a divine gift and a divine responsibility.<sup>2</sup>

The Prophet Muhammad (peace and blessings be upon him) reinforced this Qur'anic vision through his sayings and actions. He said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْدُلُهُ وَلَا يَخْقُرُهُ<sup>3</sup>

“A Muslim is the brother of another Muslim; he neither oppresses him, nor abandons him, nor looks down upon him.”

This brotherhood (ukhuwwah islāmiyyah) became the foundation of Islamic social order, transcending distinctions of race, tribe, and language.

## 2. Problem Statement

In the 21st century, the Muslim Ummah faces a multidimensional crisis of disunity. Sectarian polarization, political nationalism, ethnic rivalries, and the influence of global media have fragmented the spiritual and intellectual integrity of Muslims. Despite technological advancements and transnational organizations, the collective consciousness (shu'ūr al-ummah) remains weak.

The problem, therefore, lies not in the absence of divine guidance but in the failure to implement Qur'anic and Prophetic principles of unity within contemporary social, political, and educational structures.

## 3. Objectives of the Study

This study seeks to:

1. Explore the Qur'anic principles that establish the moral and spiritual foundation of Muslim unity.
2. Analyze the Prophetic model of unity as reflected in the Constitution of Madinah and his ethical teachings.

3. Examine the historical causes of Muslim disunity and their theological implications.
4. Present a contemporary analytical framework for restoring unity through dialogue, education, and moral reform.

## 4. Methodology

The study employs a qualitative, descriptive, and analytical methodology.

Primary sources include the Qur'an, Hadith, and classical exegesis (tafsīr) from scholars such as al-Tabarī, al-Qurṭubī, Ibn Kathīr, and al-Rāzī.

Secondary sources include modern works by scholars like Fazlur Rahman, Yusuf al-Qaradawi, and Syed Hossein Nasr.

References follow the Chicago Manual of Style for uniformity and credibility.

The research integrates textual interpretation with comparative analysis, seeking to bridge traditional exegesis with contemporary thought.

## 5. Significance of the Study

The significance of this research lies in its attempt to revitalize the concept of Ummah within modern contexts.

It argues that genuine unity cannot be achieved through political alliances or institutional declarations alone; rather, it must be rooted in spiritual integrity, moral responsibility, and intellectual humility.

By re-examining Qur'anic and Prophetic guidance, this study aims to offer a moral blueprint for the reconstruction of Muslim solidarity, a unity based on justice ('adl), compassion (rahmah), and God-consciousness (taqwā).

## 6. Theological Foundation of Unity

The doctrine of Tawhīd not only affirms Allah's oneness but also calls for unity among His servants. The Qur'an commands:

وَاعْتَصِمُوا بِرَبِّكُمْ إِنَّمَا يُنَاهِي عَنِ الْمُسْلِمِينَ عَذَابُ النَّارِ ۖ

“Hold firmly to the rope of Allah all together, and do not become divided.”

Ibn Kathīr (d. 774 AH) explains that “the rope of Allah” refers to the Qur'an, which is the binding covenant among believers<sup>5</sup>. The verse is both a warning and an instruction: believers must maintain unity around divine revelation, avoiding division based on worldly interests.

Allah, the almighty at another place says:

إِنَّمَا الْمُؤْمِنُونَ إِخْرَاجٌ

“Indeed, the believers are brothers.”

Al-Qurṭubī (d. 671 AH) comments that this verse represents the divine transformation of the believers' social relationship from tribal loyalty to spiritual kinship.<sup>7</sup> Hence, unity in Islam is not based on ethnicity or geography, but on faith and righteousness (taqwā).

## 7. Historical Development of the Concept of Ummah

In the early Makkan period, the Prophet (peace be upon him) emphasized Tawḥīd as the foundation of all reforms, moral, intellectual, and social. When he migrated to Madinah, he transformed the spiritual message of unity into a practical sociopolitical reality through the establishment of the Ṣahīfat al-Madīnah (Constitution of Madinah). This document recognized Muslims, Jews, and other tribes as members of a single polity, declaring:

“They are one community (Ummah wāhidah) distinct from all others.”<sup>8</sup>

This constitutional model established justice, equality, and peaceful coexistence as pillars of unity principles that remain relevant in pluralistic societies today.<sup>9</sup>

In his Farewell Sermon, the Prophet further abolished racial and ethnic superiority by proclaiming:

يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَّا كُمْ وَاحِدٌ، لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَجِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، إِلَّا بِالْتَّقْوَىٰ<sup>10</sup>

“O people! Your Lord is one, and your father is one. No Arab has superiority over a non-Arab, nor a white over a black, except by piety.”

This universal declaration of equality positioned taqwā as the only legitimate basis for honor a revolutionary ethical vision that transcends time and geography.

## 8. Decline of Unity and the Rise of Sectarian Divisions

Despite the initial unity achieved under the Prophet (peace be upon him) and the first caliphs, internal conflicts soon eroded the communal harmony. The events of Fitnah al-Kubrā (the Great Civil Strife) fractured the Ummah into sectarian and political factions. The Qur'an had warned against this deviation:

وَلَا تَكُونُوا كَالَّذِينَ تَمَرَّقُوا وَأَخْتَلُفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ<sup>11</sup>

“Do not be like those who became divided and differed after clear proofs had come to them.”

Imām al-Rāzī (d. 606 AH) interprets this verse as a warning that intellectual arrogance and worldly interests are the primary causes of disunity among religious communities.<sup>12</sup>

Over the centuries, theological disagreements hardened into sectarian dogmas. Political ambitions of dynasties such as the Umayyads and Abbasids deepened regional and ideological divides. Yet, classical scholars like al-Ghazālī (d. 505 AH) and Ibn Taymiyyah (d. 728 AH) both emphasized that differences in jurisprudential opinion (ikhtilāf fiqhī) should not translate into moral disunity (tafrīq qalbī).

Modern thinkers such as Muhammad Iqbal lamented that Muslims had lost their spiritual unity while preserving ritual conformity. He wrote:

“The real cause of decline lies not in external oppression but in the loss of inner unity and spiritual purpose.”<sup>13</sup>

## Qur'anic Foundations of Muslim Unity

### 1. Unity as a Divine Command

The Qur'an repeatedly emphasizes the imperative of unity among Muslims, framing it as both a moral obligation and a source of spiritual strength. One of the most explicit statements appears in:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>14</sup>

“And hold firmly to the rope of Allah all together, and do not become divided.”

The “rope of Allah” (ḥabl Allāh) is interpreted by classical scholars to symbolize the Qur'an and the covenant of faith that binds all believers into one moral and spiritual framework. Al-Ṭabarī states that this verse is a clear call to collective solidarity and warns against sectarian fragmentation.<sup>15</sup> Ibn Kathīr explains that the rope signifies adherence to divine guidance and mutual support in implementing God's commandments.<sup>16</sup>

This verse is particularly relevant in contemporary times, as modern Muslims face ideological, political, and cultural divisions. The Qur'an links the strength of faith with the unity of the community, making cohesion not optional but a divine imperative.

### 2. The Ummah as One Community

Another critical Qur'anic principle is the conceptualization of the Ummah as a singular entity:

وَإِنَّ هَذِهِ أُمَّةٌ مُّتَكَبِّرَةٌ وَّاَنَا رَبُّكُمْ فَاقْعُبُدُونَ<sup>17</sup>

“Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me.”

Al-Qurtubī emphasizes that the “one Ummah” reflects a unity of purpose under Allah's guidance.

<sup>18</sup>This unity does not necessitate uniformity in cultural or legal matters but highlights the moral and spiritual cohesion that distinguishes the believers from other communities.

### 3. The Ethical Basis of Unity

The Qur'an links unity with ethical conduct among believers:

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ فَأَصْلِحُو بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ<sup>19</sup>

“The believers are but brothers, so make settlement between your brothers and fear Allah that you may receive mercy.”

This verse establishes the principle of mutual responsibility. Unity is not a passive state; it requires proactive reconciliation, justice, and ethical behavior. Scholars such as al-Baghawī and al-Rāzī note that this verse is both a moral injunction and a legal principle that guides conflict resolution within the Ummah.<sup>20</sup>

#### 4. Warning Against Division

The Qur'an also warns against division:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ<sup>21</sup>

“And do not be like those who became divided and differed after clear proofs had come to them.” This verse identifies the consequences of disunity: moral weakness, loss of divine favor, and social instability. Fakhr al-Dīn al-Rāzī interprets the “clear proofs” (bayyīnāt) as the Qur'anic guidance and the Prophetic teachings, emphasizing that disunity among believers is a deviation from God's intended order.<sup>22</sup>

#### 5. Strength Through Compassion

The Qur'an links unity not only with organizational or political coherence but also with compassion:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَى<sup>23</sup>

“And hold fast to the mercy of Allah and cooperate in righteousness and piety.”

Unity is sustained by mutual mercy and cooperation in ethical endeavors. Al-Qurṭubī notes that this mercy binds the hearts, while cooperation strengthens the collective action of the Ummah.<sup>24</sup>

#### 6. Relevance to Contemporary Challenges

The Qur'anic framework provides guidance in facing modern disunity caused by sectarianism, nationalism, and ideological extremism. Adherence to these principles of solidarity, compassion,

ethical conduct, and divine consciousness can help reconstruct a unified moral and social structure for the Muslim community.

#### Prophetic Principles of Muslim Unity

##### 1. Brotherhood Among Believers

The Prophet Muhammad (peace be upon him) emphasized the ethical and spiritual basis of unity through mutual love and support. He said:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَنِيَانِ يُشَدُّ بَعْضُهُ بِعْضًا<sup>25</sup>

“The believer to another believer is like a solid structure; each part strengthens the other.”

This hadith illustrates that unity is not merely institutional or political but is embedded in interpersonal relationships. Compassion, mutual support, and solidarity are the moral pillars of Muslim cohesion. Classical scholars note that disunity arises when believers fail to recognize this spiritual bond.<sup>26</sup>

## 2. Equality and Elimination of Tribalism

The Prophet declared during his Farewell Sermon:

يَا أَهْلَهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَّاكُمْ وَاحِدٌ، لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَبْيَضٍ عَلَى أَسْوَدٍ، وَلَا لَأَسْوَدٍ عَلَى أَبْيَضٍ إِلَّا بِالْتَّقْوَىٰ<sup>27</sup>

“O people! Verily your Lord is One, and your father is one. No Arab has superiority over a non-Arab, nor a non-Arab over an Arab; neither a white over a black, nor a black over a white, except by piety.”

This statement eradicated ethnic and racial hierarchies, laying the foundation for an inclusive and egalitarian society. Scholars emphasize that piety (taqwā) is the sole measure of spiritual and social superiority.

## 3. Practical Application in Contemporary Context

The Qur'anic and Prophetic teachings collectively provide a roadmap for modern Muslim societies:

1. Ethical Solidarity: Uphold mutual compassion and justice to maintain unity.
2. Intellectual Cohesion: Promote intra-faith dialogue to prevent sectarianism.
3. Spiritual Revival: Center all social and political actions on taqwā and moral principles.
4. Institutional Frameworks: Develop cooperative institutions that reflect Qur'anic values of consultation (shūrā) and collective responsibility.

Modern scholars, including Muhammad Iqbal (1930) and Sayyid Qutb (1964), affirm that spiritual and ethical revival is a prerequisite for political and social cohesion. Unity is achievable when these timeless principles are actively practiced.

## Challenges to Muslim Unity in the Contemporary Era

### 1. Sectarianism and Ideological Fragmentation

One of the most pressing challenges to Muslim unity is sectarianism, where theological and jurisprudential differences have been politicized, resulting in intra-faith divisions. The Qur'an warns against such disunity:

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ<sup>28</sup>

“Indeed, those who have divided their religion and become sects — you have nothing to do with them.”

Classical commentators note that the verse cautions against prioritizing sectarian identity over the shared moral and spiritual values of Islam.<sup>29</sup> Modern scholars assert that sectarianism undermines collective strength and opens the Ummah to exploitation by external powers.

The Prophet Muhammad (peace be upon him) similarly warned:

لَا يَفْتَرُ أَمْتَيْ عَلَى ضَلَالَةٍ<sup>30</sup>

“My Ummah will not divide except on error.”

This hadith emphasizes that fragmentation is a deviation from prophetic guidance and a source of social and political weakness.

## 2. Political Conflicts and Power Struggles

Political disputes and rivalries within the Muslim world, historically seen during the Fitnah al-Kubrā and later colonial impositions, continue to threaten unity. Nationalism and partisan politics often supersede the ethical and moral framework prescribed in the Qur'an and Sunnah.

The Qur'an highlights the dangers of such internal divisions:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>31</sup>

Disunity compromises the ability of the Muslim community to collectively address global challenges, economic disparities, and social injustices. Historical analysis shows that early unity under the Prophet and the Rightly Guided Caliphs enabled swift social, political, and military mobilization.

## 3. Cultural and Ideological Influences

Globalization, mass media, and the spread of secular ideologies have contributed to cultural fragmentation within the Muslim world. Many communities face challenges in reconciling traditional Islamic values with modernity. The Qur'an urges believers to adhere to divine guidance amidst external pressures:

وَلَا تَنْبِغُوا أَهْوَاءَهُمْ عَمَّا جَاءَكُمْ مِنَ الْحَقِّ<sup>32</sup>

“And do not follow their desires away from the truth that has come to you.”

This verse serves as a timeless principle for discerning and maintaining moral unity in the face of cultural and ideological challenges.

## 4. Socio-Economic Inequalities

Socio-economic disparities within and among Muslim nations often exacerbate tensions and weaken the sense of collective responsibility. The Qur'an emphasizes justice, compassion, and support for the oppressed as foundational for unity:

إِذْلِكُوا هُوَ أَقْرَبُ لِلنَّقْوَى<sup>33</sup>

“Be just; that is nearer to piety.”

The ethical principle of justice ensures that unity is not superficial but grounded in fairness, equity, and mutual accountability. Classical scholars such as al-Qurtubī note that moral corruption and inequality are primary causes of social fragmentation.<sup>34</sup>

## 5. Modern Extremism and Misinterpretation

Extremist ideologies claiming religious legitimacy often exploit divisions, misinterpret texts, and promote violence. The Qur'an explicitly condemns misguidance and the use of religion for oppression:

وَلَا تَقُولُوا مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنَ لَا تَسْعُرُونَ<sup>35</sup>

“And do not say of those who are killed in the way of Allah, ‘They are dead.’ Rather, they are alive, but you perceive it not.”

Proper understanding of the Qur'an and Sunnah counters extremist misinterpretations, promoting unity based on moral principles rather than coercion or ideological imposition.

## 6. Recommendations for Strengthening Unity

1. Promotion of Ethical Education: Educate communities on Qur'anic principles and Prophetic ethics to foster spiritual cohesion.
2. Inter-Sect Dialogue: Encourage intra-faith discussions to resolve theological disputes constructively.
3. Institutional Cooperation: Establish collective platforms for political, social, and economic collaboration among Muslim nations.
4. Media and Cultural Awareness: Use media to counter divisive narratives and highlight shared Islamic values.
5. Youth Engagement: Engage young Muslims in community service, education, and moral development to build lasting unity.

These recommendations align with both Qur'anic injunctions and Prophetic practices, aiming for unity that is moral, spiritual, and practical.

## Conclusion and Comprehensive Recommendations

### 1. Conclusion

The study of Muslim unity through the Qur'anic and Prophetic lens reveals a multidimensional framework combining theology, ethics, and social cohesion. Key insights include:

**1. Divine Imperative:** Unity is a command from Allah, grounded in the principle of Tawhīd and moral responsibility.

**2. Prophetic Model:** The Prophet Muhammad (peace be upon him) exemplified unity through brotherhood, justice, reconciliation, and ethical cooperation.

**3. Ethical and Social Foundation:** True unity relies on mutual compassion, justice, and piety.

**4. Historical Continuity:** Early Islamic governance under the Prophet and the Rightly Guided Caliphs demonstrated practical mechanisms for maintaining unity amidst diversity.

**5. Contemporary Relevance:** Modern challenges including sectarianism, political conflicts, cultural influences, socio-economic disparities, and extremist misinterpretations underscore the need to return to Qur'anic and Prophetic principles.

In essence, unity is both a spiritual and practical necessity. It is not uniformity of thought but harmony in purpose guided by moral principles, ethical conduct, and divine consciousness (taqwā).

## **2. Comprehensive Recommendations**

Based on the Qur'anic and Prophetic framework, the following practical recommendations are proposed:

### **a) Ethical and Spiritual Revival**

Promote moral education rooted in Qur'anic principles and Prophetic ethics.

Encourage individual and collective piety (taqwā) as the central criterion for social cohesion.

### **b) Intra-Faith Dialogue**

Facilitate structured dialogue between different schools of thought to resolve theological and jurisprudential disputes.

Emphasize shared values and ethics rather than differences.

### **c) Political and Institutional Cooperation**

Develop cooperative institutions at national and international levels to address common challenges.

Ensure governance structures reflect justice, consultation (shūrā), and accountability.

### **d) Media and Cultural Strategies**

Utilize media to counter divisive narratives and promote understanding of shared Islamic values.

Encourage culturally sensitive content that emphasizes unity and collective responsibility.

### **e) Socio-Economic Equity**

Promote justice and fairness in wealth distribution, education, and opportunities.

Support social initiatives that bridge economic and cultural divides within the Muslim community.

### **f) Youth Engagement**

Engage youth in ethical leadership, community service, and intellectual development.

Create platforms for moral and educational empowerment to ensure sustainability of unity.

### 3. Final Observations

The Qur'an and Sunnah provide a comprehensive blueprint for Muslim unity, emphasizing:

**Brotherhood:** Believers are spiritually bound as one body.

**Justice and Ethics:** Unity is inseparable from fairness and moral responsibility.

**Reconciliation:** Active conflict resolution is a core principle for cohesion.

**Inclusivity:** Ethnic, cultural, and linguistic diversity is acknowledged, with *taqwā* as the unifying criterion.

By adhering to these principles, the contemporary Muslim Ummah can navigate modern challenges and achieve a unity that is both moral and practical, ensuring social stability, spiritual integrity, and global influence.

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<sup>3</sup> Ṣahīḥ Muslim, *Kitāb al-Birr*, Hadith No. 2564

<sup>4</sup> Qur'an 3:103

<sup>5</sup> Ibn Kathīr, *Ismā'īl, Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000), 2/94.

<sup>6</sup> Qur'an 49:10.

<sup>7</sup> Al-Qurṭubī, Al-Ṣafī, Al-Jāmi' li-Āḥkām al-Qur'ān (Cairo: Dār al-Kutub, 1999) 16/324

<sup>8</sup> Ibn Hishām, *al-Sīrah al-Nabawiyah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003) 2/147.

<sup>9</sup> Watt, Muhammad at Medina, 1956) 228.

<sup>10</sup> Musnad Aḥmad, 5/411; al-Bayhaqī, *Sunan al-Kubrā*, 9:31.

<sup>11</sup> Qur'an 3:105.

<sup>12</sup> Al-Rāzī, *Fakhr al-Dīn, Mafātīḥ al-Ghayb* (*Tafsīr al-Kabīr*) (Beirut: Dār al-Kutub al-'Ilmiyyah, 1980) 8/155.

<sup>13</sup> Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam* (Lahore: Shaikh Muhammad Ashraf, 1930), 8.

<sup>14</sup> Āl 'Imrān 3:103.

<sup>15</sup> Al-Tabarī, *Jāmi' al-Bayān*, 4/27.

<sup>16</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, 2/95.

<sup>17</sup> Al-Anbiyā' 21:92.

<sup>18</sup> Al-Qurṭubī, Al-Jāmi' li-Āḥkām al-Qur'ān, 16/328.

<sup>19</sup> Al-Ḥujurāt 49:10.

<sup>20</sup> Al-Baghawī, Al-Husayn ibn Mas'ūd, *Ma'ālim al-Tanzīl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1992) 2/83; *Tafsīr al-Kabīr*, 8/134.

<sup>21</sup> Āl 'Imrān 3:105.

<sup>22</sup> al-Rāzī, *Tafsīr al-Kabīr*, 8/133.

<sup>23</sup> Al-Mā'idah 5:2.

<sup>24</sup> al-Qurṭubī, *Tafsīr al-Qurṭubī*, 11/210.

<sup>25</sup> Ṣahīḥ al-Bukhārī, *Kitāb al-Adab*, Hadith no. 2446; Ṣahīḥ Muslim, Hadith no. 2585.

<sup>26</sup> al-Qurṭubī, *Tafsīr al-Qurṭubī*, 16/328.

<sup>27</sup> Musnad Aḥmad, 5/411; al-Bayhaqī, *Sunan al-Kubrā*, 9:31.

<sup>28</sup> Al-An'ām 6:159.

<sup>29</sup> *Tafsīr al-Qurṭubī*, 16/350.

<sup>30</sup> Ibn Mājah, *Sunan*, Hadith no. 3982; al-Ḥākim, *al-Mustadrak*, 4:234.

<sup>31</sup> Al 'Imrān 3:103.

<sup>32</sup> Al-Mā' idah 5:49.

<sup>33</sup> Al-Mā' idah 5:8.

<sup>34</sup> Tafsīr al-Qurtubī, 11/210.

<sup>35</sup> Al-Baqarah 2:154.