

## Legal Authority of Sunnah: An Appraisal

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### ABSTRACT

This research is concerned with study of legal authority of Sunnah as the second source of Islamic law. Some scholars have started to spread the notion that Sunnah is not needed in following the teachings of Islam; rather the Holy Qur'an is sufficient for our guidance. The researcher refutes this claim by using the deductive method in his research by reading, analyzing and deriving the subject matter relevant to the topic from the primary sources and mentioning strong arguments from the Holy Qur'an, the traditions of the holy Prophet (ﷺ), sayings of some of his companions and narratives of some early scholars of Islam. Adopting the inductive and deductive methods, the researcher has reached some important conclusions i.e., the need to disclose this claim to the Muslim world, treat it as a conspiracy against Islam, hold a series of seminars and conferences in various parts of the Islamic world to disclose this conspiracy against the Sunnah, reaching a unanimous verdict through consensus (ijma') among the Muslim scholars of the world on this important issue. This research finds that the Sunnah has been followed by the Muslims long before Imam Bukhari and Imam Muslim. A big part of the Islamic jurisprudence is relying on Sunnah and has been followed by Muslims from the day first till now.

**Keywords:** Authority of the Qur'an, Authority of the Sunnah, Second source, Ijma', Early Scholars,

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## 1. Introduction:

The Sunnah of Prophet Muhammad, peace and blessings of Allah be upon him, is the second source of the Islamic Law. Unfortunately, some modern scholars do not attach as much importance to the Sunnah, as a source of Islamic Law, as they do to the Holy Qur'an.<sup>1</sup>

However, the honourable scholars of Hadith identify that there are authentic Ahadith and weak Ahadith. The early scholars of Islam have differentiated between the two. The weak Ahadith are separated from the authentic ones. The biographies of all the transmitters of Hadith have been recorded. Their truthfulness, honesty, memory and writing abilities were constantly checked. Many books were written on this topic.<sup>2</sup> If it was proved that a transmitter of Hadith has ever lied while narrating a Hadith, all his narrations were considered fabricated Ahadith. If it was proved that the memory of a transmitter was affected after a certain age, the narrations after reaching that age were considered weak Ahadith. If some narrator's library got burnt, all his narrations from the date of the burning of his library onward, were considered weak, as it was rightfully supposed that from that incident his narrations were based on his memory alone, instead of being based on both the memory and writing<sup>3</sup>.

Moreover, some of the scholars of Hadith had some specific criteria to be met before they accepted the narration of Hadith from any transmitter. In addition to his/her being truthful, honest, possessing good memory and having written the Hadith literature, he, according to Imam Muslim, must be living in the time when the other transmitter from whom he is narrating, lived.<sup>4</sup> Imam Bukhari goes a step further. He says: Mere living in the same time is not enough. The narrator must prove that he/she has actually met with the transmitter from whom he/she is narrating.<sup>5</sup> There is a whole science of examining the narrators of Hadith called 'ilm al-Rijal' i.e. the science of examining the transmitters of Hadith, as there is a whole science of examining the text of Hadith called 'ilm al-Dirayah' i.e. the science of understanding the text of Hadith.<sup>6</sup>

<sup>1</sup> For example, Mr. Ghulam Ahmad Parvez, while rejecting all the miracles of the holy Prophet, in his book, *Islam: A Challenge to Religion*, P: 136 says: 'Whatever may be the case with religion, Islam, at least lends no support to such superstitions'. On P: 139, he says: 'Miracles are repugnant to the consistently rational spirit of the Qur'an'. For details, see: Syed Abul A'la Maududi, *Sunnat ki Aeini Haisiat* (Constitutional Position of the Sunnah).

<sup>2</sup> See for more reading: Al-Baji, Sulaiman b. Khalaf, *Al-Ta'dil wa al-Tajrih li man Kharraja 'Anhu al-Bukhari fi al-Jami' al-Sahih*, Al-Dhahabi, Muhammad b. Ahmad: *Siyar A'lam al-Nubala*, Ibn Hanbal, Ahmad b. Muhammad: *Al-'Ilal wa Ma'rifat al-Rijal*, etc.

<sup>3</sup> Ahmad M. Shakir, *Al-Ba'ith al-Hatheeth Sharh Ikhtisar 'Uloom al-Hadith*, p. 239, Dar al-Kutub al-ilmiyah, Beirut.

<sup>4</sup> Al-Dhahabi, Muhammad b. Ahmad. *Al-Mooqiza fi Ilm Mustalah al-Hadith*. Edited by Abdul Fattah Abu Ghuddah. Pages 44.

<sup>5</sup> Al-Dhahabi, Muhammad b. Ahmad. *Al-Mooqiza fi Ilm Mustalah al-Hadith*. Edited by Abdul Fattah Abu Ghuddah. Pages 115-140.

<sup>6</sup> See for more reading: Ibn Katheer, *Ikhtisar 'Uloom al-Hadith*, Dar al-Kutub al-ilmiyah, Beirut.

There are few different questions of this research which are: How much authentic is the Sunnah? How much is its authority as the second source of Islamic Law, when the Sunnah was written? Was it written during the lifetime of the holy Prophet or 200 years after his death as some people claim? What are the most important determinants of the authoritative aspect of Sunnah and how Sunnah is important to lead an Islamic life? All these questions will be thoroughly discussed and answered under different headings of this research article.

This study will aim to achieve the following objectives:

- Showing the need of creating awareness among the Muslims about the importance and authority of Sunnah.
- Determining that the Sunnah is the second source of Islamic Law.
- Determining that the Sunnah is also a revelation from Allah the Almighty and He preserved it as He preserved the Holy Qur'an.
- Establishing that the Sunnah was written during the lifetime of the holy Prophet as the Holy Qur'an was written.

## 2. Research Methodology:

The author has used the deductive method in his research by reading, analyzing and deriving

the subject matter relevant to the topic from the original sources. Regarding the quoting of Ahadith (احاديث) as references, the author has quoted authentic (*Sahih* or *Hasan*) Ahadith only. The author is also certain that he has referred every piece of information to its source.

## 3. Literature Review:

After reviewing the original sources relevant to the topic the researcher could find few books that has dealt directly with this topic, but a short research article that could shed light on this critical topic was not found. Hence, a need for writing one was felt. Among the books found on this topic are:

1. Abdul Ghani Abdul Khaliq's book *Hujjiat al-Sunnah* (the authority of Sunnah) in Arabic.
2. Dr. Muhammad Mustafa al-Azmi's book *Studies in Early Hadith Literature, and*
3. Jamal al-Din Zarabozo's book *The Authority and Importance of Sunnah*.

## 4. Proofs Establishing the Authority of Sunnah:

These proofs will establish that the Sunnah is as authoritative as the Holy Qur'an, obeying the holy Prophet (ﷺ) is as necessary as obeying Allah and obeying the Prophet (ﷺ) is not only part of our Faith, rather it is the key to Allah's Love for us. Obeying the Prophet is mandatory, as his teachings are the practical demonstration of the Holy Qur'an. Hazrat Ayesha, the mother of the faithful said very eloquently:

كَانَ خُلُقُهُ الْقُرْآنَ.

“The character of the holy Prophet (ﷺ) was the Qur’an itself.”<sup>1</sup>

#### 4.1 Proofs from the Holy Qur’an on Establishing the Authority of Sunnah:

There are many verses on this topic that give us the following realities:

##### 4.1.1 Obedience to the holy Prophet (peace be upon him) is obedience to Allah:

Allah the Almighty says in the Holy Qur’an:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

“Whosoever obeys the Messenger, verily Obeys Allah, but if any one turns away, we have not sent you (O Prophet) to watch over them”<sup>2</sup>.

##### 4.1.2 Allah commands us to obey the holy Prophet and warns us against disobeying him, by saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

“O you, who believe, obey Allah and obey the Messenger and those who are in authority among you. Moreover, if you are in dispute over any matter, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is better for you and more seemly in the end”<sup>3</sup>

At another place in the Holy Qur’an, the following statement is made:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

“Say (O Prophet): Obey Allah and obey the Messenger. However, if you turn away, he (the Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to preach the message clearly”<sup>4</sup>

In the same Surah Allah, the All Mighty says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

“So, establish regular prayer, give the Zakat, and obey the Messenger; that you

<sup>1</sup> Hanbal, Ahmad bin, *Musnad*, Vol. 6, p. 91, Mu’assasat al-Riasalah, Beirut, 1389.

<sup>2</sup> Sura al-Nisa, 4:80

<sup>3</sup> Sura al-Nisa, 4:59

<sup>4</sup> Surah al-Noor, 24:54

*may receive mercy”<sup>1</sup>.*

In Sura al-Nisa, Allah the Almighty said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا.

*“If anyone contradicts and opposes the Messenger after the right path has been shown clearly to him and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell. What an evil destination”<sup>2</sup>.*

In the same Surah, Allah the Almighty says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا.

*"All who obey Allah and the Messenger are in the company of those upon whom is the Grace of Allah, like the Prophets, the sincere, the martyrs and the righteous. What a beautiful fellowship”<sup>3</sup>.*

In the last but one verse of Sura al-Noor, Allah the Almighty warns those who are not willing to obey the Prophet by saying:

فَلْيَخْذِرِ الَّذِينَ يَخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

*"Let those who oppose his orders beware lest a calamity or painful punishment should befall them”<sup>4</sup>.*

There are many other verses under this heading but it would be wiser to move forward to the third reality.

### 4.1.3 Accepting the Prophet’s decision is part of a Muslim’s Faith:

Allah the Almighty makes this point very clear by saying:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

*“No, by your Lord, they will not believe until they make you the judge of what is in dispute between them and find within themselves no dislike of that which you decide and then submit with full submission”<sup>5</sup>.*

In a beautiful comparison between the response of the hypocrites and the response of

<sup>1</sup> Surah al-Noor, 24:56

<sup>2</sup> Sura al-Nisa, 4:115

<sup>3</sup> Surah al-Nisa, 4:69

<sup>4</sup> Surah al-Noor, 24:63

<sup>5</sup> Surah al-Nisa, 4:65

the believers when summoned by the Prophet, Allah the Almighty says:

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ.

*“When they are summoned to Allah and His Messenger, in order that the Prophet may judge between them, behold, some of them decline to come. But if the right is on their side they come to him with all submission. Is that there is a disease in their hearts? Or do they doubt, or they fear that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong. The answer of the believers when they summoned to Allah and His Messenger, in order that he may judge between them is no other than this: they say, ‘We hear and we obey’. It is such as these who will attain felicity. And certainly, those who obey Allah and His Messenger, and fear Allah and do right, will win”<sup>1</sup>*

The above verse shows that the people used to come to the holy Prophet to make him the judge in their disputes. There are many books written about the cases in which the holy Prophet gave his decisions. All the legal decisions made by the holy Prophet (ﷺ) are recorded in the books of Hadith. They cannot be found in the Holy Qur’an.

#### 4.1.4 Following the Sunnah is mandatory:

Allah the Almighty has commanded the Muslims to obey the Prophet in all his commandments. He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

*“Whatsoever the Messenger gives you, take it; and whatsoever he forbids for you, abstain from it”<sup>2</sup>.*

At another place in the Holy Qur’an Allah commands us to follow the lifestyle of the holy Prophet. He says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

*“Indeed, in the Messenger of Allah, you have good example to follow”<sup>3</sup>*

#### 4.1.5 Following the Messenger is the key to Allah’s Love:

Allah’s love is the greatest blessing a believer may have. To get this blessing there is a price one has to pay. This price is in the form of following the footsteps of the Prophet (ﷺ). Allah the Almighty says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

<sup>1</sup> Sura al-Noor, 24:48-52

<sup>2</sup> Surah al-Hashr, 59:07

<sup>3</sup> Surah al-Ahzab, 33:21

“Say (O Muhammad ﷺ to the people): if you love Allah then follow me and Allah will love you and forgive your sins. Allah is Forgiving, The Merciful”.<sup>1</sup>

#### 4.1.6 Prophet’s Sunnah is the practical demonstration of the Holy Qur’an:

It could be said in an affirmative way that a religion that deserves to be followed must have two qualities; firstly, its heavenly book must be authentic, i.e., the human hand must not have been playing with it throughout the history. Secondly, the lifestyle adopted by the Prophet of that religion and the way he acted upon the heavenly book (that was revealed to him), is preserved. It is only Islam that stands this test. Allah the Almighty says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And we have sent down unto you the reminder, that you may explain clearly to the mankind what is sent down to them”<sup>2</sup>

At another place in the Holy Qur’an Allah the Almighty explains the same aspect in a detailed way by saying:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

“Allah has clearly shown grace to the believers by sending unto them a Messenger of their own who recites unto them His verses and purifies them and instructs them in the Book and in the Wisdom, while before that they had been in manifest error”.<sup>3</sup>

While advising the wives of the holy Prophet Allah the Almighty says:

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

“And ‘Always’ remember what is recited in your homes of Allah’s revelations and ‘prophetic’ wisdom. Surely Allah is Most Subtle, All-Aware.”<sup>4</sup>

There are many places in the Qur’an where the term “آيَاتِ اللَّهِ وَالْحِكْمَةِ” i.e., the verses of Allah and the Wisdom is mentioned which simply means the Qur’an and Sunnah.

#### 4.2 Proofs from the Sunnah on the Importance and Authority of Sunnah:

The Messenger of Allah, peace be upon him said:

لَا أَلْفِينَ أَحَدَكُمْ مُتَّكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ

<sup>1</sup> Sura Al-Imran, 3:31

<sup>2</sup> Surah al-Nahl, 16:44

<sup>3</sup> Surah Al-Imran, 3:164.

<sup>4</sup> Surah al-Ahzab, 33:34.

اللَّهُ اتَّبِعَنَاهُ.

*“I should not find anyone of you reclining on his couch and there comes to him one of my commandments or one of my prohibitions and he says about it, ‘I do not know, what we find in the Book of Allah do we follow’”.*<sup>1</sup>

In a similar Hadith, the holy Prophet (peace be upon him) is reported to have prohibited the flesh of domestic donkeys by saying:

يُوشِكُ الرَّجُلُ مُتَّكِنًا عَلَى أَرِيكْتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ مَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحَلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَمْنَاهُ إِلَّا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ مَا حَرَّمَ اللَّهُ.

*“Soon it will be that a man will recline on his couch and will be told a saying from my Hadith and will say ‘Between us and you is the Book of Allah. What we find allowed therein, we follow and what we find prohibited therein, we prohibit’. But I must tell you that what the Messenger of Allah has forbidden is similar to what Allah has forbidden”*<sup>2</sup>

The Prophet (peace be upon him) has also said:

إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ .

*“Verily I have been given the Book and something similar to it with it”*<sup>3</sup>

While concluding his farewell address the Prophet (peace be upon him) said:

*“I have left among you two things that if you adhere to them, you will never be misguided: the Book of Allah and the Sunnah of His Prophet”*<sup>4</sup>

There are many other Ahadith under this heading.

### 4.3 Proofs from the Statements of the Companions of the holy Prophet on the Importance of Sunnah:

1. Abu Bakr Siddique (May Allah be pleased with him) stated:

لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ بِهِ، إِلَّا عَمِلْتُ بِهِ، إِنْ أَحْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ.

*“I have not left anything that the Messenger of Allah used to do except that I also acted upon it. I fear that if I were to leave any of his commands, I would become*

<sup>1</sup> Tirmizi, Muhammad ibn Isa, *Al-Sunan*, Book of Knowledge, Hadith 2663, (Dar al-Gharb al-Islami, Beirut, 1966.)

<sup>2</sup> Ibn Majah, Muhammad ibn Yazid. *Al-Sunan*, Book of Muqaddimah, Chapter on Following the Sunnah, Hadith 12, (Dar Ihya al-Kutub al- ‘Arabiyyah, Cairo, 1954.)

<sup>3</sup> Tirmidhi, Muhammad ibn *Al-Sunan*, Book of Dress, Chapter on wearing Furr, Hadith 2664, (Dar al-Gharb al-Islami, Beirut, 1966.)

<sup>4</sup> Malik, *Muwatta*, Book of Comprehensiveness, Vol. 2, Chapter on Predestination, page 899, (Dar al-Kutub al-ilmiyyah, Beirut, 1971.)



*deviated”<sup>1</sup>*

2. Imam al-Bukhari recorded in his Sahih that a famous companion of the holy Prophet, Abdullah bin Mas’ood said:

*“Allah curses the one who tattoos, the one who asks to be tattooed, the one who plucks the eyebrows and the one files his/her teeth in order to change the creation of Allah”. This statement reached Umm-e-Ya’qoob, a noble lady, who came to him and said, ‘It has come to my knowledge that you said such and such’ Abdullah bin Mas’ood responded to her by saying: ‘There is nothing wrong with me if I curse the one who is cursed by the Messenger of Allah and it is also found in the Book of Allah?’ The lady said, ‘I have read the Qur’an from cover to cover yet I did not find there what you have stated’. Abdullah told her that if you have read it carefully you would have found it there. Did you not read this verse:*

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*“Verily, whatever the Messenger gives you, take it and whatever he forbids you, abstain from it”<sup>2</sup>*

She said ‘Yes’. He replied, ‘The Messenger of Allah forbade these things.’<sup>3</sup>

In this incident, this famous companion of the holy Prophet (who was the main reference of Hanafi School of thought in Iraq) considers the ruling of the holy Prophet as the ruling of Allah. The lady, Umm Yaqoob, misunderstood the statement of Abdullah bin Mas’ood and thought that he was referring to a specific verse of the Holy Qur’an in which the actions he stated are specifically mentioned. But according to Abdullah bin Mas’ood’s understanding it shows that what the Messenger of Allah prohibited, has in fact, the same status as something explicitly prohibited in the Holy Qur’an. His proof was the seventh verse of Sura al-Hashr mentioned above.

3. In another incident recorded in Bukhari and Muslim, it is reported that Caliph Umar bin Khattab had the intention to travel to Syria where a plague had broken out. When he came upon the companion Abdurrahman bin Auf, Abdurrahman told him that the Prophet said:

إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ

*“If you hear that there is a plague in a certain land, do not set out for that land; and if you happen to be in that land, do not depart from that land.”*

Upon hearing this, Umar knew that it would not be right for him to proceed to Syria, so

<sup>1</sup> Bukhari, Muhammad bin Isma’il, *Sahih Bukhari*, Hadith number: 3092, 3093, (Dar Tawq al-Najat, Beirut, 1422 H.)

<sup>2</sup> Surah al-Hashr: 59: 7

<sup>3</sup> Bukhari, Muhammad bin Isma’il, *Sahih Bukhari*, vol. 7, Hadith number: 5931, (Dar Tawq al-Najat, Beirut, 1422H.)

he returned to Madina.<sup>1</sup>

4. Abdullah Bin Umar narrated that the Messenger of Allah, peace be upon him said:

إِذَا اسْتَأْذَنْتِ أَحَدَكُمْ امْرَأَتَهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا. قَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَاللَّهِ لَنَمْنَعُهَا قَالَ: فَسَبَّهَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَسْوَأَ مَا سَمِعْتُهُ سَبَّهُ قَطُّ وَقَالَ: سَمِعْتَنِي قُلْتُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَأْذَنْتِ أَحَدَكُمْ امْرَأَتَهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا قُلْتُ: وَاللَّهِ لَنَمْنَعُهَا؟

*“Do not stop your women to go to the Masjid when they ask your permission to go there”. Bilal, the son of Abdullah responded by saying that he will never allow them. Upon hearing this, Abdullah condemned him in such a harsh manner that the narrator says that he never heard Abdullah in such a harsh manner. He was saying to his son in a great anger: “I relate a Hadith of the Messenger of Allah to you and still you say that you will stop them?”<sup>2</sup>*

There are many other incidents that took place among the companions of the holy Prophet (ﷺ) that tell us that there was a consensus of opinion among them that it was obligatory for them to follow the Sunnah of the Prophet (ﷺ) and none of them ever claimed to be free of this obligation.

#### 4.4 Proofs from the Statements of the Founders of the Four Schools of Thought on the Importance of Sunnah:

1- Imam Abu Hanifa (Nu'man bin Thabit) is reported to have said:

*“If a report comes from the Messenger of Allah, then it is the head and the eye of the matter; there is no room for dispute in such a case. If reports come from the companions of the Prophet, we choose from among their statements”<sup>3</sup>.*

He also said, “Beware of speaking about the religion of Allah based on your personal opinion. You must adhere to the Sunnah and leave whatever is not in agreement with the Book and the Sunnah”<sup>4</sup>.

2- Imam Malik bin Anas says:

*“I am but a human being. Sometimes I make mistakes and sometimes I am right. Examine my opinions. Take whatever is in agreement with the Book and the Sunnah and leave whatever is not in agreement with the Book and the Sunnah”<sup>5</sup>.*

A man came to Imam Malik and asked him a question. Imam Malik replied, ‘The Messenger of Allah said such and such’. The man asked, ‘what is your opinion?’

Imam Malik simply answered him with the following verse from the Holy Qur’an that

<sup>1</sup> Suyuti, Jalal ud Din, *Tanweer al-Hawalik commentary on Muwatta Imam Malik*, Vol. 3, Page 90, (Dar Ihya al-Kutub al-‘Arabiyyah, Cairo.)

<sup>2</sup> Hanbal, Ahmad bin, *Musnad*, Vol. 2, page 187, (Mu’assasat al-Riasalah, Beirut, 1389.)

<sup>3</sup> Ibn al-Jawziyyah, *I’lam al Muwaqqi’een*, Vol. 1, Page 77, (Dar al-Kutub al-ilmiyyah, Beirut, 1991.)

<sup>4</sup> Ibn al-Jawziyyah, *I’lam al Muwaqqi’een*, Vol. 1, Page 77, (Dar al-Kutub al-ilmiyyah, Beirut, 1991.)

<sup>5</sup> Ibn al-Jawziyyah, *I’lam al Muwaqqi’een*, Vol. 1, Page 75, (Dar al-Kutub al-ilmiyyah, Beirut, 1991.)

contains a stern warning:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

*“Let those who oppose his (the holy Prophet’s) orders beware lest a calamity or painful punishment should befall them”.*<sup>1</sup>

3- Imam Muhammad bin Idrees al-Shafi’ee is reported to have said:

*“If the Hadith is authentic, then it is my opinion (Madh’hab)”.*<sup>2</sup>

4- Imam Ahmad bin Hanbal was asked:

*“What is better, to follow al-Awza’ee’s opinion or Imam Malik’s? He said: “Do not be a blind follower. Take what has come from the Prophet (ﷺ) and his companions”.*<sup>3</sup>

We may conclude that it is simply impossible to understand or act upon the commandments of the Holy Qur’an without following the Sunnah. Few examples may be presented here:

1. The *Azan* (the call to prayer five times a day), which is a daily worship, is not mentioned anywhere in the Holy Qur’an. It is reported only through Sunnah. One of the companions Abu Umayr bin Anas narrates:

اهْتَمَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا فَيَقِيلُ لَهُ انْصَبْ رَايَةً عِنْدَ حُضُورِ الصَّلَاةِ فَإِذَا رَأَوْهَا آذَنَ بَعْضُهُمْ بَعْضًا فَلَمْ يُعْجِبْهُ ذَلِكَ قَالَ فَذَكَرَ لَهُ الْقُنُوعَ فَلَمْ يُعْجِبْهُ ذَلِكَ وَقَالَ "هُوَ مِنْ أَمْرِ الْيَهُودِ". قَالَ فَذَكَرَ لَهُ النَّاقُوسُ فَقَالَ "هُوَ مِنْ أَمْرِ النَّصَارَى". فَأَنْصَرَفَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لَهُمْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَى الْأَذَانَ فِي مَنَامِهِ. قَالَ فَغَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي لَبَيْنَ نَائِمٍ وَيَقْظَانِ إِذْ أَتَانِي آتِ فَأَرَانِي الْأَذَانَ. قَالَ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَدْ رَأَى قَبْلَ ذَلِكَ فَكْتَمَهُ عِشْرِينَ يَوْمًا قَالَ ثُمَّ أَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ "مَا مَنَعَكَ أَنْ تُخْبِرَنِي؟" فَقَالَ سَبَقَنِي عَبْدُ اللَّهِ بْنُ زَيْدٍ فَاسْتَحْيَيْتُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا بِلَالُ قُمْ فَانظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَافْعَلْهُ". قَالَ فَأَذَّنَ بِإِلَاءِ.

*“The Prophet (ﷺ) was anxious as to how to gather the people for prayer. The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn. He (the Prophet) did not like it. He said: This is related to the Jews. Then they mentioned to him the bell. He said: This is related to the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (ﷺ). He was then taught the call to prayer in his dream. Next day he came to the Messenger of Allah (ﷺ) and informed him about it. He*

<sup>1</sup> Surah al-Noor, 24: 63.)

<sup>2</sup> Ibn al-Jawziyyah, *I’lam al Muwaqqi’een*, Vol. 1, Page 32, (Dar al-Kutub al-ilmiyyah, Beirut, 1991.)

<sup>3</sup> Ibn al-Jawziyyah, *I’lam ul Muwaqqi’een*, Vol. 1, Page 29, (Dar al-Kutub al-ilmiyyah, Beirut, 1991.)

said: Messenger of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days. The Prophet (ﷺ) said to him (Umar): What did prevent you from telling me? He said: Abdullah ibn Zayd had already told you about it before me: hence I was shy to talk. Then the Messenger of Allah (ﷺ) said: Bilal, stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then raised the call to prayer.<sup>1</sup>

2. How the Muslims should perform five daily prayers, is not found in the Qurán. Though Allah the Almighty commands us in the holy Qurán:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

“Establish prayer, pay Zakat and bow down with those who bow down”.<sup>2</sup>

But we find nowhere in the Holy Qur’an how to pray the Salat/Namaz, which is the most important pillar of Islam after the Shahadah. It is only mentioned in the Sunnah. The Prophet peace be upon him said:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“And pray as you see me praying”.<sup>3</sup>

3. The ways of *Ishtikhara* prayer (prayer for seeking Guidance), *Istisqa* prayer, (prayer at the time of drought), Eid prayer and *Janazah* (Funeral) prayers are only mentioned in the Sunnah.
4. The ritual of washing the dead body and its way is only mentioned in the Sunnah.
5. The details of paying the poor due (Zakat), the obligatory charity paid before Eid al-Fitr (Sadaqat al-Fitr); who will give, how much and when, all are explained in the Sunnah.
6. The rituals of Hajj in detail are not there in the Holy Qur’an. They are in the Sunnah. The Prophet peace be upon him personally performed Hajj with thousands of his companions and said during the Hajj:

لِنَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

“Take from me the rituals of your Hajj because I do not think that I will be performing Hajj after this Hajj of mine”.<sup>4</sup>

7. Sometimes the Sunnah explains the extent to which a general Qur’anic order is to be applied. For example, Allah the Almighty says:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“As to the thief, male or female, cut off his or her hands: a retribution for their

<sup>1</sup> Abu Dawood, *Sunan*, Hadith number 498, al-Maktaba al-‘Asriyyah, Beirut. (This Hadith is ranked as Hasan).

<sup>2</sup> Surah al-Baqarah, 2: 43.

<sup>3</sup> Albani, *Sahih al-Jami’*, Hadith number 893, (al-Maktab al-Islami, Beirut.)

<sup>4</sup> Muslim, *Sahih Muslim*, Book of Hajj, Hadith number 1297, (Dar Ihya al-Turath al-‘Arabi, Cair, 1955.

*deed and exemplary punishment from Allah and Allah is exalted in Power, full of Wisdom”.*<sup>1</sup>

Now the question is how much a person should steal to be called a thief? Or if someone is proved to have stolen, then whether both of his/her hands will be cut or one? If one, then which one? And from where the hand will be cut? Because in Arabic the word ‘Yad’ (hand) can imply on anything from the hand itself going all the way up to the armpit. The Prophet (peace be upon him) explains the meaning of ‘Hand’ that it is the actual hand to the wrist. He also explained the amount for which the hand maybe cut, in case that amount is stolen. He said:

”لَا تَقْطَعُ يَدَ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا“.

*“The thief’s hand is cut when the value of the stolen thing is a quarter Dinar or more.”*<sup>2</sup>

8. Sometimes the Sunnah makes exceptions from the general commandments of the Holy Qur’an as Allah the Almighty says:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ.

*“Forbidden unto you are dead animals and blood.”*<sup>3</sup>

While we see in the Sunnah an exception from this general commandment as the Prophet peace be upon him said:

أُحِلَّتْ لَنَا مَيْتَاتَانِ وَدَمَانِ فَأَمَّا الْمَيْتَاتَانِ فَالْحُوتُ وَالْجُرَادُ ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ .

*“Two types of dead animals and two types of blood are permissible for you to eat. As for the two dead animals, they are fish and locust. And as for the two bloods, they are the liver and spleen.”*<sup>4</sup>

These are some of the many examples that could be given.

## 5. Was the Hadith/Sunnah recorded during the lifetime of the holy Prophet (ﷺ) or 200 years after his death?

There are proofs from both the Qur’an and Sunnah that the Sunnah is also a kind of revelation by Allah and it is also preserved by Allah. This argument is based on the verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*“We revealed the reminder ‘dhikr’ and We are its Guardians”.*<sup>5</sup>

The word ‘dhikr’ has numerous meanings. Sometimes it is used for the Qur’an as in the

<sup>1</sup> Surah al-Ma’idah, 5: 38)

<sup>2</sup> Bukhari, *Sahih*, Hadith number: 6789, (Dar Tawq al-Najat, Beirut.)

<sup>3</sup> Surah al-Ma’idah, 5: 3.

<sup>4</sup> Hanbal, Ahmad bin, *Musnad*, Vol. 2. Page 97, Hadith Number: 5690, (Mu’assasat al-Riasalah, Beirut, 1389.)

<sup>5</sup> Surah al-Hijr, 15: 9.

following verse:

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ

“This is a blessed reminder ‘dhikr’ that We have revealed”.<sup>1</sup>

And sometimes it is used for Sunnah as in the following verse:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“We have revealed to you the reminder ‘dhikr’ that you may explain to mankind that which has been sent down to them, so that they may reflect.”<sup>2</sup>

The early Muslim scholars, starting from the companions of the holy Prophet peace be upon him, worked very hard to preserve the traditions ‘Sunnah’ of the holy Prophet. Their first priority was to memorize by heart and write down carefully the revealed text of the Holy Qur’an. Preservation of the Sunnah was next in importance.

Some orientalist hold and promote the opinion that Hadith literature was written in 2<sup>nd</sup> century and compiled in 3<sup>rd</sup> century.<sup>3</sup> It should be considered an irresponsible behaviour in scientific and academic writings to make such a claim.

The holy Prophet peace be upon him, emphasized and valued the act of learning through writing, from the very first day. At the time of migration when he was being chased by the pagans of Makkah and one of them (Suraqa bin Malik) actually saw the Prophet and Abu Bakr on their way to Madina and he wanted to kill the Prophet to win the prize of 100 camels, but Allah saved the Prophet and Abu Bakr. Suraqa, after realizing that the Prophet is protected, said: O Muhammad, I know that you are the Messenger of Allah and I know that someday, you will be victorious; can you write for me a document of peace for my protection? The Prophet (ﷺ) said ‘yes’ and he ordered Abu Bakr to write the document of peace (al-Aman) for him.<sup>4</sup>

The point I want to make here is that even at that very dangerous time of his life, the Prophet (ﷺ) had the pen, the paper and the ink ready with him to write what he wanted.

It is also an established fact of history that the Prophet (ﷺ) set the literate prisoners of the battle of Badr free on the condition that they would teach the Muslims the art of

<sup>1</sup> Surah al-Anbiaa, 22: 50

<sup>2</sup> Surah al-Nahl, 16: 44

<sup>3</sup> See: *Encyclopedia Britannica* (the issue of 1978). There is an article on Islam written by a Pakistani Muslim “orientalist”. The author tried his best to convince his readers that:

- Hadith literature was written in 2<sup>nd</sup> century and compiled in 3<sup>rd</sup> century, hence Hadith is not reliable.
- Hadith does not contain anything important about the life of the Prophet.
- Most of the hadith literature is disputable and insignificant.

In early 1980s this article came to the knowledge of my late father Dr. Ghulam Murtaza Malik (Shaheed). He responded to this article in the form of a small book titled: “Encyclopedia Britannica between Ignorance and dishonesty”.

<sup>4</sup> Bukhari, *Sahih*, Hadith number 3906, (Dar Tawq al-Najat, Beirut.)

reading and writing.<sup>1</sup>

The first ever-revealed verses of the holy Qur'an also emphasize the importance of reading and writing. Allah the Almighty says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*“Read in the Name of your Lord Who has created. He created the human being from a clot of blood. Read while believing that your Lord is the Most Generous. The Lord who taught with the pen. He taught the human being that which he knew not.”*<sup>2</sup>

When we study the Islamic history carefully, we find that the Hadith literature was written during the lifetime of the holy prophet. The writing of Hadith during the lifetime of the Prophet can be divided into three categories:

- A. The Hadith dictated by the holy Prophet (ﷺ) through his formal orders,
- B. The Hadith written in the presence of the holy Prophet (ﷺ) and with his permission.
- C. The Hadith heard from the Prophet (ﷺ) by the companions and recorded after adjournment of the meeting.

## 5.1 Examples of Ahadith written by the orders of the holy Prophet (ﷺ) or dictated by him:

### 5.1.1 Sahifa (compilation) of Abu Shah:

When the holy Prophet (ﷺ) conquered Makkah, he delivered a sermon there. Abu Shah, a man from Yemen stood up and requested the Prophet to have this sermon written for him. The Prophet ordered:

"اكتبوا لأبي شاه".

*“Write it down for Abu Shah”.*<sup>3</sup>

### 5.1.2 Sahifa (compilation) of Amr bin Hazm:

The Prophet (ﷺ) appointed Amr bin Hazm as governor of Najran and gave him this document in writing. It contained his instructions and orders pertaining to ablution, prayers, spoils of war, charity, taxes, injuries and fines. Caliph Abu Bakr and Umar also had the copies of this Sahifa (compilation of Hadith) and later on, Caliph Umar bin Abdul Aziz used this Sahifa while implementing the Islamic Laws of Finance.

### 5.1.3 Sahifa (compilation) of Juhaina:

Narrated Abudullah bin Ukaim al-Juhani who said:

<sup>1</sup> Ibn e Hanbal, Ahmad, *Musnad*, Vol. 4, P: 92, (Mu'assasat al-Riasalah, Beirut, 1389.)

<sup>2</sup> *Surah al- 'Alaq*, 96: 1-5

<sup>3</sup> Albani, *Sahih al-Tirmizi*, Hadith number: 2667, (Maktabat al-Ma'arif, Riyadh, 1417 H.)

أَتَانَا كِتَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ بِأَرْضِ جُهَيْنَةَ وَأَنَا غُلَامٌ شَابٌّ أَنْ "لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ".

*"We received a document from the Prophet (ﷺ) while we were in the land of Juhaina and I was a young boy in those days. This document contained prohibition from using of the skin of dead animals without proper processing."*<sup>1</sup>

#### 5.1.4 Kitab As-Sadaqah (Book of Charity):

عَنْ الزُّهْرِيِّ عَنِ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَلَمَّا قُبِضَ عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ وَعُمَرُ حَتَّى قُبِضَ.

*Narrated Imam Zuhri from Salim and Salim from his father (Abudullah bin Umar) that the Prophet (ﷺ) wrote the Book of Charity but he died before he could send it to his governors. It was kept with his sword. So Abu Bakr acted upon this book of charity until his death and then Umar acted upon it till his death".*<sup>2</sup>

#### 1. Letters, treaties and constitutions:

Dr. Muhammad Hamidullah, compiled and published 281 letters written by the Prophet (ﷺ) to different kings, chiefs of the tribes and important personalities. This also contains the treaties he made like one at Hudaibia and the Constitution of Madina.

### 5.2 Examples of Ahadith written by the companions in front of the holy Prophet:

#### 5.2.1 Sahifa As-Sadiqah:

This was a collection of the Ahadith written by Abdullah bin Amr bin al-Aas, with the permission of the holy Prophet.

Abdullah bin Amr bin al-Aas said that he asked the Prophet (ﷺ):

يا رسولَ اللهِ إِنِّي أَسْمَعُ مِنْكَ أَشْيَاءَ أَفَأَكْتُبُهَا؟ قَالَ: نَعَمْ. قُلْتُ فِي الْغَضَبِ وَالرِّضَا؟ قَالَ: نَعَمْ فَإِنِّي لَا أَقُولُ فِيهِمَا إِلَّا حَقًّا.

*"I said to the Prophet: I hear from you Ahadith, should I write them? The Prophet replied with 'yes'. I said, whether you are in a state of anger or happiness? He said, yes, because I do not say except the truth in both states".*<sup>3</sup>

#### 5.2.2 Abdullah bin Amr bin Al-Aas further says:

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَنَهَنِي فَرِيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَرِّ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ

<sup>1</sup> Hanbal, Ahmad bin, *Musnad*, Narrations of the Ten who were given the glad tidings of Paradise, Hadith Number 18400, (Mu'assasat al-Riasalah, Beirut, 1389).

<sup>2</sup> Tirmizi, *Sunan*, Book of Zakat, Chapter on Zakat of camels and goats, Hadith Number 621, (Dar al-Gharb al-Islami, Beirut, 1966.)

<sup>3</sup> Hanbal, Ahmad bin, *Musnad*, Hadith Number 7020, (Mu'assasat al-Riasalah, Beirut, 1389).



ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِأَصْبُعِهِ إِلَى فِيهِ فَقَالَ أَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ.

“I used to write down everything I heard from the Prophet as I wanted to memorize and preserve it. But the Qurashites prohibited me and said “you write down everything you hear from the Prophet and the Prophet (ﷺ) is human being; he also talks in state of anger and pleasure”. So, I stopped writing and mentioned this to the Prophet. The Prophet pointed with his finger towards his mouth and said: “Keep on writing. I swear by Him, in Whose Hands my soul is, nothing comes out of it except the truth”<sup>1</sup>.

### 5.2.3 Abdullah bin Amr said:

مَا يُرِعْبِنِي فِي الْحَيَاةِ إِلَّا الصَّادِقَةُ وَالْوَهْطُ فَأَمَّا الصَّادِقَةُ فَصَحِيفَةٌ كَتَبْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّا الْوَهْطُ فَأَرْضٌ تَصَدَّقَ بِهَا عَمْرُو بْنُ الْعَاصِ كَانَ يَقُومُ عَلَيْهَا.

“Nothing attracts me to live now except al-Sadiqah and Wahat. As for al-Sadiqah, it was a book I wrote from the Messenger of Allah, peace be upon him, while Wahat was a piece of land that (my father) Amr bin al-Aas gave it away in charity so I used to take care of it.”<sup>2</sup>

### 5.3 Examples of Ahadith that the companions of the holy Prophet heard from him and recorded after adjournment of the meeting.

1. Sahifa Abu Hurairah: a great collection of Hadith, most of it is found in Musnad Imam Ahm'd bin Hanbal.
2. Sahifa Abu Bakr.
3. Sahifa Hammam bin Munabbih.
4. Sahifa Rafi' bin Khadij
5. Sahifa Anas bin malik.

Anas bin malik used to order his sons to write down the Ahadith first then narrate them. He used to say:

يَا بَنِيَّ قَبِّدُوا هَذَا الْعِلْمَ بِالْكِتَابَةِ.

“My sons! Preserve the knowledge by writing it down.”<sup>3</sup>

Khateeb Baghdadi has narrated from Mu'awiyah bin Qurrah, a great early scholar who said:

كُنَّا لَا نَعُدُّ عِلْمَ مَنْ لَمْ يَكْتُبْ عِلْمَهُ عِلْمًا

“We did not regard the knowledge of that person as knowledge who did not write”<sup>4</sup>.

All these collections of Hadith including all three categories are preserved in the famous

<sup>1</sup> Albani, *Sahih Abu Dawood*, Hadith number: 3646, (Mu'assasat Ghiras for Publication, Kuwait, 2002.)

<sup>2</sup> Darimi, *Sunan*, Muqaddimah, Chapter on the permission of writing down the knowledge, Hadith number 513, (Dar al-Mughni for Publication, Saudi Arabia, 2000.)

<sup>3</sup> Albani, *Sahih al-Jami'*, Hadith number 4434, (al-Maktab al-Islami, Beirut.)

<sup>4</sup> Khateeb Baghdadi, Abu Bakr Ahmad, *Taqyeed al-Ilm* (Recording the Knowledge), P: 65, (Ihya al-Sunnah al-Nabawiyah, Beirut.)

books of Hadith with the chain of authentic narrators.

## 6. Conclusion

The Sunnah along with the Qur'an has been followed by the Muslims long before Imam Bukhari and Imam Muslim. From the time of the holy Prophet until today, 1444 years have passed. In all these years there was no single year or a single month or even a single day when the Muslims of this Ummah did not follow the Sunnah of their Prophet. Right from the time of the holy Prophet, the 5 daily prayers are established every day in rain or shine. And there is no way to know how to pray except through Sunnah. Similarly, Azan is being called every day, 5 times a day, since the time of the holy Prophet (ﷺ) and it is mentioned in the Sunnah alone. Since the time of the Holy Prophet, Muslims are giving Zakat every year. They are fasting in the month of Ramadan every year and hundreds of thousands of them are performing Hajj every year. They are doing all these worships by following the footsteps of the holy Prophet Muhammad peace be upon him, i.e., his Sunnah. So, besides the writing of Sunnah and preserving it from the day one, the Muslims also have the practical continuity of Sunnah from the day one until today. This shows the importance of Sunnah as being the second source of Islamic Law. In simple words, without acting upon Sunnah, one cannot act upon the holy Qur'an.

## 7. Recommendations

The author suggests some important suggestions in the end. It is the need of time to plainly disclose the claim of those deviated people who do not see the importance of Sunnah to the Muslim world. Muslims should treat this claim as a conspiracy against Islam. An awareness campaign should start on this issue. We should hold a series of seminars and conferences in various parts of the Islamic world to disclose this conspiracy against the Sunnah and reach a unanimous verdict through consensus (ijma') among the Muslim scholars of the world in this serious issue, as it is the prophecy of our beloved Prophet Muhammad (ﷺ) that some people will oppose his Sunnah and reject its authority.