CHAPTER NO I

STATUS OF SUNNAH IN ISLAM

Etymological meaning

So far as the etymological meaning of (سنة) is concerned, it has been derived from the word sanna (سال). The word sanna (سال) has been used in various meanings in Arabic language. Some of these are as follows:

1. To sharpen the knife.
2. It will increase your appetite for food.
3. To clean and polish ones teeth.
4. To drive the camel swiftly.
5. To adopt a way.
6. He introduced a way for them.
7. To make earthen utensils.
8. To enact or pass a law.

Literal meaning

Literally Sunnah means strength, firmness and inherited habits. All these words have one and the same derivative, (سال) ‘tooth’, (سال) ‘spear head’, and (سال) ‘dry mud’. The word (سال) is also applied to firm habits and continuous actions. According to this phrase ‘path’ and ‘biography’ is also included in this meaning. In its literal meaning the word (سال) is used for both good and evil practices.

Rasul-Allah ﷺ said: He who introduced some good practice in Islam which was followed after him [by people] he would be assured a reward like one who
followed it, without these rewards being diminished in any respect and he who introduced some evil practice in Islam which had been followed subsequently [by others], he would be required to bear the burden like that one who followed this [evil practice] without their's being diminished in any respect.2

**Technical meaning**

The word (سَنَةً) means a trodden path, a precedent, a practice and a custom. In technical sense, it is a model behaviour of Rasul-Allah ﷺ. It represents his sayings, practices and tacit approvals.

First of all, we will discuss here, for how many meanings the word Sunnah has been used in the Qur'an, so that we will be acquainted with the different Quranic elucidations.

**The word ‘Sunnah’ in Qur’an**

The word (سَنَةً) has been used at 16 places with three different pronouns in the Qur’an.

I. سَنَةُ اللَّهِ (the rule of Allah)
II. سَنَةُ رَسُولِ اللَّهِ (the way of Rasul-Allah ﷺ)
III. سَنَةُ الْأُلْبَرِ (the way of Ancestors)

I. ‘the rule of Allah’ the meaning of (سَنَةُ اللَّهِ) is that behaviour of Allah with His bondmen which is continuous and perpetual? The word ‘Sunnah’ in this meaning is used at 9 places in the Qur’an.

وَلَا تَجِدُنَا تَحْوِيْلًا

1. And you will never find any change in our procedure. (al Isra 17:77)

This was our dispensation (i.e. swift destruction of a people after the forced departure of their Nabiyy) with those whom we sent before you of our Rasul ﷺ and you will not find a change in this our dispensation. This rule of Allah will apply to all those nations who did not give due heed to their Anbiya’ and forced them to leave their native places.
2. It was the practice [approved] of Allah amongst those of old that have passed away, and the command of Allah is a decree determined. (al Ahzab 33:38)

3. [Such was] the practice [approved] of Allah among those who lived aforetime (al Ahzab 33:62)


5. But no change wilt thou find in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of dealing]. (al Fatir 35:43)

6. No turning off wilt thou find in Allah's way [of dealing]. (al Fatir 35:43)

7. Allah's way of dealing with His servants [from the most ancient times]. And even thus did the rejecters of Allah perish [utterly]! (Ghafir 40:85)

Allah Almighty has related in these verses that it has been our procedure from the beginning that whenever we sent down the punishment on any nation or the people of any region, then their acceptance of faith is not considered. It is mentioned in the Qur'an that when Fir'awn witnessed the punishment by his naked eyes, then he expressed the acceptance of faith in these words.
We took the Children of Isra'il across the sea: Fir'awn and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: 'I believe that there is no Allah except Him Whom the Children of Israel believe in I am of those who submit [to Allah in Islam]'. (Yunus 10:90)

But Allah Almighty replied:

\[\text{سَأَلْتُمُونَ وَقُدْ ذَهَبْتُمُ فِي رَكُوبٍ وَقُدْ مُسْتَلِيمَاءِينَ}

[It was said to him:] Ah now! but a little while before, was thou in rebellion! And thou didst mischief [and violence]! (Yunus 10:91)

8. [Such has been] the practice [approved] of Allah already in the past. (al Fath 48:23)


The meaning of (سنن الله) at above mentioned verses is the way and procedure of Allah.

II. 'the way of Rasul-Allah\(^\text{\textregistered}\)

The word ‘Sunnah’ has been used once for the Sunnah of Rasul in the Qur’an. Allah Almighty says:

\[\text{سَنَّتُ مَنْ فَعَلَ وَأَرْسَلْنَاهُ الَّذِي مَنْ رَسُولٌ فَلَا سَنَّةَ لَهُ وَلَا نَجْدِهُ لِسَنَّتَيْنِ تَحْوِيلًا}

10. [This was Our] way with Rasul We sent before thee: thou wilt find no change in Our ways.(al Isra 17:77)

The word ‘Sunnah’ in this verse has been used for Sunnah of Rasul i.e. for their sayings, actions and etiquettes etc.

III. ‘the way of ancestors’

(سنن الأئل) is the meaning of (سنن الفقه معلوم قبل) i.e. ‘the attitude of those communities who were before us’. The word Sunnah in this meaning has been used at six places in which at one place categorically the word (سنن) has been used without any reference, and at one place it has been used in the similitude of
obedients and at four places, it has been used in the (ways) of those who were sinners.

Allah Almighty says:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سَنَنٌ قَبِيلَتُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَقِبَتُهُ

المُكَذِّبِينَ

11. Many were the ways of life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth. (al 'Imran 3:137)

Many similar ways and mishaps of life were faced by nations (believers and disbelievers) that have passed away before you, so travel through the earth and see what the end of those who disbelieved was.

ئَفْرِجَ أَلَّهُ لِعِبَادِهِ لَكُمْ وَتَأْتِيَ نَغْفِرْ لَكُمْ مِنْ قَبْلِكُمْ وَتَأْتَى عَلَيْكُمْ

وَأَلَّهُ عَلِيمٌ حَكِيمٌ

Allah doth wish to make clear to you and to show you the ordinances of those before you; and [He doth wish to] turn to you [in Mercy]; and Allah is All-Knowing, All-Wise. (al Nisa 4:26)

The meaning of Sunnah in this verse is the Sunnah and attitude of Anbiya' and pious ones, and Allah Almighty desires to show you the way of Anbiya' and pious people and their attitude so that you may seek the pleasure of Allah by adopting that way.

The word Sunnah for the attitude of disobedients in (سنن مسلمين) has been used at following places:

فَقُلْ لِلْذِّينَ كَفَرُوا إِنّكُمْ لَا تُقَدِّرُوا لَهُمْ مَا قَدَّمْ سَلَفُ وَإِنْ يَعْفُدُواْ

فَقَدْ مَضَتْ سَنَنَّ الْأَوَّلِينَ
12. Say to the unbelievers, if [now] they desist [from unbelief], their past would be forgiven; but if they persist, the punishment of those before them is already [a matter of warning for them]. (al Anfal 8:38)

13. Allah doth wish to make clear to you and to show you the ordinances of those before you; and [He doth wish to] turn to you [in Mercy]; and Allah is All-Knowing, All-Wise. (al Nisa 4:26)

In the above verses, Allah Almighty has frightened the infidels that if you will refrain from your disobedience and transgressions and repent, your sins will be forgiven and if you did not refrain and remain engaged in disobedience keep in mind that we have been treating with infidels in such a way that whenever any nation crosses the limits in disobedience and transgression, we make them to suffer in severe punishment and drastic torment where they shall always be flouncing.

14. That they should not believe in the [Message]; but the ways of the ancients have passed away. (al Hijr 15:13)

15. And what is there to keep back men from believing, now that guidance has come to them, nor from praying for forgiveness from their Rabb, but that [they ask that] the ways of the ancients are repeated with them, or the wrath be brought to them face to face? (al Kahf 18:55)
16. On account of their arrogance in the land and their plotting of evil. But the plotting of evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of dealing]. (al Fatir 35:43)

Allah Almighty has mentioned before this verse that Quraish, before the arrival of Rasul were invoking of Rasul and were taking oaths saying that, if any Rasul will come to us, we will certainly follow and obey him and we shall come over the right path. But when we sent our Rasul, they opposed him and began to disobey him. Do they not know that how many nations we have destroyed due to their opposition to Rasul. We have been always doing that We destroy the opponents of Rasul.

The motive of expressing above verses was to clarify that the actual meaning of Sunnah is ‘way’ and ‘attitude’. When the word ‘Sunnah’ is used in Islamic studies without any adjective or reference, then its meaning will be only as (ست رسل), like, when word ‘Book’ is used without any reference, it’s only meaning is considered as Book of Allah i.e. Qur’an. Similarly, the word ‘Sunnah’ is known as Sunnah of Rasul that means, the meaning of Sunnah in Divine law (Shari’ah) is the Sunnah of Rasul .

Azhari quotes: Sunnah means ‘Choiceable’ that is why it is said, He is among Ahl al Sunnah (those who follow the Sunnah of Rasul in word and action) it means he is among those who are on the right and desired path.³

Khitabi says: The actual meaning of Sunnah is ‘path’. When the word ‘Sunnah’ is used without condition and adjective, like (one who introduces any evil path in Islam) ⁴

Raghib Asfahani says: Sunnah means the rule of Allah,⁵ as Allah Almighty says:

[Such has been] the practice [approved] of Allah already in the past: no change wilt thou find in the practice [approved] of Allah. (al Fath 48:23)
on account of their arrogance in the land and their plotting of evil. But the plotting of evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way [of dealing]: no turning off wilt thou find in Allah's way [of dealing]. (Fatir 35:43)

Kasai elucidates Sunnah as: ‘Sunnah means consistency’

Qurtabi quotes: ‘Sunnah means ummah’ and he has justified this meaning from below couplet.

People neither sees sublimity like sublimity thereof nor did see the similitude thereof in previous communities.

Tabari says: Sunnah means ‘a thing which is worthy to follow’

Ibn Duraid writes in his book al Jamarah

The meaning of Sunnah as manner and way is common. It is said such [person] introduced the good or bad Sunnah [way]. Its future tense is (ستند) and infinitive is (ستند).

Ismail Ibn Hammad Jawhari writes under the term ‘Sunnah’

The meaning of Sunnah is ‘character’ [attitude, style, and mode] Hudhali the poet says, don’t worry about the way on which you walked, because whosoever introduced any style, he is the first desirer thereof.
Abu al Husain Ahmad Ibn Faris Zakariyya says

Sunnah means *sirah* (biography, character) and Sunnah of Rasul-Allah means, His character (and way), Hudhali says: it is named Sunnah because of its continuity.¹⁰

Imam Fakhr al Din Razi elucidates Sunnah as

The etymology of Sunnah is in three forms:

1. It is on the weight of (*فَهْلَا*) in the meaning (*سنن*), it is derived from (*سنن المام بهِسنَة*) the meaning of (*سنن المام بهِسنَة*) continuous flow of water.

2. It is derived from (*سنن أنصل*) Arabic phrase is that (*سنن أنصل أسانس استفاه مسنون*) ‘I sharpened the arrow head or spear head over whetstone and it got sharpened’.

3. It is derived from (*سنن الإبل*) which means taking care of camel. The act, which Rasul-Allah performed uninterruptedly, is known as Sunnah, in this meaning that he took well care of that deed and performed it with continuity.

‘Allamah Zamakhshari says

The expounding of (*سنن الأزواج*) ‘the ways of ancestors’ is sending down of torment upon those persons of previous communities who rejected their *Anbiya*.

‘Allamah has justified this meaning by above mentioned 43rd verse of *surah al Fatir*.¹¹

It was not strange thing to Arabs to know the meaning of Sunnah as ‘path’ and ‘way’. Even before the Rasul-Allah, they were well aware about the meaning of Sunnah and its antonym *bid’ah*. When the word ‘Sunnah’ is referred to Allah as (*سنن الله*) they understand the same meaning of Sunnah from it, like it is said in the Qur’an.

[Such was] the practice [approved] of Allah among those who lived aforetime: no change wilt thou find in the practice [approved] of Allah.(al Ahzab 33:62)
When Arabs heard from Rasul-Allah (ﷺ) ‘you are bound to follow my Sunnah’. They abruptly understand that it means manners and etiquettes of Rasul-Allah’s individual and social life. The people of Madinah were very desirous of Sunnah, that is why it is known as (دار السلام) ‘the home of Sunnah’. The meanings of Sunnah in various regions of Madinah get changed in religious and apolitical posture instead of political and social shape. Rasul-Allah (ﷺ) said:

Anas reported that, Rasul-Allah (ﷺ) said: Madinah is a sanctuary from that place to that place, its trees should not be cut off and no heresy should be innovated, nor any sin should be committed in it, and that who innovates in it a heresy or commits sins, he will be incur the curse of Allah, the angels, and all the people.

Hadith when it denotes any practice is commonly known as Sunnah and this application has been common in every school of thought. Literal meaning of Sunnah is ‘way’ of action, and it also meant explicit path. Rasul-Allah (ﷺ) has himself used the word Sunnah for his own way of action.

The word ‘Sunnah’ used by Rasul-Allah (ﷺ)

I keep sawm and break my sawm, I do sleep and, I also marry women. So who does not follow my Sunnah is not from me [not one of my followers].

In this Hadith, Rasul-Allah (ﷺ) expressed his manner by the word ‘Sunnah’ and also said that it is Sunnah for this reason, so that they (followers) will take it as credential.

Attribution of word ‘Sunnah’ to other Companions

Rasul-Allah (ﷺ) was informed about one of the deeds of ‘Abd Allah Ibn Mas‘ud, Rasul-Allah (ﷺ) gave permission in these words:

Indeed, Ibn Mas‘ud invented a Sunnah for you, so follow it. Once Rasul-Allah (ﷺ) said about one of the actions of Mu‘adh Ibn Jabal.
Verily! Mu‘adh invented a Sunnah for you so practice upon it.¹⁶

In these types of narrations, Rasul-Allah ﷺ perfectly used the word Sunnah for other Companions, and Companions were also using the word Sunnah for actions and verdicts of elder Companions.

The word ‘Sunnah’ used by Companions

Esteemed Companions were considering every style, way, saying and action of Rasul-Allah ﷺ as Sunnah and worthy to follow.

‘Abd Allah Ibn Mas‘ud said

If you offer salah in your houses, as this man who stays away [from mosque] and offers salah in his house, you would abandon the Sunnah and if you abandon the Sunnah, you would go astray.¹⁷

The word ‘Sunnah’ for the actions of rightly guided Khulfah

Rasul-Allah ﷺ himself applied the word Sunnah for the actions of rightly guided khulfa:

Who ever among you finds [Sunnah] it is incumbent upon him to adhere strictly to my Sunnah and the Sunnah of the rightly guided khulfa.¹⁸

Common use of word ‘Sunnah’

During the first era, sacred teachings of Rasul-Allah ﷺ were quoted as the Ahadith and Sunnah. If it is based on the sayings of Rasul-Allah ﷺ, then it was often mentioned by the word ‘Hadith’. Whereas, if it had been the action, then it was quoted by the word ‘Sunnah’. At that time it was not only the actions and sayings of Rasul-Allah ﷺ for which words Hadith and Sunnah were used, but also the actions, sayings, teachings and narrations of Companions and of those who follow the Sunnah were included in the meaning of these words, and this inherited action of Islam was later on known as Sunnah. Whatever practice was performed during the period of Companions that was considered as Sunnah. It was not
necessary that whatever deed, performed by Rasul-Allah ﷺ was thought to be Sunnah. Once ‘Abd al Allah Ibn ‘Abbas recited sura al Fatihah in the funeral salah, since it was against the usual custom, people were astonished over it, thereupon he said:

It is of Sunnah.¹⁹

‘Allamah Kirmani says: Here Sunnah means opted way in Islam.

This is established fact that the word Sunnah was not specified for the teachings of Rasul-Allah ﷺ only in the first era but was used in the broader meaning and it was an inherited way in Islam, we often find those words in Muwatta Imam Malik. ‘It is our Sunnah’ the behaviour of inhabitants of Madinah was counted as Sunnah. Not only Imam Malik, but elder tab‘in also used word Sunnah for inherited actions. It was not necessary that it had to be Sunnah of Rasul-Allah. Those decisions of Companions which are agreed upon have also been thought as inherited Sunnah in Islam.

Jurisprudential meaning of Sunnah

The term ‘Sunnah’ according to Hanfi school of thought: Kamal Ibn Humam says:

السِّنَنَةُ مَذْوَاتٌ عَلَى فُعُوْلِهِ مَعَ تَرْكٍ مَا يَلَا عَنْهُ

Sunnah is that action which Rasul-Allah ﷺ performed with punctuality however left it without any excuse some time or the other. In this definition the word (ما) is for that kind which includes all deeds, and because of these words unlawful, disliked, permissible and supererogatory, evaded from the restriction and words (الرضوان على فعله) excluded obligatory and compulsory and words (مع ترك من) excluded such actions which Rasul-Allah ﷺ sometimes gave up on the basis of excuse. Hence it is known, according to them, that abiding of any such deed which he never left or left because of excuse is the justification of (لا يلعن) compulsory. Kamal Ibn Humam and Ibn Amir al Hajj has also defined the Sunnah as ‘religious way’ which is proved from Rasul-Allah ﷺ, pious kufah or any of them, and whose practice is demanded but it should neither be obligatory nor compulsory.²⁰

According to majority of Shafi‘i scholars (and according to jurisprudential meaning and majority of religious scholars) Sunnah, mandub, mustahab, tatw,
"marghab fihi" are all synonyms and according to them, the meaning of all is same. As Jalal al Din Mahalli has said that its definition is as:

الفعل المطلوب طلب غير جازم

Means that action whose performance is demanded but this demand should not be inevitable i.e. emphasis should not be exerted on its implementation, this is the best definition, the word "fi'l" (deed) in it is material. From the word 'demand' mubah (permissible) comes out, because the demand of doing any deed is not found in it and from this word haram (unlawful) and makruh (disliked) also comes out, because abstinence is desired from these deeds not the acquiring. From un-inevitable demand, compulsory comes out from this definition.

Imam Baidawi has defined Sunnah as

وعما يحتم فاعله ولا يتم تاركه

Means Sunnah is that thing, whose doer is praised and one who does not practiced it is not condemned.21

Taqiyy al Din Subki says in Sharah al Minhaj that, 'Sunnah is a term in the meaning of every deed, being compulsory and desirable according to the sayings of Rasul-Allah.

Imam Shafi'i says that, Sunnah means the Sunnah of Rasul-Allah, alone this confined application of word Sunnah is correct in now-a-days. But in the meaning of predecessors, they meant it as the Sunnah of Rasul-Allah and pious khulfa. Imam Shafi‘i exhibits justification over his saying that the saying of Companion is not proof and emulation of it is not necessary for mujtahid Sunnah basically means that deed which is performed by Rasul-Allah, and which leads towards religious order, and it is the basic meaning of Sunnah which are considered in contrast to the Qur’an and other jurisprudential sources.

It is in Kashaf Istilahat al funun one of the meanings of Sunnah is Shari‘ah. This saying is derived from (لا أولى بالإمام إلا علم بالسنة). ‘A person who is well aware of Sunnah deserves the imamah’ the meaning of Sunnah in this saying is religious commandments, the meaning of Sunnah in this saying is religious commandments, as is mentioned in Jam‘al Ramuz fi Masa‘il al Jama‘ah. Here it is specific term of Hanfi school of thought. According to them, there are two kinds of Sunnah.

1. Sunnah huda (guiding Sunnah): It is compulsory Sunnah which is near to, wajib (compulsory). It pertains to that thing which accomplishes the religion. Moreover, it is of signs of creed like, congregational salah, adhan, iqamah and snnan rawatib.

The jurists ruling about such Sunnah is that, its doer thereof deserve the reward; continuous abjurer without the excuse shall remain deprived of recession and deserves the reproach and rebuke because of jesting with religion.23
Some people have said that abjurer thereof will be among sinners. It is narrated from Abu al Usr that abjuring thereof shall earn a minor sin.24

2. *Sunnah zawa’id* (supplementary Sunnah): It is that kind of Sunnah which Rasul-Allah performed continuously with firm punctuality till it became habit of him, and left it occasionally. Like wearing clothes, sitting, standing, riding, strolling, eating, drinking, sleeping, awaking and styles of Rasul-Allah in bowing and prostrating is itself worship, because in their performance, sincerity of intention is must. They are known as *Sunnah zawa’id*. Its doer shall get reward and its abjurer shall neither be punished nor be criticised.25

**The term ‘Sunnah’ according to Maliki school of thought**

There are two views of Maliki school of thought pertaining to the meaning of Sunnah.
1. The views of magharibah (the people of west or Morocco).
2. The views of people of Baghdad.

According to magharibah: the definition of Sunnah is such a deed, on whose performance reward will be given and no punishment will be given on its abjuring. It has three classes: First class is known as Sunnah, Second *fadilah* (sublimity), some call it as *ragibah* (desired) and some people call it as *mustahab* and *mandub* (desired or liked), and the third one is known as *nafilah* (supererogatory) some people call it as *mustahab* (desired). There is a difference in reward according to this sequence.26

Some people put forward the definition of Sunnah as, such a deed which Rasul-Allah performed continuously and which is considered as persistent like lunar eclipse *salah*, and there should be found such a deed, due to which it becomes manifested that it is not obligatory whether he performed that deed in front of people or performed it in isolation.

**Views of Scholars of jurisprudence of Baghdad**

According to Maliki scholars of Baghdad, the definition of Sunnah is *الفعَّ للشرط طلِب غير جائز* (Such a deed whose performance is demanded but demand should be un-inevitable and emphasis should not have been exerted on its performance, they, too, have divided it in above three kinds. First kind is known as Sunnah *mu’akadah* (compulsory Sunnah); second as *ragibah* (desired) and third one is known as *nafilah* (supererogatory).27
The term ‘Sunnah’ according to Hanbali school of thought

Scholars of Hanbali jurisprudence used two terms for the meaning of Sunnah. a) Sunnah is that deed on whose performance reward will be given and no punishment will be given on its abjuring. Following are its synonym terms mandub, tatwu, ta'at-w-nafl, qrbah, muraggab fihi, ihsaan fadiliyat and afdal.

b) It is also a kind of mandub (desired). In this term it has three classes. First, Sunnah, it is superior class, second class is fadiliyat (sublimity) and third class is nafilah (supererogatory).

Common usage of word ‘Sunnah’ by Scholars of jurisprudence

‘Allamah Shaukani says: ‘application of Sunnah is opposed to bid’ah’. Like it is said that such [thing] is from Sunnah, in this way if any person, by practicing upon the deed of Rasul-Allah(ﷺ), does any work, whether it is mentioned in the Qur’an or not, it is said. He is practicing Sunnah and when anybody opposes it, it is said that he performs bid’ah.

Meaning of Hadith, according to Imam Ibn Taimiyyah

In a reply to question that, what is the limit of the Hadith. Is Hadith that which Rasul-Allah(ﷺ) said in his life or after receiving the Shari‘ah.

Imam Ibn Taimiyyah says

All praises to Allah, the application of Hadith is upon whatever is narrated from Rasul-Allah(ﷺ) after the Nubuwah i.e. His sayings, deeds and approvals because his Sunnah consists all three conditions. Hence whatever he said, even if it is news, attestation thereof is compulsory. Because, various verses of the Qur’an, besides the indication of Nubuwah of Anbiya’, points out that whatever Anbiya’ convey from Allah, are infallible in that [conveyance]. So, theirs news is not but ultimate truth and it is the meaning of Nubuwah. It also includes that whatever Allah informs to them from unseen [hidden] and then Anbiya’ pass on that [information of] unseen to the people. Nabiyy is deputed on the task that he had to invite people [towards Allah] and proclaim the message of Allah to them. So, every Nabiyy was not Rasul however every Rasul was Nabiyy. In short, the application of Hadith is on every that saying and action which Rasul-Allah(ﷺ) said or did after Nubuwah and every that deed upon which Rasul-Allah(ﷺ) showed willingness [is at least
permissible) is included under Sunnah, and it can be presented as
evidence in some matter, especially when we have been ordered
to obey any order like ‘offer salah as you see me offering salah
or you take manasik (ways of performing hajj) from me.
Similarly, whatever Allah made lawful for him is lawful for
whole community till the evidence of exception is not
established. It is why, Allah Almighty mentioned in the
following verses.

Behold! thou didst say to one who had received the grace of Allah and thy
favour: Retain thou [in wedlock] thy wife, and fear Allah. But thou didst hide in
thy heart that which Allah was about to make manifest: thou didst fear the people,
but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved
[his marriage] with her, with the necessary [formality], we joined her in marriage
to thee: in order that [in future] there may be no difficulty to the Believers in [the
matter of] marriage with the wives of their adopted sons, when the latter have
dissolved with the necessary [formality] [their marriage] with them. And Allah's
command must be fulfilled, (al Ahzab 33:37)
O Nabiyy! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated [from Makkah] with thee; and any believing woman who dedicates her soul to the Nabiyy if the Nabiyy wishes to wed her; this only for thee, and not for the Believers [at large]: We know what We have appointed for them as to their wives and the captives whom their right hands Possess; in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful. (al Ahzab 33:50)

That confession is also included under the name of Sunnah or Hadith which Rasul-Allah said like approval of Rasul-Allah over mudariba which people were practicing at that time, approval of Rasul-Allah for ‘A’ishah’s playing with dolls, approval of Rasul-Allah over the war exercise of Abyssinians in masjid and approval of Rasul-Allah for the eating of Iguana by Sahabah and it is proved that Iguana is not unlawful, similarly, there are things which are included under the name of Ahadith and this these things are included in knowledge of Hadith (‘ilm al hadith) with which argumentation is done over the religious proofs and that argumentation is done by saying, deed and approval.

In Ahadith (or Sunnah), those events which took place before Nubuwah like seclusion of Rasul-Allah in Hirra cave and his biography, because from all those conditions, on which he (Rasul-Allah) was before Nubuwah, can be benefited, like esteemed etiquettes and other sublime deeds (trust worthiness, piousness, nobility, and kindness towards relatives etc) and like the saying of Khatijah that by Allah! Allah will never disgrace you. Certainly you treat well towards relatives, tolerate the woes of others, hospitalize the guest, and assist the forlorn, help the truthful etc, and all these examples benefit the cognizance of Nubuwah and its truthfulness. There are ample events by which evidences of Nubuwah are benefited. It is why these events and circumstances are mentioned in the biographical books, other details are also mentioned for this purpose. So that complete information of Rasul-Allah’s life history is ascertained and this thing is also included under the name of Ahadith.30

The word ‘Sunnah’ according to Imam Ibn Taimiyah, in the words of venerable predecessors
The word Sunnah, in the speech of esteemed predecessors includes Sunnah in worship and in beliefs, though there are a number of persons who categorized the Sunnah and they intend the discussion in beliefs, it is like the speech of Ibn Mas'ud. Ubai Ibn Ka'b and Abu al Darda: thriftless in Sunnah is better than exertion in bid'ah.31

Sunnah in the view of other A'imah32

1. Application of Sunnah is on the saying and deed of Rasul-Allah ﷺ, and is applied on that saying which is specialized by Rasul-Allah ﷺ.33

2. The application of Sunnah is on that saying, deed and approval which is narrated from Rasul-Allah ﷺ.34

3. The meaning of Sunnah according to muhaddithun and religious scholars is as: whatever saying, deed and approval is committed by Rasul-Allah ﷺ whether as a Rasul or as a human being is called as Sunnah.35

4. Sunnah according to Shari’ah is every saying, deed and approval of Rasul  ﷺ.36

5. The application of Sunnah is on the saying; deed and approval of Rasul-Allah ﷺ. Religious scholars consider the Sunnah as synonym of Hadith.37
6. Literal meaning of Sunnah is way. Technically it is synonym of Hadith, which means every thing imputed to Rasul.

7. The meaning of Sunnah is, whatever saying is committed by Rasul-Allah, except Qur’an and it is known as Hadith whether deed or approval.

8. Sunnah means whatever deed and saying is narrated from Rasul-Allah.

9. Sunnah means whatever is mentioned [or performed] by Rasul-Allah except Qur’an either deed thereof or approval.

10. Literally Sunnah is used in the meaning of habit. It includes both the things i.e. whatever saying, deed, and approval is committed by Rasul-Allah and whatever is continuously committed by Rasul-Allah without obligatory.

11. Sunnah means habit, here it means whatever saying, deed, and approval is committed by Rasul-Allah except Qur’an. Same [definition] is in the

12. Sunnah means the saying and deed of Rasul-Allah.
13. The word Sunnah has been selected instead of khabr (news) because the word Sunnah includes the saying and deed of Rasul-Allah.\textsuperscript{45}

السنه تطلق على قول الرسول فعلاً وفعله وسكوته على اقوال الصحأ به وافعالهم

14. The word Sunnah is applied on the saying, deed and approval of Rasul-Allah and is also applied on the sayings and deeds of Sahabah.\textsuperscript{46}

15. In Shari'ah, Sunnah means whatever saying, deed, or approval over any deed is narrated from Rasul-Allah.\textsuperscript{47}

16. Sunnah is divided into three types, saying and deed of Rasul-Allah or he saw anything [happening] and know it and than permitted it.\textsuperscript{48}

17. The word Sunnah is applied on whatever is narrated from Rasul-Allah especially on those things about which there is no any verse in the Qur'an.\textsuperscript{49}

Meaning of Sunnah in jurisprudence

Sunnah, in the terminology of scholars of jurisprudence, is a base among the basis of commandments of Shari'ah and a source among its sources, which is second after Qur'an in status.\textsuperscript{50}

‘Ad al Din ‘Iji has defined the Sunnah as

كل ما صدر عن النبي ﷺ غير القرآن الكريم من قول أفعال أو ترتيب

Sunnah is said to whatever saying, deed and approval is committed by Rasul-Allah except Qur'an.\textsuperscript{51}
Shaikh Muhammad ‘Ujaj writes

In the terminology of jurists, Sunnah denotes every thing which is proved from Rasul-Allah and is neither obligatory nor compulsory and it is the way which will be followed in Islam but it is neither obligatory nor compulsory.52

*Muhaddithun* and biographers, whose task is to preserve the complete life history of Rasul-Allah, defines the Sunnah as follows:

Sunnah is the name of collection of all sayings, deeds, approvals, moral qualities, virtues and biography of Rasul-Allah whether before annunciation like worship [seclusion] in Hirra cave or after it. According to this definition, Sunnah is synonym of Hadith of Rasul-Allah.53

*Mujtahidun* whose main intension is to compose and compile the life of Rasul-Allah, and to extract the commandments of Shari‘ah from it. They define the Sunnah as follows:

Except Qur’an, all those sayings, deeds and tacit approvals which are committed by Rasul-Allah and can be the source of commandments of Shari‘ah is all Sunnah.54

**Difference between Sunnah and Hadith**

If we ponder over the opinion of *muhaddithun* we find the words of Sunnah and Hadith synonyms and equal. Both words are used in place of each other, and meaning of both words is imputed to the saying, deed, tacit approval and attributes of Rasul-Allah, however if words of Sunnah and Ahadith will be examined through the principles of history, it will become obvious that in view of language and technique, a minute difference is found in the use of these words.
The word Sunnah in view of its origin is not synonym and equal to word Hadith. Literally the application of Sunnah is on ‘religious way’ on which Rasul-Allah remained persistent in His life. Because the literal meaning of Sunnah is ‘way’. The word Hadith is common and it includes all the sayings and deeds of Rasul-Allah. In contrast to it, the word Sunnah is specific for deeds thereof. In view of the difference between the meanings of both words, muhaddithun, some times says like this.

هذا الحديث مخالف للقياس السنة والإجماع

This Hadith is opposite to qiyas (presumption), Sunnah and consensus, or they say:

امام في الحديث وامام في السنة وامام فيهما عما

He is Imam of Hadith and He is Imam of Sunnah whereas he is Imam of both (Hadith and Sunnah). It is surprising that the meaning of both the words seems to be of different kind, as is evident from Ibn Nadim’s book Kitab al Sunan bi Shawahid al Hadith.

It becomes obvious from this name that meaning of Hadith and Sunnah is different.55

The word Sunnah is applied on inherited action and therefore revoking does not arise of it. Some times Hadith happens to be nasikh (abrogator) and some times mansukh (abrogated), but Sunnah never happens to be revoked. Sunnah is that (action) which is inherited and continuous. Hadith sometimes happens to be weak and some times authentic. The difference of weak and authentic is a knowledgeable status. On the contrary to Sunnah where action (deed) always remains prominent. It is the reason that Muslims have imputed themselves always towards Sunnah in terms of their maslak (school of thought) and are known as Ahl al Sunnah (people following Sunnah)

Though application of words Sunnah and Hadith is often used in different meanings, but Hadith critics has always considered them equal and synonyms or at least near in meaning. Because practical Sunnah is nothing but the behaviour (attitude) of Rasul-Allah which he used to support by his wise sayings and Ahadith. But in general sense the topic of Hadith and Sunnah is same. The centre of both is same that is the sayings and deeds of Rasul-Allah. It is obvious that his sayings confirm his deeds and his deeds are strengthened by his sayings. When above mentioned realities began to rotate in the minds of Hadith critics, they had to confess this un-refutable reality in clear words that if we ignore the basic source of both Hadith and Sunnah then according to their use, they are one and there exists no prominent difference between them. In view of these realities, often muhaddithun passed the decision being synonym thereof.56
Status of Sunnah in Islam

According to the commandments of Shari‘ah and by the arguments of the Qur’an and the Sunnah. Sunnah has the same status as of Qur’an. It is known and undisputable that rank of the Qur’an in comparison to the Sunnah in this aspect is distinguished and elevated as the former is the word of Allah and its recitation is ordered and mankind cannot present word like it. On the contrary, Sunnah in these aspects is lower than the Qur’an but that does not mean as a source of Islam they have superiority over one another and status of Sunnah, according to its reliability and argument, is lower than Qur’an? Or in case of contradiction between the two, Sunnah will be left and only Qur’an will be plasticized? It is the fact that, Qur’an’s authenticity is that, it is Divine revelation and it doesn’t include above mentioned matter. Since, had it not been a miracle, its recitation would not have been ordered and Nubuwah would have been proved by other miracles, and the acceptance of its authenticity was necessary as the previous Divine books were accepted. In this aspect Sunnah is equal to Qur’an, and it (Sunnah) is also revelation like Qur’an. So it is important to note that status of Sunnah is not after the Qur’an as for as its authority is concerned.

It can be said that whatever is narrated from Rasul-Allah, it may be doubted that those commandments are put forward by diligence in which errors are possible, thus Sunnah cannot be equal to the Qur’an. Because Qur’an is completely revealed and is above all suspicions and doubts. The answer to this objection is that we argue by authority of Sunnah only after believing that, since Allah is aware of all deeds and sayings of Rasul-Allah, so Rasul-Allah possess a special support and attestation by Allah and he is infallible to commit an error or slip and this Divine protection prove clearly the authority of deeds committed by Rasul-Allah as argument of explicit revelation proves the authenticity of commandments.

It is also an established fact that there are various verses in the Qur’an which acquires the evidence of Sunnah. In this meaning, Sunnah is a branch of Qur’an. But that does not mean that status of Sunnah as for as its reliability and argumentation is concerned, is after the Qur’an but it proves the equality of these two. Because, for the sake of identifying apparent meaning of one verse, which is contradicting to the evidence of Sunnah, makes incumbent the denial of various such verses by denying the proof which clearly elucidates its evidence and, we by denying one verse will deny such various verses which completely points out the evidence of deeds and sayings committed by Rasul-Allah. 37

It is also admitted fact, according to esteemed ‘ulama that revelation of Book is not stipulated for the risalah of Rasul-Allah but the sending down of Shari‘ah is stipulated which he proclaims to his ummah and miracles by him are
necessary as is mentioned in *Sharh al ‘Aqaid al Nisfah* vol.1, p.54 and footnote thereof.

Similarly, the evidence of un-recited revelation is not dependent upon the advent of recited revelation because both are from Allah and proves it to be miracle. Whether that miracle is Qur’an or anything else. Miracle proves the sublimity and superbness of Rasul-Allah in preaching the divine commandments.58

The established truth is that, the Qur’an and Sunnah is assisting and equal to one another. Being the Divine revelation, having strength of argumentation, being the word of Allah, being superb and because of its recitation and being the evidences of authenticity of Qur’an and Hadith, does not put any impact on it. When both are from Allah, certainly the mutual difference between them is impossible. And it is impossible that despite incorporation of time between Qur’an and Sunnah (when both are clearly justified proofs) there will be a contradiction which is stipulation for the occurring of contradiction.

This opinion is proved in *al Muafiqat* of Imam Shatibi that according to rank Sunnah possess the status after Qur’an; some of the later writers have also followed him in this matter.

As Qur’an reached us with continuity, Sunnah does not possess that status. Some part of Sunnah is having continuity, but all narrated texts do not possess the status of continuity as Qur’an. Various passages and deeds is possessing continuity. Congregational *salah* obligatories thereof, *azkar-i-sunan* (memorization prescribed by Rasul-Allah) in spite of variety possess continuity in terms of collectivity. But a great treasure of affairs, wars and biography is reported by solitary narrators. Discussions about ‘*ilm al isnad* critical examination of men, there remains some passages which are also indebted to solitary narrations. But the rank of these solitary narrations on many times is higher than reported narrations. The criticism and reporting of *muhaddithun*, which are different from history and news, are more reliable. Even *‘ulama* are agreed upon the acceptance of authentic solitary narrations. By exenterating affairs from it, estimation of solitary narrations can neither be suspected nor be counted under myths, as often rejecters of Hadith think or does. Muslim *‘ulama* have always preferred the solitary narration over *qiyas* (presumption and opinion). Therefore, men of letters have collectively considered the knowledge (science) of Ahadith completely different from history and reporting narrations, the connection of *muhaddithun* and historians i.e. that of common and particular people, i.e., and every *muhadith* happens to be narrator but every narrator does not happen to be *muhadith*.

Imam Ibn Taimiyyah says Allah Almighty sent His *Anbiya*’ as giver of glad tidings and fright ness and at their end sent Muhammd Rasul-Allah, who is
best of formers and latter's (awwalin wa akhirin), true guide, illuminating lamp by whom, Allah brought the people from darkness to light and showed them the right path when people were in infidelity and ignorance. Rasul-Allah uninterruptedly preached Islam till the sun of faith rose to the heights, the darkness of lying got vanished. Rahman's (beneficent) army achieved reverence where as Shaitan's army got defamed and disgraced. Light (of truth) and Qur'an became dominant and recitation of Qur'an began, offering *adhan* was performed. Evidence got established over *Jinn* and men. Bondmen will acquire the fortune in this world and emancipation in Hereafter only by the obedience to Rasul-Allah.59

Imam quotes a Hadith

Narrated 'Irbaz ibn Sariyah that, Rasul-Allah said: whosoever, among you [shall] survive, see often vast differences [in religion] so, you follow strictly my Sunnah and Sunnah of my rightly guided *khulfa* and grip it by your teeth.60

After narrating this Hadith, Imam said: Allah has mentioned the obedience to Rasul-Allah approximately on 40 occasions in the Qur'an. Allah has made love for Himself conditional to the obedience to His Rasul.

Moreover, Imam says, Allah the Exalted has differentiated by Muhammad belief and disbelief, benefit and loss guidance and astray, emancipation and torment, distractions and aggrandizement, heavenic people and people of the Hell hence, it is important for every one to acquire the cognizance of what Rasul-Allah brought, according to his capacity and along with it obey him. It is the way of achieving emancipation from tormenting punishment to acquiring of fortune of house of bounties. Mere reason cannot guide mankind until it submits itself to the revelation. Thus, revelation and reason are both complementary and essential for righteous life on earth. Preaching Islam is one of the great obligatory of Islam, so to know that with which Rasul-Allah came is must for every one.61

Imam further adds, Allah the Exalted sent Muhammad with Book and Sunnah, and accomplished the bounties over *ummah* by Qur'an and Sunnah.
Allah did confer a great favour on the Believers when He sent among them a Rasul from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them the Book and hikmah, while before that, they had been in manifest error. (al ‘Imran 3:164)

Moreover Imam adds by quoting the verses:

So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and whosesoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may [consent to] be guided; A similar [favour have ye already received] in that We have sent among you a Rasul of your own, rehearsing to you Our Signs, and purifying you, and instructing you the Book and hikmah, and in new knowledge. Then do ye remember Me; I will remember you. Be grateful to Me and reject not Faith. (al Baqarah 2:150-152)
Allah did confer a great favour on the Believers when He sent among them a Rasul from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them the Book and hikmah, while before that, they had been in manifest error. (al 'Imran 3:164)

When ye divorce women, and they fulfill the term of their Iddat, either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, [or] to take undue advantage; if anyone does that, he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and hikmah, for your instruction. And fear Allah, and know that Allah is well-acquainted with all things. (al Baqarah 2:231)

It is He Who has sent amongst the Unlettered Rasul from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them
the Book and *hikmah*, although they had been, before, in manifest error; - (al Jumu'ah 62:2)

> ربّنَا وَأُعَفِّفْ فِي هِمْ رَسُولًا مِّنْهُمْ يُتَّلِى إِلَيْهِمْ عَلَيْهِمْ عَيْنٌ بَيْنَهُم مِّثْلًا مَّثْلِهِ الْكِتَابِ وَالْحِكْمَةَ وَيُرِي كَيْمَتَهُ إِلَيْهِمْ آَتَيْتِي الْقُرْآنَ الْحَكِيمَ

Our Rabb! Send amongst them a Rasul of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise. (al Baqarah 2:129)

> وَأَذْكُرْنَّ مَا يُتَّلَى فِي بُيُوتِكُنَّ مِنْ عَيْنِي إِنَّ اللّهَ وَالْحِكْمَةَ إِنَّ اللّهَ كَانَ لَطِيفًا خَبِيرًا

And recite what is rehearsed to you in your homes, of the Signs of Allah and His *hikmah*: for Allah understands the finest mysteries and is well-acquainted [with them]. (al Ahzab 33:34)

That many 'ulama including Qatadah and Imam Shafi‘i takes the meaning of *hikmah* in above verses as Sunnah.62

Imam Ibn Taimiyyah completely agrees with the Imam Shafi‘i that meaning of *hikmah* in given verses is as Sunnah. We have mentioned above that Imam Ibn Taimiyyah says, Allah Almighty sent Rasul-Allah ﷺ with Qur'an and Sunnah and he considers the bounty (al Baqarah 2:150) included in both Qur’an and Sunnah.

Because Allah orders the wives of Rasul ﷺ that remember what is recited in their houses from the Book and *hikmah*, Imam says, the meaning of the Book is Qur’an, hence it is obvious whatever he used to recite other than Qur’an that is
Sunnah. He argues with another Hadith over authority of Sunnah and being revelation thereof from Allah.

Listen carefully I have been given the Book and along with it a thing like it [i.e. implied revelation]. Listen carefully! Soon a glut toned person will say reclining with his pillow: only the obedience of the Qur'an is must for you. Whatever you find lawful in it, take that as lawful and whatever you find unlawful in it, take that as unlawful. Indeed, whatever Rasul-Allah made unlawful is as Allah made unlawful. Beware! Pet donkeys are not lawful to you neither the animals with pointed teeth and not the founding of any dhimi is lawful for you, but its owner is carefree about that. The one who is staying at any place, it is inhabitants to hospitalize him and same is incumbent for the said guest to hospitalize the same hosts when they give visit to him, as they had hospitalized him.

The whole treasure of Ahadith does not possess continuity (tawatur) as Qur'an possess. That is why scholars of Sunnah have given canonical order to Shari'ah proofs (i.e. the Qur'an the Sunnah). However, some times Hadith texts are preferred over the Qur'an as is obvious by such Ahadith upon which ummah practices for some time but confirmation thereof in the Qur'an comes after a long period of time like.

1. Congregational salah were made obligatory upon Rasul-Allah during the night of mai'raj. Explanations thereof i.e. recitals quantity of rak'at were elucidated at the same time by means of Sunnah. After it, Qur'an briefly supported them and this process lasted for a long period of time.

2. Wudu was condition for salah. In the morning of mai'raj (the ascent of the Rasul-Allah to the heavens), Jibril taught him the way of wudu, and then Sahabah persistently used to make wudu and offering salah. But surah Mai'dah was revealed 10 years after the mai'raj event i.e., in 9 A.H, in which wudu and obligatory thereof were mentioned according to the authentic narrations, mai'raj journey took place in 12th year of Nubuwah i.e. at least one year before hijrah (emigration).
3. *Sahabah* had already commenced Friday congregational *salah* in Madinah, before the *hijrah* and arrival of Rasul-Allah صلی الله علیه와 صلواتی. As'ad Ibn Zurarah used to lead the Friday *salah* in Madinah before the arrival of Rasul-Allah صلی الله علیه와 صلواتی *surah Jum'ah* by which Friday *salah* are justified, according to reliable narrations was revealed amid the *hijrah* journey before the arrival of Madinah. Friday *salah* had already started and *surah Jum'ah* confirmed it. According to narrations *surah Jum'ah* should be considered as *Madini surah* (revealed in Madinah), because it was revealed in Madinah. Thus, the issue becomes more clear that the order of Friday *salah* being obligatory in Qur'an came in a time when Friday *salah* had already begun in Madinah.

4. Musa was bestowed *Nubuwah* amid returning from Madyan and *Towrah* was not given to him. Musa held competition with Fir'awn Haman and elders of *Qibt* on the basis of Sunnah and this process continued due to un-recited revelation. It is evident from Qur'an that *Towrah* was bestowed upon him after the destruction of Fir'awn, in the day of staying in forest of *Tiyah*. The first scene of Fir'awn’s destruction and ruin was due to the opposition to Sunnah, since in *surah Qasas* after the subversion of Fir'awn’s army, it is said

\[
\text{وَلَقَدْ عَلِمْتُكُمُ الْكِتَابَ مُوسَى أَلْكُنْبُ مِنْ بَعْدِ مَا أُهْلِكَنَا أَلْفَرَوانَ}
\]

\[
\text{الأَوَّلِ بِصَلَايٍ لِلَّهِ وَهُدُيٍّ وَرَحْمَةٌ لِّلْعَالَمِينَ يُنتَدِبُ كُرَونُ}
\]

We did reveal to Musa the Book after We had destroyed the earlier generations, [to give] Insight to men, and Guidance and Mercy, that they might receive admonition. (al Qasas 28:43)

**Sunnah as lone medium of revelation**

The dependence of some of *Anbiya'* remained over Sunnah throughout the life. In *surah al Nisa* Allah says:

\[
\text{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالْبِنَيُّينَ مِنْ بَعْدِهِمْ وَأُوْحِيَنَا}
\]

\[
\text{إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَسْحَبَ وَالْإِسْمَعِيْلَ وَيُبَيْسِنَ}
\]

\[
\text{وُأَيُّوبَ وَيُوسُفَ وَهَرُونَ وَسِلَايَمَنَ وَأُرَئِيْسَةَ وَإِلَيْهِ نُوْرُ}
\]

We have sent thee Revelation, as We sent it to Nuh and *Anbiya'* after him: We sent Revelation to Ibrahim, Isma'il, Ishaq, Yaqub, and the Tribes, to 'Isa,
Ayub, Yunus, Harun, and Suliaman, and to Dawud We gave the Psalms. (al Nisa 4:163). The revelation of Rasul-Allah has been resembled with all the Anbiya’ who came after the Nuh, except Masih, Dawud and Ibrahim, about all Anbiya’, there is no any intimation about any book. Their revelation was of Sunnah kind. When revelation, of Rasul-Allah has been resembled with both the kinds of recited and un-recited revelation, so, it is obvious that both kind of revelation has been revealed upon Rasul-Allah. The words of Qur’an were sent down and meaning of Sunnah was expressed.

It is on the basis of such elucidations of Sunnah about Qur’an that ‘Allamah Musa Jar al Allah enunciates as:

 فالسنه في السرائع والقوانين اصل الا صول وحى في شرع الإسلام
 اصلاول بين الاصول ا رعه والكتاب الكريم يزيد الاصل الأول ويشبهه

According to Shari’ah and canon, Sunnah is first principle out of four basic principles and Qur’an is its affirming and asserting [authority].

Hafiz Ibn Kathir says

والسنة ايضا تنزل عليه با لوعي كما ينزل بالقرآن الا نهالابيت على كما يتلى القرآن

As Qur’an has been revealed through revelation, similarly Sunnah was sent down through revelation. The only difference between the two is that Qur’an is recited revelation and Hadith is un-recited revelation.

Imam Hazmi says in his book *Nasikh wa Mansukh*

السنة كان ينزل بها جبريل وبعثهما رسول الله ﷺ
فمعنى التنزيل ما قال رسول الله ﷺ
اذ اكان ذلك باستاد ثابت عنه

Jibril was coming down from heaven with revelation and was teaching it to Muhammad Rasul-Allah ﷺ. Thus, every statement of Rasul-Allah which is authentic is also revelation.

It is mentioned in the *Musnad Darimi*

عن حسان قال كان جبريل ينزل على النبي ﷺ با لسنة كما ينزل عليه القرآن

31
Hasan Ibn ‘Atiyah, who is among elder *tabi‘in* and reliable Syrians, says that as Jibril was coming down with the Qur’an unto Rasul-Allah ﷺ, likewise, he was coming down with the Hadith for Rasul-Allah ﷺ. 68

Imam Shafi‘i says in his book *Kitab al Umm*

Rasul-Allah ﷺ did not issue any canonical decision without the order of Allah. He was given *Shari‘ah* in two ways, either through recited revelation or by un-recited revelation (al Nisa 4:113). Allah the Exalted while addressing to his al Rasul ﷺ said: that Allah Almighty has sent down Book (Qur’an) and *hikmah* upon you, Book means Qur’an or recited revelation and *hikmah* means un-recited revelation (Sunnah). The assertion thereof is the incident of labour who committed fornication with the wife of his master and on presenting his litigation in the court of Rasul-Allah ﷺ, he said that I will decide your case by the Book of Allah then he gave decision i.e. lashing (whipping) and execution, generally that decision is not in the Qur’an but is in Hadith, which clearly states that by Book of Allah means the un-recited revelation thereof i.e. Sunnah. 69

By turning the pages of Ahadith books, it becomes evident that, whenever Rasul-Allah ﷺ was asked about any issue, if he know then he replied otherwise, he used to wait for the Divine revelation and then would reply. There was ample example of it like:

1. One person asked, of all places in the world, which place is better and most desired before Allah. Rasul ﷺ said, I don’t know, I will reply you after asking to Jibril. Jibril came and Rasul-Allah ﷺ asked him, Jibril answered; I don’t know, He ascended to heavens for knowing (about it). He came down after asking Allah and said:

   لَن أحب البناع إلى الله المساجد واغض البناع إلى الله الاسواق

Best of all places before Allah are *Masajid* and worst of all places before Allah are markets. 70

It is known by this incident that Hadith is also sent down by Allah and is Divine revelation, and it used to come to him through Jibril.

2. Use of fragrance (perfume) is disallowed during *hajj*. One of the Companions due to unawareness used the perfume in the *ahram* of ‘*umrah*, and had put on the gown, too. He asked Rasul-Allah ﷺ what to do? Rasul-
Allah didn’t know the answer, then revelation came to him and after that gave answer to him that wash the perfume and put of the gown.

There are a number of events like it; Imam Bukhari has compiled a chapter in this connection:

When Rasul-Allah was asked such a thing, about which revelation would not have come, then Rasul-Allah would say them that I do not know or he would not give answer till the revelation would come to him.

One person asked Imran Ibn Husain:

You narrate to us Ahadith whose basis we did not find in the Qur'an. Thereupon, ‘Imran got angry and said to the man: do you find in the Qur'an that one dirham is due on forty dirhams [in zakah], and a goat is due on such-and-such number of goats and one camel will be due on such-and-such number of camels? He replied: no he said: from whom did you take it? You took it from us, from Nabiyy , he mentioned many similar things.

Abu Ja‘far Muhammad al Tabari says in his exegesis:

Commentary of Qur'an and statement thereof should be understood by Ahadith and speaker of this brief [statement] is Muhammad Rasul-Allah himself. Whenever, apparently there seems contradiction between Qur'an and Hadith, then it is compulsory to prefer the Hadith, because Qur'an is brief according to this Hadith, Hadith is its elucidation and commentary and this is established rule that explicit and elucidated possess preference over brief.

al Baghdadi in his tafsir Khazin says:

That you may explain clearly to men what is sent down to them. Whatever abstract commands of the Qur'an have been revealed to you, Sunnah is to explain it.
Similarly, Imam Baghwi has mentioned about this verse in *Mu‘alim al Tanzil*.

The meaning of *dhikr* in this verse is explicit revelation i.e. the Qur'an, and it is addressed to Rasul-Allah, meaning of Qur'an should be searched in Ahadith, as if Qur'an’s explanation is Hadith. As Qur'an is authority (proof) so is Sunnah.

Those who deny Allah and His Rusul, and [those who] wish to separate Allah from His Rusul, saying: We believe in some but reject others: and those who wish to take a course midway. They are in truth [equally] unbelievers; and We have prepared for unbelievers a humiliating punishment. To those who believe in Allah and His Rusul and make no distinction between any of the Rasul, We shall soon give their [due] rewards: for Allah is Oft-Forgiving Most Merciful.

(al Nisa 4:150-152)

In this verse, by mentioning the reasons of disbelief, Allah and His Rusul have been given a permanent status. Denial of Allah is disbelief (*kufr*) and denial of His Rusul is also the reason of infidelity. In this way, the status of Allah and Rusul in the shape of *iman* has been given a permanent rank i.e. besides *iman* being compulsory; Rasul-Allah has a permanent status. In short, to believe in Rasul-Allah is as important as to believe in Allah and denial of Rasul-Allah is as infidelity as the denial of Allah.

It is also known that Allah and His Rasul are not one in terms of being one, as one is Creator another created, one is ruler other ruled, one is sole attorney other is needy, one is absolute other indigent. Rasul-Allah through out his whole life never claimed to be sole attorney and independent (carefree) and it is obvious, upon which the sword of death and events would be hanging, he can...
neither claim to be Allah nor to be sole attorney due to this, no one claimed the oneness of Allah and 
Rusul, nor to say this difference as infidelity is near to wisdom.

The difference which has been clearly stated as disbelief is difference in obedience.

The statement of character of hypocrites has been depicted in the style

\[ \text{وَإِذَا قَالُواْ إِنَّا مُسْلِمُونَ إِلَىٰ مَدِينَةٍ أَنْذَرُونَ رَأَيْتُ أَلْمَدِينِينَ} \]

When it is said to them: Come to what Allah hath revealed, and to the Messenger: thou seest the Hypocrites avert their faces from thee in disgust. (al Nisa 4:61)

Since they know that words of Allah are comprehensive so there will be a way out in interpretation of those words, but elucidation, and annotations of Rasul-Allah seized all the ways of vagabondness.

Due to this, hypocrites thought that there should be a difference in terms of obedience between Allah and His Rasul, and when the sayings of Rasul-Allah will be pushed down from the status of obedience and authority, then emancipation will be achieved from the elucidations of Sunnah and there will be a way out for the vagabondness of life. But Qur’an says it is totally disbelief. Status of Sunnah in obedience is clear-cut permanent. As elucidations of Qur’an are binding likewise more than Qur’an, those elucidations which are reported from Rasul-Allah, if they are not categorically found in Qur’an, even then their obedience is obligatory as per the verses of the Qur’an and their denial is infidelity.\(^75\) Allah Almighty says:

\[ \text{إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّهِ وَرَسُولِهِ نَجُورُهُمْ وَلَمْ يُؤْفََوْا بَيْنَ آلِ اللّهِ وَرَسُولِهِ وَبَيْنَ الَّذِينَ مُنَابَطٌ وَلَمْ يَكْفُرُوا أَنْ يُؤْفََوْا بَيْنَ الَّذِينَ رَأَيْتُمُ الكَفَّارَةَ بَيْنَ الَّذِينَ مُنَابَطٌ وَلَمْ يُؤْفََوْا أَنْ يُؤْفََوْا بَيْنَ الَّذِينَ مُنَابَطٌ} \]
Those who deny Allah and His Rusul, and [those who] wish to separate Allah from His Rusul, saying: We believe in some but reject others: and [those who] wish to take a course midway. They are in truth [equally] unbelievers; and We have prepared for unbelievers a humiliating Punishment. To those who believe in Allah and His Rusul and make no distinction between any of the Rusul, We shall soon give their [due] rewards: for Allah is Oft-Forgiving Most Merciful. (al Nisa 4:150-152)

They do not differentiate in the obedience to Allah and His Rusul; they think the obedience of both compulsory and their saying as authority. Because in essence, their main source is one not the two.

\[\text{مَنْ يُطِيعُ أرْسَالَ اللَّهِ فَقَدْ أَطَّعَ اللَّهَ} \]

He who obeys al Rasul, obeys Allah; (al Nisa 4:80) Obedience to Rasul is actually obedience to Allah, there is no difference between these two obedience.

\[\text{وَمَا أَرْسَالْنَا مِنْ رُسُلٍ إِلَّا لِيَطِيعُوا بِإِذْنِ اللَّهِ وَلَوْ} \]

We sent not a Rasul, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and al Rasul had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful. (al Nisa 4:64)

The obedience of every Rasul is by the permission of Allah. Allah the Exalted says:

\[\text{يَتَأْثِرُهَا الَّذِينَ امْتُسَنُوا أَطَيَّعُوا اللَّهَ وَأَطَيَّعُوا الرَّسُولَ وَأَوْلَي} \]

\[\text{الْآمَرِ مِنكُمْ فَإِنْ تَنْتَرَّعُمْ فِي شَيْءٍ فَرَدْنَّهُ إِلَى اللَّهِ وَالرَّسُولِ إِنَّ} \]

\[\text{كُنْتُمْ نَوْمِنَوْنَ بِاللَّهِ وَالْيَوْمِ الَّآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنَ صَلَوَاتَ اللَّهِ} \]
O ye who believe! Obey Allah, and obey al Rasul and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and al Rasul, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination. (al Nisa 4:59)

Three types of obedience have been mentioned in the Qur'an on this spot. a) Two types of obedience are permanent in which contradiction and dispute is impossible. It is why no apprehension has been expressed there, b) third obedience is impermanent and of temporary type. Rulers and Emperors may commit such an act which will be opposite to the will of Allah and His Rasul in this situation their obedience gets vanished. Even if their intention is good, they can not be allowed to disagree with Allah and His Rasul, therefore, their obedience is temporary not the permanent. Whether the meaning of (ulul amar) ‘rulers’ would be Divine khilafah or Islamic government, their obedience would be temporary and impermanent. It is important condition for them not to oppose the Qur'an and the Sunnah.

The aim of verse seems to be that whatever the name of leader or head will be. His obedience and loyalty is must, provided he should be the loyal to Allah and His Rasul.

لا طاعة في منصبي اللّه

There is no obedience for creatures in disobedience of Creator.

(اسوء) ‘model’ is name of that condition in which a man follows some one, whether in good or evil. It is why; the following of Rasul-Allah has been confined to good. Strictly, it has been said in this verse that the following and obedience to Rasul-Allah, sayings and deeds is best model, and this following and obedience is the proof over having faith in Allah and Hereafter. If some one is neglecting Sunnah of Rasul-Allah, he should neither keep any hope unto Allah nor shall his faith in Hereafter be considered.

The difference between Islam and kufr is the personality of Muhammad Rasul-Allah.

The biography of Rasul-Allah has been stated in a wise manner. If all these places will be read profoundly, then there remains no doubt about the authenticity of Sunnah and obligation of obedience to Rasul-Allah. Nay it is well established principle.
Qur’an has discussed this topic by various titles and various ways. According to the Qur’an obedience to Rasul-Allah is basic component of. If the obedience to Rasul-Allah will be removed, Qur’an and Islam shall remain like orphan and destitute.

**Kinds of Sunnah**

Whatever is in Qur’an and sans the Qur’an, it has different kinds according to the argumentation of Sunnah. It is known to everyone that whatever is sent down from Allah, no dispute is possible in that, and the Qur’an and Hadith both are from Allah. So it is impossible, that any correct Hadith which is proved from Rasul-Allah will be opposed to Qur’an. Though dispute would be in apparent meaning, because in that case same thing will be meant from both, some times the meaning remains concealed to mujtahid which causes this difference.

Sunnah has three types, as Imam Shafi’i has discussed in his book al Risalah and majority of ‘ulama has followed him and as Imam Ibn al Qayyim has written in al Tariq al Hikmiyah

First type: is that Sunnah which, like Qur’an, denotes religious commandments, by all its reasons. Since according to brief and elucidation, and selection and expounding it happens to familiar with Book, and confirms the Qur’an. Allah says:

\[
\text{وَأَقِيمُوا الْصَّلَاةَ وَآتُوا الزُّكَاةَ وَأَطِيعُوا الرَّسُولَ لِئَلَّا تُحْمِرَ نَفْسَكُمُ النَّارَ}
\]

So establish regular salah and pay zakah; and obey al Rasul; that ye may receive mercy. (al Nur 24:56)

\[
\text{وَلَلَّهُ عَلَى الْأَلْبَابِ جَهَّلُ أَجْمَاعٌ مِّنَ السَّبِيلِاءِ وَمَن كَفَرَ}
\]

\[
\text{فَإِنَّ اللَّهَ غَيْبُ عَنِ الْكَافِرِينَ}
\]

Hajj thereto is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures. (al ‘Imran 3:97)

Hadith denotes the same order

\[
\text{بَيْنِ الإِسْلَامِ عَلَى خَمْسِ عَلَى أَنْ يَعْبُدُ اللَّهَ وَيَمْكُرُ بِهَا دُنْهُ}
\]

\[
\text{وَإِقَامِ الْصَّلَاةِ وَإِسْبَاتِ الرَّكَازَةِ وَحَجَّ الْبَيْتِ وَضُرِّعْ رُضُّمًا}
\]
[The superstructure of] Islam is raised on five [pillars], i.e. the oneness of Allah, the establishment of salah, payment of zakah, the sawm of Ramadan, and hajj.

Here Book and Sunnah, both mentions only the obligation of hajj, zakah, sawm, and salah, their schedule is not known.

Similarly Rasul-Allah said:

لايحل مالاً بأرض مسلم إلا بطيب من نفسه.

Taking of wealth of any Muslim is allowed only by his permission. This Hadith is appropriate to the below mentioned verse:

وَلا تَقْتُلُوا أَمَامَ اللَّهِ مُهَادِئًا يَمُتَّعُ بِجَنَّةٍ مِّنَ الْأَمْوَالِ وَالْإِنْفَاسِ وَالْمَلْكِ تَعْلَمُونَ (6)

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property. (al Baqarah 2:188)

Rasul-Allah said:

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.

Sulaiman Ibn ‘Amar Ibn Ahaws is reported to have said, my father related to me that he was present at last hajj with Rasul-Allah. He praised Allah and extolled Him, made a reminder and exhorted and then said, I enjoin upon you good treatment with women for they are captives in your charge. You do not possess anything of them besides it [the right of sexual intercourse], except that they commit some obvious sin, immorality. If they happen to commit it abandon them in their beds and beat them without hurting [them]. So, when they obey you,
then do not seek excuses against them. You have a right over your women and your women enjoy a right over you. Your right over your wives is that they should not allow anyone to enter your beds that you dislike and should not permit to enter your houses, which you dislike. Beware, and their right upon you is that you should treat them kindly in providing them garments and food.

It is appropriate to the verse:

\[ \text{It is appropriate to the verse:} \]

\[ \begin{align*}
\text{O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good. (al 'Imran 3:19)}
\end{align*} \]

Second type: is that Sunnah which elucidates the meaning of Qur'an, as if it explains the briefing thereof or elucidates the difficult (subjects) or confine the absolute and specify the common (issues) like those verses which explains the brief which elucidates the following verses. Allah Almighty says:

\[ \begin{align*}
\text{Second type: is that Sunnah which elucidates the meaning of Qur'an, as if it explains the briefing thereof or elucidates the difficult (subjects) or confine the absolute and specify the common (issues) like those verses which explains the brief which elucidates the following verses. Allah Almighty says:} \end{align*} \]
Permitted to you, on the night of the **siyam**, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your **siyam** till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits [set by] Allah: approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint. (al Baqarah 2:187).

It is known by Hadith the white thread and dark thread means light of day and darkness of night.

Allah the Exalted says:

wand-alsarif fat-sarifa qaf-tuwa a' expressive-7ay-huma jar-za'a bi'a ma kussba nakala min al-lah

اللٰهُ عَزِيزُ حَكِيمٌ

As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power. Full of Wisdom. (al Ma'idah 5:38)

Hadith described that hand in this verse means right hand i.e. right hand of thief should be cut off. The word ‘hand’ is confined to the word *yamin* [right] Allah Almighty says:

la yawaxdhu kum allah b-il'uloo fii aimarikum wa-dikin yawaxdhu kum bima aqaddum

الأَيْمَنِ فَكَمْ نَرْتَبُهُ إِطْعَامٌ عَشْرَةٌ مَسْدِكُينَ مِنْ أُوْسُلَى مَا تُطْعِمُونَ

أَهْلِيكُمْ أَوْ كُسْوَتُهُمْ أَوْ تَحْرِينَ رَقَبَتَهُمْ فَمَنْ لَمْ يَجِدْ قُصَيْمَةَ تَلْدِيَةً أَيْامٌ

ذَلِكَ كَمْ سَرَّةٌ أَيْمَارِيْكُمْ إِذَا حَلَفَتُمْ وَأَحْفَظُوا أَيْمَارِيْكُمْ كَذَلِكَ بَيْنَ أَلْلٰهِ

لَكُمْ عَلَىٰٓ إِيَّاهُ لَعَلَّكُمْ تَشْكُرُونَ
Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful. (Al Ma'idah 5:89)

Hadith stated that about this verse that, sawm should be observed consecutively for three days because this word ‘consecutive’ is confined to the continuity and this word is common in the verse.

Allah the Exalted says:

الذين أتمنوا ولم يلبسوا إيمنتهم بطلم أو تبكت لهم الأمن وهومنه مهتفدون

It is those who believe and confuse not their beliefs with wrong, that are [truly] in security, for they are on [right] guidance. (Al An'am 6:82).

Hadith discussed that the word zulm (persecution) the verse means especially polytheism. Often sunan are of this kind and it is said because of this abundance that Sunnah explains and elucidates the Qur'an.

Third type: is that Sunnah which denotes such a commandment about which Qur'an is calm and neither any order has been given about it, nor has been opposed like those Ahadith which indicates the dignity of angels of pleasure or those Ahadith which denotes the un-lawfulness of marrying a woman’s paternal and maternal aunt simultaneously, or those Ahadith which states the lawfulness of right of pre-emption and statement of inheritance of paternal grand mother, witnesses and decisions through oaths, stoning of married fornicator and atonement in case of breaking the sawm in Ramadan are stated.

That Sunnah has a forth kind also, and that is continuous Sunnah or solitary narration which according to majority of ‘ulama revokes the [some] orders of the Qur'an. Like Hadith(لا وصية لوايت) revokes the verse

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتِ إِنَّ دُرُّ خَيْرًا الْوَصِيَّةَ لِلْوَلَّدِينِ وَالْأَقْرَاءِ بِسَلَامَةٍ فِي مَعْرُوفٍ حَقًا عَلَى الْمُتَقِينِ

42
It is prescribed, when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing. (al Baqarah 2:180) and the Hadith

‘Ubada Ibn al Samit reported; Allah’s Rasul saying; ‘receive [teaching] from me, receive [teaching] from me. Allah has ordained a way for those [women]. When an unmarried male commits adultery with an unmarried female [they should receive] one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female they shall receive one hundred lashes and be stoned to death’.

Revises the verse:

The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment, (al Nur 24:2) if the ruler will practice upon only on lashing them he practiced only on the Qur’an and opposed Sunnah. There are differences about this kind of Sunnah between the Hanafi school of thought and other schools of thought.

Ibn al Qayyim has clarified it in I’lam al Muwaqqi’in and held a long discussion on it. His aim from this discussion is to say that in some maslak (schools of thought) Sunnah has fourth kind i.e. such a Sunnah which points out over such a commandment which is against Qur’an and we have mentioned above that Sunnah can never oppose the Qur’an and this saying is out of reason and hardly any Muslim will accept such a thing.

If such an excess will be done over (nass) due to which, some of its persons are struck off, then if this atrocity is continuous, it is unanimously specialization,
however if this excess is late or discontinuous, there is a dispute between Hanfi scholars and other jurists and that dispute is, does this excess revokes the order of such person upon which it indicates? Or excludes the common? Hanfi scholars say that this excess revokes such order of person which it states. On the contrary scholars of other schools say that due to this excess common order is specified.

Sometimes differences occur in revocation and specification like it is true that solitary narration neither can quash the Book nor mutwatir Sunnah; however it can specify the both. If this excess will be by solitary narration, Hanfi scholar say that it will specify the common, if this excess contradicts with common, then there will be no impact on the authenticity of Hadith and this Hadith will be considered as authentic Hadith. On the other hand, Hanfi scholars say that excess can not specify the Book and continuous Sunnah because that is consecutive and it also can not revoke it because that is solitary narration. In this way, it can not put any impact on the commandments of Qurʾan in any condition. It is actually against the Book and due to this its authenticity is suspected and by this lying is slapped upon Rasul-Allah (Allah forbid) and Rasul-Allah is infallible to tell lie, thereof Sunnah can never oppose the Book (Qurʾan).

**Permanent legal status of Sunnah**

As a matter of fact, permanent legal status of Sunnah is lawful and it has been proved by various evidences.

First is that, had it not been lawful, Allah would not have ordered us to practice upon permanent Sunnah but it has been ordered. Similarly, in Shari'ah of Muʾsa and Ibrahim, it happened and Allah, the Exalted has mentioned this thing in His Book. Muʾsa asked Firʿawn to embrace the faith and asked him to let the Banu Israʾil go with him whilst, Towrah was not revealed until that time and it is not possible to refer this incident towards Towrah but in spite of this the argument rose against him and when he did not accept the invitation of Musa, he became the disobedient of Allah.

So far as the permanent status of Sunnah in Shari'ah of Ibrahim is concerned, it is obvious that Allah Almighty had ordered him through revelation, to sacrifice his son, both, he and his son performed the order and it is because of this obedience that Allah Almighty described the attribute of gratitude in their favour. It is impossible to include this type of order in the commandments of his Sahifah. Because, in essence the aim of this event was mere examination and trial, as Allah the Exalted says:
We called out to him, O Ibrahim! Thou hast already fulfilled the vision! Thus indeed do We reward those who do right. For this was obviously a trial, and We ransomed him with a momentous sacrifice. (al Saffat 37:104-107)

There is no difference between Rasul-Allah and other Anbiya' as far as their Nubuwah is concerned, because every one of them possessed the book in addition to their Sunnah.

Second aspect is that, if it were not lawful then illegality (lack of authority) might be due to some hindrance, Allah the Exalted can do that He would command His Rasul to preach such a thing which is not revealed in the Book, even he would reveal every commandment without syllables, in the beginning and then would emphasis and explain it, or he would not reveal it in the book from the beginning. Revelation of Book is not stipulated with sending of Rasul-Allah, Allah the Exalted says:

Not a Rasul did We send before thee without this inspiration sent by Us to him: that there is no Allah but I; therefore worship and serve Me. (al Anbiya 21:25)

Indeed, Rasul was infallible and sacred from every kind of mistake and error in recognizing any order or news revealed through recited revelation or un-recited revelation. Whether revelation (wahy) is permanent, explicit or emphasized even if whole of the Shari'ah would revealed in shape of un-recited wahy, as he was infallible and sacred from errors and mistakes in preaching, this is obvious proof (hujjah) against those who deny authority of the Sunnah. Doubtlessly, Sunnah is wahy, therefore it is nothing but truth, so it's being permanent, is authentic. Alongwith Sunnah, second type of wahy is equal to Sunnah in argument and being revealed by Allah. The existence of second type of wahy can not snatch the appropriate permanent status of Sunnah. Though, this second type
of wahy is distinguished from un-recited wahy in some aspects. But its argument is not dependent upon these distinguishes. It does not mean that only Qur'an is permanent authority, therefore, what is the hindrance in giving the permanent legal status to Sunnah?85

Thirdly, if the permanent religious status of Sunnah is not permissible then explanation and stress of commandments in the Qur'an by Sunnah is also unlawful, because stress is branch of basement of capacity and expounding of commandments which is elucidated is a kind of permanent status in elucidations, because the thing which is considered as obstacle, will be also considered obstacle in elucidation and obstacle happens to be the interruption due to the disorder and disorder in both (stress and expounding) will be a reason for entrusted one in understanding the order given to him by Allah and not practicing the deed in a correct way.

Abu Bakr and authority of Sunnah

In Tabqat Ibn Sa'd, Ibn Sa'd narrated about Abu Bakr Sidiq that:

إنّ إبّابكّ إذ نزلت به قضيّة لم يجد لها في كتاب الله أصلاً، فأخبرتني الله أثراً أقول:
اجتهيد برأي فان يكون صواباً فمجردن الله وإن يكن خطافين واستغفر الله

It was the principle of Abu Bakr that, whenever he confronted any disputable situation about which he neither found any solution in the Book of Allah, nor found any impression in Sunnah of Rasul-Allah ﷺ, he used to say, now I will exert my diligence, if this diligent reason will happened to be correct, then it is by the will of Allah and if it will happen to be wrong, then it is from mine and I seek the forgiveness of Allah (regarding the mistake).86

According to Muhammad Ibn Sirin, It is clear by this statement that whenever Abu Bakr used to confront any issue, he first of all, was searching for its solution in Qur'an and (in case he could not find it in the Qur'an) then turned his heed towards Sunnah of Rasul-Allah ﷺ. Had he not considered the Sunnah as authority, why he would have consulted it? When Abu Bakr did not possess the knowledge about the issue of inheritance of grandmother. He announced that I do not find any thing about it in the Qur'an. O! People if Rasul-Allah ﷺ has given any decision about this matter and any one knows it then (come forward) and guide me, Mugiarah conveyed him the decision of Rasul-Allah ﷺ about the said matter and Muhammad Ibn Musallama attested him, Abu Bakr, passed the decision according to the Sunnah of Rasul-Allah ﷺ.

46
‘Umar Faruq and authority of Sunnah

When Abu Musa was appointed governor of Kufah by ‘Umar, at that time, he (Abu Musa) said to the people of Kufah.

‘Umar Ibn al Khitab send me towards you, I will teach you the Book of your Rabb (i.e. Qur’an) and the Sunnah of Rasul-Allah.87

The word ‘Sunnah’ which is present after the Book (Qur’an) is the clear proof that ‘Umar Faruq wanted to see the people embellished with Sunnah along with the Qur’an. If he were not considering the Sunnah as authority, why he would felt the need of adorning people with the Sunnah?

‘Uthman and authority of Sunnah

‘Uthman while addressing the people on the pulpit said:

It is narrated from ‘Uthman’s slave Abu Salih that he was saying that, I heard ‘Uthman saying. O! People, a Hadith, which I heard from Rasul-Allah, I have been concealing it to you on the account this Hadith will depart you from me. Then he said:88

Then I felt that I will convey it to you and after listening [this Hadith] whosoever wishes to choose either of the way, I heard from the Rasul-Allah that ribat for a day in the way of Allah is better than staying 1000 days in other places.

Two things are clear by these narrations, first is that when ‘Uthman became aware about the desire of Rasul-Allah, he was deeming enactment of ordinance of Rasul-Allah as fortune instead of his own view. Second thing is that, ‘Uthman not only was considering the Sunnah as authoritative and worthy to follow but was thinking same about others as soon as they know the order of Rasul-Allah they will immediately practice upon it. Because the statement of
Rasul-Allah is worthy to follow and obedience to Rasul-Allah is actually the obedience to Allah.

'Aliyy and authority of Sunnah

Some people thought in the period of 'Aliyy that Rasul-Allah has told him some special testimonies and began to show extraordinary eagerness and curiosity to know about them, and were talking about it. It is obvious that they wanted to know about them only to acquire the fortune of this world and Hereafter by practicing upon them. Eventually, 'Aliyy, one day addressed the people and said:

Rasul-Allah did not say anything extraordinary to me other than common people separately except a few things, about which I find you very curious I have written them on the paper which I have kept in scabbard of my sword.

Narrator later states that:

People insisted over the demonstration of this paper till he took it out of the sheath. Many facts become manifested by this incident, First is that there is no base for this objection by orientalists and those who deny the authenticity of Hadith that, Hadith were compiled and written only after three centuries, whilst it is totally baseless we will elucidate it in chapter No.2. Second thing is that, 'Aliyy preserved the Ahadith only so that they will be practiced upon. Thirdly, Sahabah seems to be always desirous for the Ahadith so that they will practice upon them. It is why, they insisted over the display of those sayings. All these facts are the clear proof that not only rightly guided khulfa' but all the Sahabah were considering the Sunnah as authority and proof, they had been eager to know about them and after knowing them, by practicing upon, they were practically preserving the sayings of the Rasul-Allah.

Proof of authority of Sunnah or evidence of permanent status of Sunnah

Permanent Sunnah is authority (hujjah) and adopting and practicing upon it, has been ordered by Allah Almighty. It has many evidences and proofs.

First proof is that Rasul-Allah is impeccable in conveying the message of Allah and it includes those talks, too, whose order is mentioned in Sunnah, and about which the Book (i.e. The Qur’an) is silent. According to the command and
pleasure of Allah Almighty and whosoever has this condition, practice upon that is obligatory.

Second evidence is that there are such verses in the Qur'an which points out the authenticity of Sunnah. Their authenticity is proved by the commonness. Whether they are such sunan which emphasis the Quranic verses or are permanent, there is abundance of such verses, which gives the benefit of absoluteness for three kinds of Sunnah due to its commonness, and which has no conjecture of specification that the permanent Sunnah is expelled from those three kinds, however, Allah the Exalted says:

But no, by thy Rabb, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction. (al Nisa 4:65) It proves the authority of the Sunnah unambiguously. Allah Almighty says:

O ye who believe! Obey Allah, and obey al Rasul, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and al Rasul, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination. (al Nisa 4:59)

Obedience to Rasul-Allah is that, of which Rasul-Allah ordered and abstained, which is not mentioned in the Qur'an, should be obeyed. Obedience to Rasul-Allah means to give heed to all his sayings whether it has the status of statement (expounding and explanation) and stress or permanent above mentioned verses are based upon all those kinds. Utmosty, we can say at first sight, the inclusion of his permanent and individual obedience in obedience to Rasul-Allah is more explicit. Because his permanent obedience by leaving aside the
expounding, explanation and statement, proves his individuality. For, ditto is meant from expounding and explanation therefore practice over expounding and explanation is same as the practice over which is being elucidated. Explanation and elucidation is expelled from this individuality, similarly is expelled the obligatory status of Sunnah.

Third evidence is that, it is proved from various Ahadith that Sunnah, whether it is compulsory, explicit or permanent, is authority and some Ahadith are specified with Sunnah or at least in prima-facie are included in Sunnah and it is better to include Sunnah in them than to include other things like:

And you will not find the person reclined with the pillow to whom my order reached which I have ordered or I refrained from any thing and after reaching that abstinence he would say: we will obey only what we will find in the Book [the Qur'an].

Listen carefully I have been given the Book and along with it a thing like it [i.e. implied revelation]. Listen carefully! Soon a glut toned person will say reclining with his pillow: only the obedience of Qur'an is must for you. Whatever you find lawful in it, take that as lawful and whatever you find unlawful in it, take that as unlawful. Indeed, whatever Rasul-Allah made unlawful is as Allah made unlawful. Beware! Pet donkeys are not lawful to you neither the animals with pointed teeth and not the founding of any dhimi is lawful for you, but its owner is carefree about that. The one who is staying at any place, it is duty of the inhabitants to hospitalize him and same is incumbent for the said guest to hospitalize the same hosts when they give visit to him, as they had hospitalized him.
It is not hidden that the unlawfulness of donkey and other mentioned things is not mentioned in the Qur'an. It is specified with what is being mentioned, i.e. Sunnah and 'like the Book' apparently means those things which are self permanent and if another thing is included in it, there is no problem in that, the Qur'an has proved that all this is from Allah. Another Hadith states that every thing which is not in the Qur'an, whose order Rasul-Allah has enjoined or forbade its abjuring is condemned. Fourth evidence is that whole ummah is unanimous over the authority and obligation of practicing on this type of Sunnah. Its elucidation is that Muslims are agreed upon such individual commandments which are only proved by this kind of Sunnah (permanent Sunnah). The consensus over their practicing and relying is necessitating to consensus of authority thereof.

Of these commandments, one commandment is that paternal or maternal grand mother shall receive the share in inheritance and this share will be sixth (of whole inheritance), the consensus of ummah has agreed upon it. It is proved from permanent Sunnah and is not found in Book of Allah (i.e. Qur'an). Among those commandments are legal justifications of pre-emption and musaqat unlawfulness of marrying a woman and her paternal aunt simultaneously and about the unlawfulness of pet donkeys, Ibn 'Abd al Bir has mentioned that later 'ulama have established the consensus over these issues.

**Evidences of authority of Sunnah**

Evidences of authority (of Sunnah) are seven:

1. Impeccability of Rasul-Allah .
2. Companion’s adherence to the Sunnah.
3. The Qur’an.
4. Sunnah of Rasul-Allah .
5. Impossibility of practicing upon only Qur’an without the Sunnah.
6. Sunnah has two kinds: revelation (wahy) and like the revelation.
7. *Ijma* (consensus).

**First evidence: Impeccability of Rasul-Allah**

There is absolute consensus among the ummah that Rasul-Allah is impeccable to say any thing which can cause obstacles in preaching and according to authentic narrations he is infallible to commit any error or mistake in religious issues. And those who believe that such an error is possible they too put the condition that in case of error or fault, he was admonished by Allah, the Exalted, and Rasul-Allah was not let to remain on that error or mistake.
It becomes incumbent that every Hadith pertaining to preaching issues, after Allah Almighty has set up Rasul-Allah on that and did not reprimand him, is authentic and unanimously hujjah, therefore, to adopt it is at least permissible.

Since it proves the authority of Rasul-Allah’s saying about Qur’an ‘it is word of Allah’ and Hadith qudsi of Rasul-Allah that Allah, the Exalted has said like this’ proves the authority of words like it. Similarly the authority of following Hadith is also proved.

Narrated by Miqdam Ibn Yakrab that, Rasul-Allah said: Listen carefully! I have been given the Book (Qur’an) and the thing like it. Beware! Soon a gluttoned person reeling on his pillow would say: Hold the Qur’an firmly. Whatever you find lawful in it, take that as lawful and whatever you find unlawful in it, take that as unlawful and whatever Rasul-Allah made unlawful is same as Allah made unlawful. This Hadith is narrated by Abu Dawud and Tirmidhi.94

Abu Hudhaifah narrated that Rasul-Allah said

He is Jibril, the envoy of Rabb of all worlds; He has revealed unto my heart that none shall receive the death until he will not acquire the entire livelihood. Whether he will possess it howsoever delay, so fear Allah, adopt the moderate way in searching the livelihood and let not the delay of possessing livelihood motivate you to acquire the livelihood by the disobedience to Allah because whatever is in [the hands of] Allah can only be obtained by the obedience.95

These Ahadith are by whom, who is impeccable from lying, so they become such evidences which relates that wahy is of two types. One Divine Book (i.e. the Qur’an) whose words are miraculous and whose recitation has been ordered. Second type is also divided into two kinds one Ahadith qudsi whose words are revealed by Allah.
Second is Hadith Nabawi it is such a Hadith whose meaning is revealed by Allah and Rasul-Allah interpreted it by his own words. When all these things are by Allah, so they are all evidences which will remain *hujjah* for mankind till doomsday.

Actions are known by intentions, and every person will get reward according to what has intended.

Burden of proof is on claimant and oath is on one who is denying.

Basement of Islam is on five [things].

The authority of these Ahadith is proved by such an esteemed personality who is immaculate and impeccable.

It also proves the authority of Ahadith such as follows:

‘And whatever Rasul-Allah made unlawful is same as Allah made unlawful’. This Hadith and those which are like it are from such a venerable personality who is immaculate and impeccable. Therefore, it reveals us that he (Rasul-Allah) ordered only those things which have been ordered by Allah for us and abstained from those things, from which Allah has refrain us, and due to this the authenticity of his all enjoying and forbiddings becomes incumbent. It proves the authenticity of his utterances such as follows:

O! People, I only enjoin you what Allah has ordered you and I refrain you from what Allah has refrained you.

The evidence of Hadith narrated by Miqdam Ibn Yakrab, which we have mentioned before is also proved by this:

Offer *salah* as you see me offering *salah*.100

53
When the authenticity of this Hadith is proved, all those deeds of Rasul-Allah, by which salah is elucidated, are also proved.

Same thing can be said about such sayings of Rasul-Allah which is mentioned as follows:

\[\text{خذوااعض متناسككم.}\]

Learn [take] the rituals of hajj from me.\textsuperscript{101}

It proves the authenticity of command of Rasul-Allah and the deeds of Rasul-Allah pertaining to hajj are also proved by above mentioned way.

Moreover, it proves the authority of such command of Rasul-Allah which is mentioned in the Hadith narrated by Abu Dawud that ‘Irbad Ibn Sariyah reported that Rasul-Allah said: I bequeath you the fear of Allah, obedience and listening of order of amir whether he may be an Abyssinian slave, who shall survive among you see a lot of dissensions, obedience (and following) of my Sunnah and adherence of rightly guided khulfa’ is necessary for you at that time, hold them firmly and grit them by the molar teeth and beware of novel deeds, for every novel deed is innovation and every innovation is astray, and every astray leads to the Hell.

When the authority of adopting Sunnah and on the command of Rasul-Allah to practice upon it is proved. Therefore, it proves the authority of all kinds of Sunnah i.e. sayings, deeds and approvals.\textsuperscript{102}

The infallibility of Rasul-Allah from committing errors in preaching, upon which all ‘ulama are unanimous, is not only confined to the infallible from lying in preaching. As the preaching of Divine commandments is done by sayings, likewise is done by deeds and tacit approvals and enjoining and forbidding and every thing like this are including in preaching. Those obstructing things which are not related with the sayings, this fact becomes incumbent by the infallibility of Rasul-Allah that besides the sayings, his actions, tacit approvals, enjoining and forbidding which are connected with preaching, are directly proofs (or evidences). There is no need to make his preaching as medium for their authenticity.

If Rasul-Allah performs any action which is not of the preaching like he take meals of any kind and drink beverage, or testify any deed or say anything like he discusses any worldly issue and Divine speech is also included in it (i.e. Allah, the Exalted, set up him on that saying or deed and did not reprimand over it), then we will believe that, every thing committed by him, at least is not sin or disobedience.

By those deeds of Rasul-Allah from which preaching is not aimed (like the natural deeds, of Rasul-Allah) we do not say that such deeds too are
obligatory but what we want to clear is that these deeds carry lawfulness and permissibility.

There are differences among the scholars whether Rasul-Allah ﷺ was allowed to exert *ijtihad* or not, those who believe that Rasul-Allah ﷺ can commit mistake, says that Rasul-Allah ﷺ was not let to remain on mistake, but was admonished immediately by Allah and correct thing was explained to him.

If any time Rasul-Allah ﷺ committed the diligent order and it got *taqriri* approval from Allah (i.e. he was let to be established over that and was not reprimanded), then, doubtlessly, the order will be unanimously authority (or proof).

**Second evidence: Companions adherence to the Sunnah**

*Sahabah* hold firmly the Sunnah in the period of Rasul-Allah ﷺ and got favour of Allah for their steadfastness on the Sunnah. It is proved by the Ahadith that Rasul-Allah ﷺ had been inciting his *ummah* upon holding the Sunnah very firmly and had been frightening them from its abjuring. *Sahabah* used to fulfill all the commandments of Rasul-Allah ﷺ and used to follow him, they were following all the sayings, and deeds of Rasul-Allah ﷺ, and they believed that whatever is committed by Rasul-Allah ﷺ is authority (or proof) and conformation thereof, is incumbent.

However, if he was committing *ijtihad* in worldly affairs, he was consulting the *Sahabah* in that matter likewise; if he (if we presume it) was committing *ijtihad* in any religious affair it is possible that during *ijtihad* *Sahabah* might have discussed the issue with him.

Similarly, if the revealed commandments happened to be unfamiliar to their reason and understanding, they were referring it towards Rasul-Allah ﷺ to know its cause and wisdom not for the reason that they did not believe in it for not being truth. Likewise, sometimes, they did not follow his action, on the account, that the action may permissible only for him and if Rasul-Allah ﷺ would order them anything and was not practicing it himself, *Sahabah*, too were not committing the same deed, by thinking that this order might be for expressing permissibility and permission, that which is not ordered is better, because Rasul-Allah ﷺ did not commit it by himself which he had ordered. It would never be reason of *Sahabah* not imitating his actions or thinking his obedience is not obligatory and they were at liberty to neglect them, there submissive behaviour towards the Sunnah nullifies this. It is known that *Sahabah* were more able to extract the commandments from the Qur’an by their *ijtihad*, in spite of this they were not enquiring those new events which confronted to them, from the Qur’an by relying over their skill and reason, but as much as they were able to know them from Rasul-Allah ﷺ, they used to refer all new occurring events to Rasul-Allah ﷺ.
If any *Sahabi* remained away from him and confronts any incident, first of all, he used to search its solution in the Book of Allah (i.e. Qur'an) if he failed to find in it, he used to see it in Sunnah and if he failed to find in it too, then he used to rely on his *ijtihad* and when he would meet Rasul-Allah ﷺ he used to present before him the said issue. If he were correct in his *ijtihad*, Rasul-Allah ﷺ would give tacit approval on that, and, if he were wrong in it, then Rasul-Allah ﷺ would elucidate the reason of mistake and would taught him the correct way of event and accordingly that *Sahabi* would rectify his mistake and adopt the command of Rasul-Allah ﷺ.

This attitude was from Rasul-Allah ﷺ and *Sahabah*; Allah Almighty let them on this modus vivendi and did not mention that they had committed any mistake. Despite the fact, it was period of revelation (*wahy*). Had they been on wrong foot as far as their approach is concerned Allah would have not allowed them to remain on it. It is the clear proof (*hujjah*) of Sunnah.

Their attitude was in respect of the fact that Allah had ordered them to remain obedient to Rasul-Allah ﷺ and had frightening them not to oppose and disobey Rasul-Allah ﷺ. 

Imam Bukhari has narrated from ‘Abd al Allah Ibn ‘Umar, he said, once Rasul-Allah ﷺ made a golden ring, people, too [began to] made golden rings, thereupon, Rasul-Allah ﷺ said, I had made a golden ring, then Rasul-Allah ﷺ threw that away and said that, I will never wear it, since people too put off their rings and threw them away.

Abu Dawud and Ibn ‘Abd al Birr has narrated from ‘Abd al Allah Ibn Rawahh that he heard the Rasul-Allah ﷺ saying, sit down, he at once sat on the way. After some time, Rasul-Allah ﷺ passed by that way asked him, what is the matter (why are you sitting here), he replied, that I heard you saying sit down so I sat down, Rasul-Allah ﷺ said, ‘may Allah grant you more (passion of) obedience’.

Ibn ‘Abd al Birr has narrated from Mu‘adh Ibn Jabal, he (Mu‘adh) said, when Rasul-Allah ﷺ sent me towards Yemen, he said, if you face any matter, how will you make decision? Mu‘adh replied: I will decide by the Book of Allah, Rasul-Allah ﷺ asked if you will not find it in that? Mu‘adh answered, I will
decide the matter according to Sunnah of Rasul-Allah ﷺ, Rasul-Allah ﷺ asked, if you will not find it in that too? He responded that I will exert my opinion (ra’i) and will not leave any corner, narrator says that Rasul-Allah ﷺ gave a punch on his chest and said ‘All praise to Allah who granted such thing to the envoy of Rasul-Allah ﷺ which Rasul-Allah ﷺ likes’. This narration is mentioned, with different words by Ibn Sa’d in *Tabaqat* and Ahmad, Abu Dawud, Tirmidhi, Darimi and Baihaqi has narrated it in *Madkhal*.

Abu Ya‘la⁷⁷, Mausili and Baihaqi have narrated from ‘Umar Ibn al Khittab in *Madkhal* that he said: O! People, slander your opinion instead slandering your creed. I still remember the movement, when I had rejected the order of Rasul-Allah ﷺ, on the day of Abu Jindal (on the eve of Hudaibiyah pact) on the basis of my personal diligence. By Allah I left no stone unturned in saying the truth, at that time pact was written between Rasul-Allah and people of Makkah. Rasul Allah ﷺ said write (رسُمُ اللهِ الزَّلْفَةُ الرَّحْمَةَ - 'in the name of Allah, the most Beneficent and Merciful'. They said: do you think that whatever you say we have attested that? (i.e. do you think that we have believed in you?). Don’t write it and instead of it write what you used to write earlier i.e., (بِسْمِ اللَّهِ ’ in the name of you O: Allah’. Rasul-Allah ﷺ became reconciled but I refused to accept their demand even Rasul-Allah ﷺ told me: you see, I have become reconciled, even then you deny? Hence, I reconciled.

Imam Ahmad and Imam Bukhari have narrated the event of Hudaibiyah like this: ‘Umar Ibn al Khittab said, I appeared before Rasul-Allah ﷺ and asked him, Are you not true Rasul ﷺ of Allah? Why not? I again questioned: Are we not on the right (path) and our foes on false (path)? Rasul-Allah ﷺ replied, why not? I asked, then why do we agree in degradation in the matter of our religion? Rasul-Allah ﷺ replied, I am Rasul ﷺ of Allah, I will not disobey Him and He is my helper. I asked, were you not saying to us that soon we will visit the Makkah and circumambulate Ka‘ba? Rasul-Allah ﷺ said, why not? Did I told you that you will visit it in this year? I said: no, he said I still say you will visit and circumambulate it. Then I went to Abu Bakr Sidiq and said to him. O! Abu Bakar, is he not the true Rasul ﷺ of Allah? He said why not? Are we not on the right (path) and our foes on false (path)? He said why not? I said, then why do we reconcile in the matter of our creed by being mortified? He said, O! Man, he is doubtlessly the Rasul of Allah ﷺ, he will not disobey Allah. Allah is his helper you hold his conveyance firmly (i.e. by following him), by Allah he is on right (path). I said, had he not been saying to us that soon we will visit and circumambulate the Ka‘ba, he said: why not, but had he told us that you will visit in this year? I said no. He said indeed you will visit and circumambulate it. I said: no he (again) said: you will
visit and circumambulate it. ‘Umar says henceforth that I did a lot of deeds for compensation of that misbehaviour.

After that when pact had been written, Rasul-Allah ordered the Sahabah to stand up! Make slaughter and tonsure your heads. But by Allah, none of them stood even he repeated this order thrice. When nobody responded Rasul-Allah went to Umm Salmah (mother of believers) and whatever condition of people he had witnessed stated to her. Umm Salmah replied, O! Rasul of Allah, do you like it? Then go and don’t say a word to any body, slaughter your camel and call the barber who will tonsure you. Since, he came out and did not talk to any body till he did all the tasks, slaughtered the camel called the barber who tonsured him. When people saw this, they all stood up and began to slaughter (their camels) and began to tonsure one another. It seemed that due to worry they will kill each other. It is mentioned in Fath al Bari that Sahabah delayed in acting upon the command of Rasul-Allah because they hoped that he will permit them for battle and that Allah will help him, in this way being victorious, they will accomplish the ‘umrah.

Imam Bukhari has narrated from Abu Hurairah that he said: Rasul-Allah said, don’t keep sawm continuously (sawm al wisal) Sahabah asked, you do keep sawm continuously. He said: I am not like you. I pass the night in a condition that my Rabb feeds and drinks me, but Sahabah did not abstain from sawm al wisal Rasul-Allah observed the sawm for two days with them. Then, they saw the new moon (the moon of first day of Islamic calendar), while seeing the moon Rasul-Allah said had the moon delayed in appearance, I would have observed more sawm than you. He said this to them in enraging mood.

Imam Bukhari and Ibn ‘Abd al Birr have narrated from Abu Hurairah, he said that Rasul-Allah said while sending a battalion of Sahabah to Banu Quraizah on the eve of Battle of Ahzab let every one of you perform the salah of ‘Asr on arriving the vicinity of Banu Quraizah some people were yet on the way
that the time of ‘asr came. Some of them were of the view that, we should perform the salah of ‘asr after arriving at Banu Quraizah where as some of them insisted that we will perform the salah just now. Because Rasul-Allah ﷺ did not mean it, henceforth, this incident was related to Rasul-Allah ﷺ, he did not rebuke any of them.109

Besides this Hadith, there are number of Ahadith, which unambiguously assures us that Ahadith of Rasul-Allah ﷺ is authority (hujjah).

Third evidence: the Qur’an

The Book of Allah is filled by those verses which collectively indicate the absolute authenticity of Sunnah; these verses are of many types. Some times, one verse happens to be based on more than one type. We will suffice over discussing five types only.

First type

Is that which expresses the obligatory of iman on Rasul-Allah ﷺ to believe in Rasul-Allah ﷺ means to testify the risalah of Rasul-Allah ﷺ and all those things which he brought from Allah, whether they are mentioned in the Qur’an or not, and it means to surrender completely before his commands and those verses which states that, to falsify Rasul-Allah ﷺ or to disobey him is kufr. Allah says:

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\text{O ye who believe! Believe in Allah and His Rasul and the scripture which He hath sent to His Rasul and the scripture which He sent to those before [him]. Any who denieth Allah, His angels, His Books, His Rusul, and the Day of Judgment, hath gone far, far astray. (al Nisa 4:136). Allah Almighty says:}
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First type

Is that which expresses the obligatory of iman on Rasul-Allah ﷺ to believe in Rasul-Allah ﷺ means to testify the risalah of Rasul-Allah ﷺ and all those things which he brought from Allah, whether they are mentioned in the Qur’an or not, and it means to surrender completely before his commands and those verses which states that, to falsify Rasul-Allah ﷺ or to disobey him is kufr. Allah says:

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\text{O ye who believe! Believe in Allah and His Rasul and the scripture which He hath sent to His Rasul and the scripture which He sent to those before [him]. Any who denieth Allah, His angels, His Books, His Rusul, and the Day of Judgment, hath gone far, far astray. (al Nisa 4:136). Allah Almighty says:}
\]

First type
Say: O men! I am sent unto you all, as Rasul of Allah, to whom belongeth the dominion of the heavens and the earth: there is no Allah but He: it is He that giveth both life and death. So believe in Allah and His Rasul, the unlettered Nabiyy, who believed in Allah and His Words: follow Him that [so] ye may be guided. (al A'raf 7:158).

Qadi 'Ayyad says that to believe in Rasul-Allah is obligatory and determined. iman is completed by this and faith of a person gets corrected by this. Allah the Exalted says:

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أُعْتَدَّنَّا لِلْكَافِرِينَ

And if any believe not in Allah and His Rasul, We have prepared for those who reject Allah, a blazing Fire! (al Fatah 48:13) Allah Almighty says:

إِنَّا أَرْسَلْنَا نَبِيًّا مَّسِيحًا وَنَبِيًّا وَرَسُولًاً

We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner : (al Fatah 48:8). In another verse Allah the Exalted says:

إِنَّمَا الْمُؤْمِنُونَ أَلْدَمَيْنَ عَامِنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يُرْتَابُوا وَجَهَدُوا بَيْنَمَا أَلْدَمَيْنَ وَأَنْفُسَهُمْ فِي سَبِيلِ اللَّهِ أُتُبْنُهُمْ هَٰذَا الصَّدِيقُونَ

Only those are Believers who have believed in Allah and His Rasul and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones. (al Hujurat 49:15) Allah Almighty says:

إِنَّمَا الْمُؤْمِنُونَ أَلْدَمَيْنَ عَامِنُوا بِاللَّهِ وَرَسُولِهِ إِلَّا كَانُوا مَعَهُ عَلَىٰ أَمْرِ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى يُصِبَّنَّوْا إِلَّا أَلْدَمَيْنَ يُصِبْنُ نَبِيًّا أُتُبْنُهُمْ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَنْفَدُنَّ الْيَتِمَّ الصَّغِيرُ لِبَعْضَ شَأْنِهِمْ فَأَذَانُ لَمْ يَشْتَهِ مَنْ فِيهِمْ وَأَسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ

اللَّهَ غَفُورٌ رَّحِيمٌ
Only those are Believers, who believe in Allah and His Rasul ﷺ: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave: those who ask for thy leave are those who believe in Allah and His Rasul ﷺ; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful. (al Nur 4:2)

Imam Shafi'i says: Allah has declared believing in Allah and that believing in His Rasul is perfection of primary faith and all other things are under it, therefore, if any person believe only in Allah but does not believe in His Rasul, the name of Muslim will never be applied to him until besides believing in Allah, he believes in His Rasul also.

Ibn al Qayyim states that when Allah has declared among the obligatory of iman that believers when happens to be with Rasul-Allah, they should not leave him without his permission, therefore it is more evident that among the obligatories of iman is that they should opt for any knowledge or action only after seeking the permission from him. And his permission can be identified either by his sayings, actions or by his tacit approvals Allah Almighty says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذًا فَقَضَى اللَّهُ وَرَسُولُهُ أَمَرًا أَنْ يَكُونُ لَهُمْ أَلْحَيْرَةُ مِنْ أَمْرِهِمْ وَمِنْ يَغْصُرُ اللَّهُ وَرَسُولُهُ فَقُدْ ضَلُّ ضَلَالًا مُّبِينًا

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Rasul, to have any option about their decision: if anyone disobeys Allah and His Rasul, he is indeed on a clearly wrong path. (al Ahzab 33:36)

Ibn al Qayyim states that Allah Almighty has mentioned in this verse that, no believer possess any free will after the decision of Allah and His Rasul and whosoever thinks that, he has a free will even after it, has gone obviously astray Allah the Exalted says:

فَلاَ وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يَحْكُمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ نَعَمَ لَا يَجْذَوْا فِي أَنفُسِهِمْ حَرَاجًا مَّا قَضَيْتَ وَيُسْلِمُوا تَسْلِيمًا

61
But no, by thy Rabb, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction. (al Nisa 4: 65)

Ibn al Qayyim\textsuperscript{114} mentions that Allah, the Exalted has sworn by Himself that His bondmen cannot claim to be a Muslim until he makes His Rasul arbitrator in all their small and big disputes and find in themselves no resistance against his decisions and accept his decisions with full submission.

Imam Shafi‘i\textsuperscript{95} says that as far as we know, this verse was revealed about a person, who had quarreled with Zubair over the land and Rasul-Allah gave decision in favour of Zubair, this decision was by Rasul-Allah which is Sunnah, its order was not in the Qur’an and the Qur’an, too says, the same thing which I (Imam Shafi‘i) mentioned. Because had this decision would have been by the Qur’an then it would have been definite and unequivocal order of the Qur’an. If they would have rejected such an explicit order of the Qur’an, it would have been appropriate to call them unbelievers but the position here is that they reject the order of Rasul-Allah thus, rejected the Qur’an by not accepting the order of Rasul-Allah. In some editions the words are, because they did not accept his decision, so they rejected the order of the Qur’an and according to some other editions the words are that, they did not accept the decision of Rasul-Allah.

In short, Imam Shafi‘i wants to prove by this verse that this order of Rasul-Allah was not present in the Qur’an in the shape of explicit verse. Had it not been, their disbelief would have been in result of rejecting the order of the Qur’an and not accepting it and by not feeling narrowness in their hearts by the decision of Rasul-Allah. Apparently, at that time, it would have been said that: By your Rabb they won’t be Muslims until they won’t accept the order of the Book of Allah (i.e. the Qur’an) and won’t entrust themselves to it.

Second type

Second type is that which express that whatever thing Allah, the Exalted had decided for his bondmen, Rasul-Allah elucidates the Book of Allah according to that, he is commentator of it whose commentary is reliable (and acceptable) before Allah and that he teaches his ummah the Book of Allah and the hikmah and hikmah means, as Imam Shafi‘i and other learned ‘ulama has said, is Sunnah and if it will be accepted that it means Book of Allah even then the meaning of teaching his ummah will be its commentary, elucidation of brief things thereof, and explanation of its difficult affairs. It makes incumbent that the
elucidation of the Qur'an, which Rasul-Allah has done by his deeds, sayings and tacit approvals, is a authority; following verses are evident proof of it. Allah Almighty says:

[We sent them] with Clear Signs and Scriptures and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (al Nahal 16:44) In another verse Allah the Almighty says:

And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. (al Nahal 16:64) on another occasion Allah the Exalted says:

A similar [favour have ye already received] in that We have sent among you a Rasul of your own, rehearsing to you Our Signs, and purifying you, and instructing you the Book and hikmah, and in new knowledge. (al Baqarah 2:151), Allah the Almighty says:

\[\text{You are a messenger of the blessed} \]
Allah did confer a great favour on the Believers when He sent among them a Rasul from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them the Book and *hikmah*, while before that, they had been in manifest error. (al ‘Imran 3:164)

On another occasion, Allah the Exalted says:

> هو الّذى بعث في الأنبياء رسولًا منهم يتلوا عليهم آياته، وَأَرْزُكُم مِّنْهُمُ
> وَيُعَلِّمُهمَّ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلَ لَفَيْنَ صَلِّ حَيٌّ مِّنْهُم

It is He Who has sent amongst the Unlettered a Rasul from among them, to rehearse to them His Signs, to sanctify them, and to instruct them the Book and *hikmah*, although they had been, before, in manifest error. (al Jum'ah 62:2) Allah the Almighty says:

> وَأَذَّكَرْنَا بَعْضَ الْأُنْبِيَاءِ عَلَيْكُمْ وَمَا أَنْزَلْ عَلَيْكُمْ مِّنْ الْكِتَابِ وَالْحِكْمَةِ وَبَعْضَاً
> وَأَنْفُقُوا أَلَّلَهَ وَأَعْفُوُوا أَنَّ اللَّهَ يُصْلِي غُفُورًا عَلَيْكُمْ

But solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and *hikmah*, for your instruction. And fear Allah, and know that Allah is well-acquainted with all things. (al Baqarah 2:231) in another place Allah the Almighty says:

> وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَمَكَ مَا لَمْ تَعْلَمْ وَكَانَ
> فَضَلْلَهُ عَلَيْكَ عَظِيمًا

Allah hath sent down to thee the Book and *hikmah* and taught thee what thou knewest not [before]: and great is the Grace of Allah unto thee. (al Nisa 4:113).

Allah the Almighty says:

> وَأَذَّكَرْنَا مَا يُتَّلِى فِي بُيُوتِكُم مِّنْ عَلَمَتِ اللهِ وَالْحِكْمَةِ إِنَّ اللهَ
> كَانَ لَطِيفًا حَبِيرًا
And recite what is rehearsed to you in your homes, of the Signs of Allah and His *hikmah*: for Allah understands the finest mysteries and is well-acquainted [with them]. (al Ahzab 33: 34).

Imam Shafi‘i says Allah Almighty mentioned the Book which means the Qur’an and mentioned *hikmah*, I heard some of the ‘ulama having the knowledge of the Qur’an, and among whom I like some of them, saying that *hikmah* means the Sunnah of Rasul-Allah ﷺ whatever they have said is expedient and correct, because the Qur’an is mentioned prior and just after it *hikmah* is mentioned in the verse, and has mentioned his gratitude over creatures that he gave them the knowledge of the Qur’an and *hikmah*, therefore, nothing can we said but here *hikmah* means Sunnah of Rasul-Allah ﷺ. Because it has been mentioned with the Book and that Allah has declared that obedience to His Rasul ﷺ is obligatory.

In the above mentioned passage, Imam Shafi‘i wants to state that *hikmah* means Sunnah, that is because Allah, the Exalted has used conjunction with *hikmah* over the Book and it demands of estrangement, therefore, *hikmah* is not the Book. Besides it *hikmah* can not be anything other than the Book and the Sunnah, because Allah Almighty has conferred over us the favour by the teaching of the Qur’an and the Sunnah, and bestowing of favour is only on those things which are truth and correct. Therefore, *hikmah* too is binding and worthy to follow like the Book, especially when Allah Almighty has mentioned *hikmah* and the Book together, and in whole of His Book, He has only made the obligatory on us the adherence of His Book and Sunnah of His Rasul-Allah ﷺ. So it is established that *hikmah* means Sunnah.

**Third type**

Third type is that which states that obedience to Rasul-Allah ﷺ sheers obligatory (without conditions and limits) in all those things which he orders and from which he abstains, and obedience to Rasul-Allah ﷺ is (really) the obedience to Allah Almighty, and states the frightening for the opposition to Rasul-Allah ﷺ and from changing his Sunnah.

Allah the Exalted says:

وَأَطِيعُواَ اللهَ وَالرَّسُولَ لَعَلَّكُمْ تَحْمَلُونَ

And obey Allah and al Rasul ﷺ; that ye may obtain mercy. (al‘Imran 3:132) Allah the Exalted says:
Say: Obey Allah and His al Rasul ﷺ: but if they turn back, Allah loveth not those who reject Faith. (al ‘Imran 3:32 ), in another verse Allah the Almighty says:

وَأَطِيعُوا اللهَ وَرَسُولَهُ وَلاَ تَتَبَادَلُوا عَنْهُ وَأَنْتُمْ تَسَاءَلُونَ عَلَيْهِ وَلاَ تَعْمَلُوا حَرَاسَةً وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنا وَهُمْ لَا يَسْمَعُونَ

O ye who believe! Obey Allah and His Rasul ﷺ, and turn not away from him when ye hear [him speak]. Nor be like those who say: "We hear," but listen not: (al Anfal 8:20-21 ). Allah Almighty says:

وَأَطِيعُوا اللهَ وَرَسُولَهُ وَلاَ تَنْبَذُوا فَتْفُشَّلُوا وَتَنْذِرُونَ رَبَّكُمْ

And obey Allah and His Rasul ﷺ; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere: (al Anfal 8:46) Allah the Exalted says:

وَأَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأَخْرِجُوا فَإِنَّ تَوْلُيَتَكُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِ اللهِ أَلْبَابَ الْمُتَيَّزَانَ

Obey Allah, and obey the al Rasul ﷺ, and beware [of evil]: if ye do turn back, know ye that it is Our Rasul’s ﷺ duty to proclaim [the Message] in the clearest manner. (al Ma‘idah 5: 92), Allah the Almighty says:
O ye who believe! Obey Allah, and obey the al Rasul 
, and make not vain your deeds! (Muhammad 47:33). Allah Almighty says:

وَأَطِيَّعُوا الَّذِينَ آمَنُوا أَطِيَّعُوا اللَّهَ وَأَطِيَّعُوا الرَّسُولَ وَلَا تَبِطِّلُوا أَعْمَالُكُمْ

أتيَّهَا الَّذِينَ آمَنُوا أَطِيَّعُوا اللَّهَ وَأَطِيَّعُوا الرَّسُولَ وَلَا تَبِطِّلُوا أَعْمَالُكُمْ

So obey Allah, and obey His al Rasul : but if ye turn back, the duty of Our al Rasul is but to proclaim [the Message] clearly and openly. (al Taghabun 64:12 ) Allah the Exalted says:

أَطِيَّعُوا اللَّهَ وَأَطِيَّعُوا الرَّسُولَ وَلَا تَبِطِّلُوا أَعْمَالُكُمْ

أَطِيَّعُوا اللَّهَ وَأَطِيَّعُوا الرَّسُولَ وَلَا تَبِطِّلُوا أَعْمَالُكُمْ

O ye who believe! Obey Allah, and obey al Rasul , and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and al Rasul , if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination. (al Nisa 4:59).

Qadi ‘Ayyad has reported from ‘Atta and Ibn al Birr and Baihaqi has narrated from Maimun Ibn Mihran in Madkhal that the meaning of refer towards Allah is to refer towards His Book and referring towards al Rasul is to refer towards him in his life and towards his Sunnah after his demise.

Allah Almighty says:

فَإِنَّا نَزَّلْنَاهُ إِلَى الْأَرْضِ وَأَلْقَنَّاهُ إِلَى لَدَيْنَا

And if you will differ in things amongst yourselves then refer it towards Allah, here the word (تَنْزِيرُكُمْ) ‘you differ’, means that you differ in anything and it is
about (أولوۃ‌الاھم) men of authority. However Allah Almighty says if you have mutual difference i.e. between them and those whose obedience they have been ordered them refer to Allah and His Rasul ﷺ and if you don’t know what is their teachings ask such person who amongst you has knowledge of the Qur’an and the Sunnah Because it is the only way to know about the sayings of Allah and His Rasul ﷺ. Allah the Exalted says:

وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا مُؤْمِنَاتِ إِذَا فَضَّلُوا اللَّهَ وَرَسُولَهُ ﷺ أُمُورًا أن يَكُونَ لَهُمُ

الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَن يُعَصَّ اللَّهَ وَرَسُولَهُ ﷺ ﺑَصَلَّى ﺑَلَاءَ مُبِينًا

It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Rasul ﷺ, to have any option about their decision: if anyone disobeys Allah and His Rasul ﷺ, he is indeed on a clearly wrong Path. (al Ahzab 33:36) those who differ to each other on any subject they should refer their matter to Allah and His Rasul ﷺ, if they failed to derive the solution from the said sources then they should make the analogical deductions from the available rulings of the Qur’an and the Sunnah.

Tayyibi says: In (وَأَبْعَرُ إِلَى رَسُولِ اللَّهِ) ‘obey al Rasul ﷺ’ is the repetition of verb which indicates that obedience to Rasul-Allah ﷺ has a permanent status and in (أولوہا) ‘men of authority’ there is no such repetition of verb, which intimates the fact that among them will be some people whose obedience will not be obligatory and then mentioned His statement in (فَانْضَرَّ فِي شَرْعِهِ) as if it is said in it that if they will not practice upon the truth, do not obey them and in which you oppose the, refer that to the Book of Allah and His Rasul ﷺ.117

Ibn al Qayyim118 says that Allah has ordered His obedience and obedience to His Rasul ﷺ and has repeated the ‘verb’ for relating that the obedience to Rasul-Allah ﷺ is permanently obligatory. Whatever Rasul-Allah ﷺ orders, his obedience is obligatory without presenting that before the Qur’an. Nay when he will order, whether that is found in the Qur’an or not (obedience is obligatory). Because he has been given the Qur’an and the thing like the Qur’an. But the order of permanent obedience to (أولوہا) ‘men of authority’ is done under the obedience to Rasul-Allah ﷺ, whosoever, among them, give orders according to Shari’ah, his obedience will be obligatory and whosoever will give orders against the Shari’ah, his statement will neither be heard nor he will be obeyed there is a Hadith, Rasul-Allah ﷺ, said that there is no obedience for creatures in the disobedience to creator. In another Hadith, Rasul-Allah ﷺ, said that obedience is only in good deeds. He said about rulers and officials that whosoever among them
will order you of disobedience, neither listen them nor obey them. He said about those persons, who had wanted to pounce into the fire when their amir had ordered them to pounce into the fire, had they pounced into fire, they would have never come out of it. In fact, they were going to pounce into fire in obedience to their amir but they did not obey him as his order was against the spirit of the Qur'an and the Sunnah, question arises here what about the rulers to whom people obey even after knowing that their orders are against the Qur'an and the Sunnah? Well in such situations people should present orders of their rulers before the Shari'ah and if their orders are in accordance with Shari'ah they are bound to obey them other wise they should not obey their rulers.

Fourth type

Fourth type is which reveals that obedience in all the commands given by Rasul-Allah and to make him as a symbol and model for life is obligatory. Furthermore it states his obedience is must for achieving the adoring of Allah. Allah Almighty says:

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبَعُونِي يَحْبِبْكُمُ اللَّهُ وَيُغْفِرْ لَكُمُ ذَنُوبَكُمُّ

وَاللَّهُ غَفُورٌ رَحِيمٌ

Say: If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful. (al 'Imran 3:31)

Qadi'Ayyad has narrated from Hasan Basari in his book *kitab al Shifa*, that some people told Rasul-Allah O! Rasul of Allah, we do adore Allah, there upon. Allah Almighty revealed this verse:

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبَعُونِي يَحْبِبْكُمُ اللَّهُ وَيُغْفِرْ لَكُمُ ذَنُوبَكُمُّ

وَاللَّهُ غَفُورٌ رَحِيمٌ

Say: If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful. (al 'Imran 3:31)
It is reported by Hasan Basari that, Rasul-Allah ﷺ said to them that the sign of adoring Allah is the adherence to Sunnah of Rasul-Allah ﷺ.

Allah Almighty says:

لقد كان لكم في رسل الله أسوة حسنة لمن كان يروجو الله واليوم الآخر وذكر الله كبيرا

Ye have indeed in the Rasul of Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (al Ahzab 33: 21)

Muhammad Ibn'Aliyy Tirmidhi says that, the meaning of Rasul-Allah ﷺ being model is to follow him, to follow Sunnah thereof and not to oppose his sayings and actions. Qadi ‘Ayyad says that various commentators have said the same meaning of it.

Fifth type

Fifth type is which relates that Allah has ordered Rasul-Allah ﷺ to what has been revealed to him whether that is recited wahy or unrecited wahy and has made him responsible for preaching that, and has saved him from error in this regard. And Allah has protected him from such elements that desire to change and amend whatever has been revealed upon him or wants to conceal some part of it. Besides it also states that He has performed that order and proclaimed the Divine message as it deserved to be proclaimed and performed it in an extremely perfect manner (way) and leads the people to right path. Allah accomplished (perfected) the religion for ummah with all things by the preaching of what Allah sent down to him, and that his etiquettes are of high rank and etiquettes are the springs of all optional sayings, and deeds. When he was at the apex of lofty etiquettes before Allah. Then all the saying, and actions committed by him are of the same rank.

All these examples express the truthfulness of Sunnah; it is authenticity and states the obligation of holding Sunnah firmly. Allah Almighty says:

أطيع ما أوجب إليكم من ربي من إله معرفة إلا أنه تابعي واعترض عنا المشيرين

Follow what thou art taught by inspiration from thy Rabb: there is no Allah but He: and turn aside from those who ascribe partners with Allah. (al An'am 6:106) Allah Almighty says:
Then We put thee on the [right] Way of Religion: so follow thou that [Way], and follow not the desires of those who know not. (al Jathiya 45:18).

**Authority of Sunnah in the Qur'an**

Hadith and Sunnah are generally used in same meaning. Both of these words have been stated about sayings, actions and tacit approvals and *ijtihad* of Rasul-Allah ﷺ. His saying is as respectable as the personality of Rasul-Allah ﷺ. Adherence to the Sunnah of Rasul-Allah ﷺ which has been mentioned in the Qur'an, every person can understand by that, after the demise of Rasul-Allah, it means Sunnah. Sunnah or Hadith are mentioned in the Qur'an in two different ways. Obedience to Rasul-Allah ﷺ has been mentioned separately from the obedience to Allah. It should be remembered that wherever obey the Allah (الله) is mentioned it is proceeded by obey the Rasul (الرسول ﷺ) there is not a single example where ‘obey Allah’ is mentioned without ‘obey the Rasul’; on the contrary, the word of obedience and adherence to Rasul-Allah ﷺ has been used separately,

\[
\text{وَأَقْطَمُواَ الْصَّلَاةَ وَأَنْثَوْاَ النَّارَ كَوَةَ وَأَطِيعُواَ الرَّسُولَ لِتُعْلَمُ نَزْحُمُ}
\]

So establish regular *salah* and pay regular *zakah*; and obey al Rasul ﷺ; that ye may receive mercy. (al Nur 24:56)

\[
\text{بيَّمِينَ يَبْنِيَ الدِّينَ كَفَرُواَ وَعَصَواَ الرَّسُولَ لَوْ شَسَوَىَ بِهِمُ الْأَرْضَ وَلَ}
\]

On that day those who reject Faith and disobey al Rasul ﷺ will wish that the earth were made one with them: but never will they hide a single fact from Allah! (al Nisa 4:42). It is the practical proof of this fact that direct obedience of Allah is not possible but when the men (Anbiya') present a practical model to follow. This fact has been mentioned in the verses like
Ye have indeed in the Rasul-Allah a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (al Ahzab 33:21) and

\[
\text{مَن يَطِيعُ الرَّسُولَ فَقَدْ أَطَّعَ اللَّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاهُ عَلَيْهِمْ حَفِيظًا}
\]

He who obeys al Rasul , obeys Allah; but if any turn away, we have not sent thee to watch over their [evil deeds]. (al Nisa 4:80) and

\[
\text{مَا أَفْقَهْ اللَّهُ عَلَى رَسُولِهِ مِن أَهْلِ الْقُرْءَانِ فَلْيَوْلِدُوْلَدُ لَوْلَدَيْ قَرْنَانَ وَالْيَسِمَّىَنَّ وَالْمُسْكَيْنَ وَأَبْنِ الْسُّبُيْلَ كَيْ لَا يُكُونُ دُوْلَةً بَيْنَ الْأَفْقَهَاءِ مِنْكُمْ وَمَا عَانِدُكُمْ رَكَتُمْ فَخُذُوْهُ وَمَا تَهْنُكُمْ عَنْهُ فَأَنتَهْوَا وَأَطْفَأْوا الَّذِي يُنَادِيَ الْلَّهُ إِنَّ اللَّهَ شَدِيدُ الْعَقَابِ}
\]

What Allah has bestowed on His Rasul [and taken away] from the people of the townships, belongs to Allah, to His Rasul and to kindred and orphans, the needy and the wayfarer; in order that it may not [merely] make a circuit between the wealthy among you. So take what al Rasul assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. (al Hashr 59:7)

Mentioning of such objectives which can not be accomplished without Hadith.(al Hashar59:3) here (اِعْتِمَد) ‘gave you’ has been kept against (سُوَّا) ‘refrains you’ and (أَمَرْهُ) ‘negative’ is kept against (أَمَرَهُ) ‘imperative’ so the meaning of (إِعْتِمَد) ‘gave you’ will be (أَمَرْهُ) ‘enforced you’ etc. Act upon the order of Rasul-Allah very firmly (أَمَرْهُ) ‘command’ leads to obligatory and
‘negative abstinences’ leads to unlawful i.e. whatever Rasul-Allah enjoins, its obedience will be obligatory and from whatever he refrains its committing will be unlawful. The commonness of verse is based on the obedience to Rasul-Allah and in ‘and take that’ the same obligatory and emphasis has been mentioned. If the verse will be considered about the distribution of booty. In that case also, there will be no effect on the basic affair. In this also, the distribution will be on the basis of ‘command’ and ‘abstinences’ of Rasul-Allah. The powers for legislation have been entrusted to Rasul-Allah in all matters, both the sayings of Rasul-Allah have been mentioned as inevitable and categoric and have been made obligatory on the people. After the command and abstinence of Rasul-Allah, same will be enacted and there will no need to wait for other thing. This denotes the authority of the Hadith.

We sent not a Rasul, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and al Rasul had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful. (al Nisa 4:64) we have sent Rasul only so that people will obey him. In this verse, the actual aim of risalah has been declared that mankind should follow Rasul. If a person accepts the risalah and Rasul but don’t think the need to obey them. He is nullifying the aim of risalah and its objective. It is obvious disbelief and heresy. Since risalah is wahbi therefore, the denial of his status will be as waging war against Allah:
But no, by thy Rabb, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction. (al Nisa 4: 65)

Here the status of Rasul-Allah has two aspects. One aspect of it is that, he is amir and ruler and according to his spiritual status, he is Rasul-Allah in worldly aspect it is denial of iman to reject his decision, to deny his Nubuwah will be more obviously the denial of iman. Therefore, this verse is proof for the authority of Hadith.

1. It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Rasul, to have any option about their decision: if anyone disobeys Allah and His Rasul, he is indeed on a clearly wrong Path. (al Ahzab33:46) the acceptance of decision of Rasul-Allah is declared as condition of iman.
2. There is no question of personal desire or wish after the matter is decided by the Rasul-Allah.
3. If any person will insist on his personal wish and make attempt to make decision accordingly, then there is warning of obvious astray present for him.
4. To surrender personal wish and will before the decision of Rasul-Allah is declared as condition of iman. The authenticity of sayings, actions and approvals of Rasul-Allah is clear by this verse.

Deem not the summons of al Rasul among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand his order, lest some trial befall them, or a grievous Penalty be inflicted on them. (al Nur 24:63).
1. Call of Rasul-Allah is different from the usual and ordinary conversation of people (there can be opposition in mutual conversation but the position of Rasul-Allah is totally different from this) there is no scope to resist the decision of Rasul-Allah.

2. The commandments of Rasul-Allah can never be ignored under the pretexts and excuses but it is the behaviour of hypocrites.

3. Those people who oppose the commandments of Rasul-Allah (and do not consider them as authority) deserve the painful torment.

\[
\text{فَما كَانَ جِوَابَ فَوْقِهِ} \quad \text{إِلَّا أنْ قَالُوا أَخْرِجُوا عَالَمَ لَوْلَا بَيْنَ قَرْنِيكُمْ}
\]

But his people gave no other answer but this: they said, Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure! (al Naml 27:56)

\[
	ext{إِنْ هُمْ أَنَاَّسٌ يَتَطَهَّرُونَ}
\]

\[
	ext{أَشْفَعْنِمُ أَنْ تُقَذَّفُوا بَيْنَ يَدَيْ نَجَوِّهِمْ صَدَقَتْ} \quad \text{إِذَا لم تَقْعَلُوا وَتَابَ}
\]

\[
	ext{اللَّهُ عَلَيْهِمْ فَأَقِيمُوا الْصَّلَاةَ وَأَطِيعُوا الرَّسُولَ} \quad \text{وَأَطِيعُوا اللَّهَ وَرَسُولَهُ}
\]

\[
	ext{وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ}
\]

Is it that ye are afraid of spending sums in charity before your private consultation [with him]? If, then, ye do not so, and Allah forgives you, then [at least] establish regular salah; pay regular zakah; and obey Allah and His Rasul. Allah is well-acquainted with all that ye do. (al Mujadilah 58:13)

In both the verses, the obedience to Rasul-Allah is declared as obligatory as the salah and zakah.

\[
	ext{إِنَّا أُذِنَ لَنَا إِلَيْكَ أَلْكُنْبَ بِالْحَقِّ لِتَخْطَمُ بَيْنَ أَنتَ وَلَّدُكَ إِلَّا أَرَدُّكَ اللَّهَ وَلَا}
\]

\[
	ext{تَكُنُ لِلْخَيْرَينَ خَصِيمًا}
\]

We have sent down to thee the Book in truth, that thou mightest judge between men as guided by Allah: so be not [used] as an advocate by those who betray their trust; (al Nisa 4:105)
The cause of revealing the Book is declared as to appoint Rasul-Allah as judge. Had Rasul-Allah not deserving the right of giving decisions there would have not been need of revealing the Book upon him.

2. The decision will also be not by wahy natiq (the Qur'an) this thing has been explained in ( ) ‘Allah demonstrated to you’ that this decision will be by contemplation and diligence and Rasul-Allah would relate it by his own opinion.

3. Rasul-Allah has been made bound not to support the wrong person.

The matter is categorized in this verse, either it would be denial of the revelation of the Qur'an upon Rasul-Allah or ijtihad of Rasul-Allah too would be considered duly from Allah Almighty. As sayings of Rasul-Allah are revealed thus, they too are hujjah.

Forth evidence: Sunnah of Rasul-Allah

there are innumerable Ahadith which collectively and categorically indicates authenticity of Sunnah, narrations which are about the Sunnah has many kinds, which can be divided into three parts.

First type

Rasul-Allah, being impeccable from telling lie, has said that Qur'an has been revealed upon me and besides that other thing like that has been revealed upon me and that the commandment, which he stated and decided as canon, has been actually decided by Allah and even their elucidation too was by Allah thus the obedience to his Sunnah has been ordered and that whoever followed him and held his Sunnah firmly, in fact he obeyed the Allah and got the guidance and deserved the heaven and the unlimited reward. Whereas, whoever disobeyed him, rejected the Hadith of Rasul-Allah and follow his own wishes and desires, he in fact, disobeyed Allah and got astrayed, hence got destroyed and deserved the Hell and curse of Allah. And that iman gets completed only by surrendering before the Shari‘ah. Those things which people fabricated by their own desires and wishes, are innovations and are worthy to be rejected. All these things endorse the authenticity of Sunnah. Abu Dawud, Tirmidhi and Hakim have narrated from Miqdam Ibn Yakrab
Miqdam Ibn Ma'd Yakrib reported Allah’s Rasul as saying: very soon a Hadith of mine will be related to a person lying on his couch who will say, the Book [i.e., the Qur’an] of Allah Mighty and Glorious is [enough] between you and us. Whatever we find in it is lawful [halal] we accept it as halal and whatever we find in it as unlawful [haram], we take that as haram. Behold, whatever Allah’s Rasul has declared as haram is just like that which Allah has declared as haram.121

Abu Dawud has narrated from ‘Irbad Ibn Sariyah

‘Ubaid Allah Ibn Abu Rafi’ reported on the authority of his father that Allah’s Rasul said: ‘I must not see anyone reclining his couch, which reaches something I have commanded to do or prohibited to do, and he says: I know not anything except the Qur’an. What we find in Allah’s Book we will follow it only’.122

Allah Almighty says:

What Allah has bestowed on His Rasul [and taken away] from the people of the townships, belongs to Allah, to His Rasul and to kindred and orphans, the needy and the wayfarer; in order that it may not make a circuit between the wealthy among you. So take what the al Rasul assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. (al Hashr 59:7)
Baihaqi has reported from Jundub Ibn ‘Abd Allah that Rasul-Allah ﷺ said: whosoever stated any thing about the Qur’an by his own opinion even if he is right erred.123

Tibrani has narrated from ‘Umar in *Mu’jam Aawsat* he said that Rasul-Allah ﷺ said: I am afraid of a person in my ummah, who will interpret the Qur’an by irrelevant means and will quote it unjustly.

Abu Ya’la Mausili has narrated from Ibn ‘Abbas, that he said that Rasul-Allah ﷺ said: whosoever uttered any thing in the Qur’an, without having knowledge of it, shall come on doomsday in a state that there will be bridle of fire (affixed) in his mouth.

Ahmad, Abu Ya’la and Tibrani has narrated from ‘Umar he said that once Rasul-Allah ﷺ was along with a group of Sahabah, He said to them. Do you know? That whosoever obeyed me obeyed Allah and that my obedience is the part of Allah’s obedience Sahabah replied why not? We bear witness to it, he said of my obedience is that obey your ‘umra. In another narration the word (א‘) ‘religious heads’ is used in place of (א‘) ‘rulers’.It is mentioned in the *Fath al Bari*124 that it is obligatory to obey ‘umra according to this Hadith, except their order contradicts Shari‘ah.125

Tibrani has narrated in *Mu’jam Aawsat* from Jabir that Rasul-Allah ﷺ, said: To whom my Hadith reached and he denied it, he denied the three, i.e. Allah, Allah’s Rasul ﷺ and he who stated that Hadith.126

**Second type**

Following things have been mentioned regarding the second type *hujjah* from Rasul-Allah ﷺ, where he bids his followers to hold Sunnah firmly whether they find its origin in the Qur’an or not and, not to neglect the Sunnah against the personal opinions.

He only enjoins such thing which Allah has made obligatory and forbids only that thing which Allah has forbidden as is proved by the above mentioned Ahadith.

Imam Bukhari and Muslim have narrated from ‘A’ishah she said that once Rasul-Allah ﷺ performed an action (about which he expects people to perform the same) some people abstained from it. Rasul-Allah ﷺ came to know about this thus, he delivered a sermon, in it he praised the Allah and then said: what happened to people that they abstain from such deeds which I perform myself. By Allah! I know Allah more than anybody else and fear Him more than you.127
Third type

This type is based on following matters: to listen his Ahadith, to memorise them, and who were present and heard them, to make them bound to narrate these Ahadith to those who were absent, and glad tidings for them. By making his Companions bound to forward his Ahadith to other people speaks itself that, Rasul-Allah wants to make hujjah of his sayings not only for those who directly heard him but to those also who were not present during his era.

Similarly, following issues are also relevant and related to it. That he strictly prohibits from attributing lie to him and his warning that slandering to him is not like the slandering to anybody else. All these precautionary measures were taken because Ahadith are based on commandments of Allah therefore, slandering to him or concealing his Ahadith (kidhb wa kitman 'ilm) is like to change the commands of Allah and whatever He has revealed and to keep the people ignorant of religion.

Had the status of Ahadith been not what we have mentioned above then there would have been no difference between slandering to common man or slandering to Rasul-Allah, and concealing of Ahadith, would have not been considered major sin on Shari’ah.

Fifth evidence: practicing upon the Qur’an is not possible without Sunnah

Practicing only upon the Qur’an (without Sunnah) is impossible. The person, upon whom wahy would not have been revealed, and Allah would have not helped him through wahy, It would have been never possible for him to know all the commandments, meaning of Divine law (Shari’ah) and its elucidations by his intellect alone.

Abu ‘Abd Allah Bukhari has narrated that when Rasul-Allah was asked about the pet donkey (i.e. about the flesh thereof) Rasul-Allah , said: only this comprehensive and unique verse about it has been revealed upon me.

Fَمْنَ يَعْمَلُ مِنْ تُرْقَةِ ذِرْعَةَ خَبَرَ يُرْهَدُ وَمَنْ يَعْمَلُ مِنْ تُرْقَةِ ذِرْعَةِ شَرْرَ يُرْهَدُ

Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. (al Zalzalah 99:7-8)

Rasul-Allah extracted the order about the pet donkeys from this verse; can any person other than him extract this order from this verse?

The Qur’an is also based on various ambiguous and difficult verses. So, in order to practice upon them, such explanation is necessary, which will elucidate and explain them, and interpret and annotate them. It is important that this
annotation should be from Allah Almighty. It is why He holds His bondmen responsible to follow His religion. It is He who is knower of His religion and there is none except Him who can claim to know His religion while keeping His Rasul ^ aside. The annotation of His revealed Book is the Sunnah which He revealed too. If Rasul-Allah ^ said anything on the basis of his intellect that too becomes Shari'ah by the tacit approval of Allah.

Allah Almighty says:

\[
\text{[We sent them] with Clear Signs and Scriptures and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (al Nahl 16: 44)}
\]

We shall present some examples here in this regard.

Allah Almighty says:

\[
\text{And be steadfast in salah; pay zakah; and bow down your heads with those who bow down [in worship]. So establish regular salah and give zakah; and obey al Rasul; that ye may receive mercy. (al Baqarah 2: 43, al Nur 24: 56)}
\]

It is obivious by this verse that salah and zakah is obligatory. But what is the exact meaning of salah which has been made obligatory? What is its condition (of performing)? What is its time and what is its quantity? Upon whom it is made obligatory and how many times is it obligatory during the life time. Similarly, what is the exact meaning of zakah? Upon whom it is made obligatory? In what condition it is obligatory and what is its quantity? And what is the condition of its being obligatory.
Allah Almighty says:

قُسُبِّخْنَ اللَّهَ جَيْنَ مُّمَسَّسُونَ وَجَيْنَ نَصْبِحُونَ

So [give] glory to Allah, when ye reach eventide and when ye rise in the morning; (al Rum 30:17)

We briefly understood the obligation and time of remembrance (of Allah) but what does this remembrance mean? Does it mean salah? Which is mentioned in the verse (‘and perform the salah’ or anything else like to say as (سِبْعَانُ اللَّهِ) Blessed is Allah.

Allah says:

ثُمَّ رَبِّكَ تَعَلَّمَ أَنْ أَنتَ تَقُومُ أَنْتَا مِنْ تَلْقَى الْيَلِّ وَيَضَفَّهُ، وَيَلُّهُ، وَطَلَّبَةَ بَنِي آدَمَ مَعَكَ وَالَّذِينَ يِقَادِرُونَ الْيَلِّ وَالْيَلَاءَ عَلَى مَنْ لَنْ يَتَضَعُّوهُ فَقَلَبَ عَلَيْكُمْ فَأَفْرَقُوا مَا تَيَّسَرَ مِنْ أَلْفَ، عَلَى مَنْ يَسْكُنُونَ مِنكُمْ مَرْضَى وَأَخَرُونَ يَضُرُّونَ فِى الأَرْضِ يَبَثُّونَ مِنْ فَضْلِ اللَّهِ وَأَخَرُونَ يَقِدِّلُونَ فِى سَبِيلِ اللَّهِ فَأَفْرَقُوا مَا تَيَّسَرَ مِنْهُ أَوْ أَقِيمُوا الصَّلَوَةَ وَأَشَاءَ أَلَّلَّهُ كَثْرًا وَأَفْرَضُوا اللَّهَ فَرْضًا حَسَنًا وَمَا تَقِدِّمُوا لَأَنفُسِهِمْ مِنْ خَيْرٍ تَجَدُوهُ يُبَلَّغُونَهُ وَأَغْضَمُ أَجْرًا وَأَسْتَغْفِرْنَا اللَّهَ إِنَّ اللَّهَ غُفُورٌ رَّحِيمٌ

Thy Rabb know that thou standest forth [to salah] nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you [in mercy]: read ye, therefore, of the Qur’an as much as may be easy for you. He knoweth that there may be [some] among you in ill-health; others traveling through the land, seeking
of Allah's bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy [for you]; and establish regular salah and give zakah; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence, yea, better and greater, in Reward, and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful. (al Muzzammil 73:20)

We easily understood the obligation of recitation by this verse. But what does recitation mean? Does it mean the salah or recitation of the Qur'an? If it means salah, then is one rak'at sufficient? If one rak'at (bowing) is sufficient, then how one has to offer this one rak'at?

Allah Almighty says:

尉ئییذیلا هیذیلا زمار تکم یا اكیم یا آسجدیم یا زمیم یا اقلمیم یا اخیر

O ye who believe! Bow down, prostrate yourselves, and adore your Rabb; and do well; that ye may prosper. (al Hajj 22:77)

We understood by this verse that ruku' (bowing) and sajdah (prostration) is obligatory. But what is their condition (of performing) and what do they mean? salah or anything else? If it mean salah how many times one has to go for sajdah and ruku' in one rak'at? Allah Almighty says:

ینبینم الوازباک یباستیم بیتیهنییم یباستیم یبایینییم یملا نابینییم یملا سلما علیه

Allah and His Angels send blessings on the Nabiyy : O ye that believe! send ye blessings on him, and salute him with all respect. (al Ahzab 33:56)

What does the salah mean in this verse? Does it mean the same salah which is obligatory on us? Or it is anything else? If it is not salah then what is its meaning when imputed to Allah and angels?
Allah Almighty says:

O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder [them] from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty. (al Taubah 9:34)

It is understood by this verse that storage of wealth, and not to spend in the way of Allah is unlawful. But what does treasure (كنف) mean in contrast to (انفق) ‘spending’? Does it mean the spending of whole wealth (as the Sahabah had thought during the revelation of this verse) or the spending of some of the wealth? If it means the consumption of some of wealth then what is its quantity?

Allah Almighty says:

Then why was the pilgrimage (الحجة) and the pilgrimage (العمرة) made unlawful? For the first time we made it lawful for them, and then we made it unlawful. Then we have made it lawful again, for the people of the covenant, that they may know that We have revealed to the Messengers, and that the pilgrimage may continue to be lawful for the believers. And it is in truth a sign among people. The pilgrimage is made lawful for the believers, if they can afford the expenses of six thousand white camels. If they cannot afford it, let them give as much as they can afford. It is better, in the sight of God, that they give to the poor, or feed the needy, or clothe the naked, than that they should spend it in the way of Allah. And God is knit to the doers of good. (al al-Muktedar 22:33-35)
And complete the *hajj* or *'umrah* in the service of Allah, but if ye are prevented [from completing it], send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, [necessitating shaving], [he should] in compensation either *sawm*, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions [again], if any one wishes to continue the *'umrah* on to the *hajj*, he must make an offering such as he can afford, but if he cannot afford it, he should *sawm* three days during the *hajj* and seven days on his return, making ten days in all. This is for those whose household is not in [the precincts of] the Sacred Mosque, and fear Allah, and know that Allah, is strict in punishment. (al Baqarah 2:196)

We understood by this verse that performing of *hajj* and *'umrah* is obligatory (for seeking the pleasure of Allah) but what do they mean? Are they those rituals and traditions which the people of 'Arab were performing in the period of ignorance or any other thing? If it is not so, then how to perform them? And how many times are they obligatory during the life time.

Allah Almighty says:

\[
\text{آَلَّذِينَ آمَنُواَ وَلَمْ يَكُونُواْ يَتَبَذَّلُوا إِيمَانَهُم بِغَالِبٍ أُولَـئِكَ لَهُمَّ أَلْفَ حَمَامٍ وَهُمُ مُهَادِئُونَ}
\]

It is those who believe and confuse not their beliefs with wrong, that are [truly] in security, for they are on [right] guidance. (al An'am 6:82)

What does the ( tyranny ) ‘persecution’ mean in this verse which Allah has declared as a condition for attainment of peace and guidance? Does it mean persecution or anything else if other wise what it mean then?

Allah Almighty says:

\[
\text{وَالسَّارِقَ وَالسَّارِقَةَ فَأُقْطَعَا أَيْدَيَاهُمَا جَزَآؤَهَا بِمَا كَسَبَا نَكَسَتَانَ مِنْ أَلْلَهِ}
\]

\[
\text{وَاللَّهُ عَزِيزٌ حَكِيمٌ}
\]
As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in Power. Full of Wisdom. (al Ma’idah 5: 38)

We understood by this verse that amputation of hand of every thief is obligatory. But what type of theft it mean which makes the cutting of hand unavoidable? Does it mean the literal meaning of theft with all its kinds? Does it mean any other thing? If it mean otherwise then what is that? What are its conditions? What is the minimum course on which the hand of thief will be cut off? Is it from the joint of elbow or joint of wrist from which hand shall be cut off? Does it include every kind of theft? Only Ahadith can answer all these questions.

Is it possible that Allah Almighty held us responsible for such commandments, which are ambiguous and made us unaware about their meaning? One cannot ascribe such ambiguity to Allah.

All those things which are briefly mentioned in the Qur’an. We can not understand them by our intellect alone. He made us responsible only when he sent his Rasul to define and explain the Quranic verses so that people can act upon them.

It is fact that brief (ambiguous) commandments have been mentioned in the Qur’an. If we were left on only those commandments, then we would not have known how to practice upon them.

It is necessary to refer to such elucidations in these matters which are narrated from Rasul-Allah. Ibn ‘Abd al Bir has reported from Awza‘i and he has narrated from Hassan Ibn ‘Atiyyah, he said that wahy was revealed upon Rasul-Allah, and Jibril had brought Sunnah to him which were expounding them. It is narrated by Abu Daw’ud in Marasil and Baihaqi has narrated it in Madhkal with different words. Awza‘i says, it is because Sunnah defines the Qur’an (i.e. explanation and elucidation of the Qur’an is done by the Sunnah), and Qur’an hasn’t come as the decider of Sunnah, this saying is narrated by Awza‘i from Yahya Ibn Kathir and Makhlul they said: Sunnah is more needed for the elucidation of the Qur’an than the elucidation of Sunnah by the Qur’an. What they mean is that Sunnah expounds and annotates the Qur’an and makes clear the meaning of it.

Fadal Ibn Ziyyad Baghdadi says that Ahmad Ibn Hanbal was questioned about the narration that Sunnah is settler of the Qur’an, then I heard him saying I don’t dare to say this but I will definitely say that, the Sunnah elucidates and expound the Qur’an.

al Akai has narrated from Ahmad Ibn Hanbal in al Sunnah that he said Sunnah means before us the signs of Rasul-Allah. Sunnah is commentary of the Qur’an and its status as the evidence has been proved by the Qur’an.
Maqdisi has narrated form ‘Abd al Rahman in *al Hujjah* that he said: man is needier of Ahadith than eating and drinking because Ahadith expounds the Qur’an. It is because, there are both *nasikh* (abrogator) and *mansukh* (abrogated) types of verses in the Qur’an, and it is necessary for a diligent scholars to know every one of them.

If the argument by the Sunnah will not be declared as correct then definitely we will practice upon *nasikh* and *mansukh* or will leave the both or without knowing which is *nasikh* verse in them, shall practice upon one of them and all these conditions are false.

Imam Ahmad has compiled a book on the topic of ‘obedience to Rasul’ in which he has refuted the stand of that person who used to present apparent verses to oppose the Sunnah and its status as the source of Shari’ah we think it expedient to quote here gist from Ibn al Qayyim’s book regarding the said matter.130

Imam Ahmad says in the preface of his book, Allah, whose praises are lofty and exalted and whose names are sacred, sent Muhammad with the guidance and true religion so that he will dominate it over all religions, even though the polytheists dislike it, and revealed His Book on him which is His objective and deputed speaker of it i.e its explicit and implicit, specific and common, *nasikh* and *mansukh* and what ever is the objective of the Book, Rasul-Allah elucidated and explained that since, Rasul-Allah was explainer of the Qur’an and *Sahabah* whom Almighty had liked for his Rasul-Allah and elected them for him, are witness to this, as they directly got knowledge from Rasul-Allah they were more knowledgeable than those who came after his demise. Jabir says Rasul-Allah has been among us and the Qur’an was revealed upon him and he interpreted it by his sayings and deeds.

**Sixth evidence: two kinds of the Sunnah**

Sunnah is of two types. *wahy* and which is like *wahy* whatever Rasul-Allah said, did and approved is *wahy* whether it was revealed for general propagation or not.

As far as first type is concerned, it is categorically *wahy* Rasul-Allah is impeccable from mistake and errorship in it. As we know, ‘ulama call it as *wahy jalli* (explicit revelation).

Now, either the revelation of this *wahy* might have been on him in words, who would have confirmed it being the *wahy* or its revelation might not have been with the words but in meaning only

If it is revealed in words, then its objective is worship and (without any dilly dally it has to be accepted) and it is beyond the human capacity to present
even the single verse like it. If Rasul-Allah \( \text{directly attributes words to Allah} \) it is called Hadith qudsi. According to those \textit{maslak} (school of thought) who says that the words of Hadith qudsi are revealed from Allah upon Rasul-Allah, there is no doubt in its being as \textit{wahy} because he informs us about the message of Allah by this, like, he says: ‘Allah the Rabb said this’ and this information is by he who is immaculate from telling lie, thus it is obvious that Hadith qudsi is word of Allah, as it is evident that the Qur’an is the word of Allah.\textsuperscript{131}

Allah Almighty says:

\[
\text{وَمَا يُنْطَقُ عَنِ الْدُّهْنَى إِلَّا وَحْيٌ يُوحَى}
\]

Nor does he say [aught] of [his own] Desire. It is no less than inspiration sent down to him: (al Najm 53:3,4), Allah Almighty says:

\[
\text{إِنْ أَتَىَ إِلَّا وَحْيٌ إِلَىٰ إِسْرَائِيلَ} \\
\text{عَبْدُهُ اِلَّذِينَ لَا يُخْرِجُونَ لِفَاعِلَتِهِمْ أُمَتَّرَأْتُ بِقُرْءَانٍ}
\]

But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say: Bring us a Reading other than this, or change this, say: It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Rabb, I should myself fear the Penalty of a Great Day [to come]. (Yunus10:15).

Allah the Exalted says:

\[
\text{وَلَوْلَا فَضْلُ أَللَّهِ عَلَيْكَ وَرَحْمَتُهُ} \\
\text{أَنْ يُضُرَّعُكَ وَمَا يُضُرُّظُونَ إِلَّا أَنْفُسَهُمْ وَمَا يُضَرُّؤُونَهُمْ مِنْ شَيْءٍ}
\]

\[
\text{وَأَنْذَرُ أَللَّهُ عَلَيْكَ الْكَتِبَ وَالْحُكْمَةَ وَعَلَّمَكَ} \\
\text{مَا لَمْ تَكُنْ تَعْلَمَ وَكَانَ}
\]

\[
\text{فَضْلُ أَللَّهِ عَلَيْكَ عَظِيمًا} \\
\]

87
But for the Grace of Allah to thee and His Mercy, a party of them would certainly have plotted to lead thee astray. But [in fact] they will only lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and **hikmah** and taught thee what thou knewest not [before]: and great is the Grace of Allah unto thee. (al Nisa 4: 113).

Allah the Exalted says:

\[
\text{لا تَحْرِيكَ لَيْبَةً، لَا هَزَّتْكَ لَتَعْجِلِهَا، إِنَّ عَلَيْتَ جُعْفَةً، وُفُرَّتْ أَنْهُ.}
\]

\[
\text{فَإِذَا قَرَأَتْ فَأَنْتَبِعُ فَوْءَ أَنْهُ، نُشْمِرُ إِنَّ عَلَيْتَ بِيَاهَتُهُ،}
\]

Move not thy tongue concerning the [Qur'an] to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital [as promulgated]: Nay more, it is for Us to explain it [and make it clear]: (al Qiyamah 75: 16-19)

Hafiz Sayuti mentioned that Imam Shafi‘i and Baihaqi has narrated from Tawus that Rasul-Allah ﷺ said, I make lawful only that thing which is lawful in the Book (i.e. the Qur'an) and make unlawful only that thing which Allah has made unlawful in His Book. Imam Shafi‘i says, it is munqat’ narration, Rasul-Allah ﷺ bids and forbids according to revelation and it was made obligatory on him to follow whatever is revealed upon him. We bear witness that he followed the same and in such matters about which wahy was not sent down, Allah Almighty through wahy made it obligatory to follow his Sunnah. Whosoever accepts them (Sunnah) from him, he will accept it due to its being obligatory.\textsuperscript{132}

Allah Almighty says:

\[
\text{مَا آفَقَّاهُ آلّةٌ عَلَى رَسُولِهِ، مِنْ أَهَلِ الْقُرْآنِ قَلِيلُهُ وَبِلَرْسُولِهِ وَلِذَٰلِكَ}
\]

\[
\text{أَفْرَبَبْنَ وَأَلْتَبَسْنَ وَأَلْمُسْتَكَبَنَ وَأَبْنَ أَلْسَبِيلَ كَيْ لَا يَكُونُ دُولَةً}
\]

\[
\text{بَيْنَ الأَفْقَانِينَ مَنْ كَمْ وَمَا عَانَدْكُمْ رَسُولُ اللّهِ فَخُذُوهُ وَمَا نَهْدُكُمْ عَنْهُ}
\]

\[
\text{فَأَنتَهَا وَأَنتَقْلِفُ أَلّهٌ إِنَّ آلّةٌ شَدِيدَ الْيَقَابِ}
\]

What Allah has bestowed on His Rasul ﷺ [and taken away] from the people of the townships, belongs to Allah, to His Rasul ﷺ and to kindred and
orphans, the needy and the wayfarer; in order that it may not [merely] make a
circuit between the wealthy among you. So take what al Rasul-Allah assigns to
you, and deny yourselves that which he withholds from you. And fear Allah; for
Allah is strict in Punishment. (al Hashr 59:7)

Baihaqi says, if the words *kitab Allah* (Book of Allah) are correct in the
Hadith, then, these words (Book of Allah) means thing which have been revealed
upon him through *wahy*, and then the *wahy* revealed upon him is of two types,
recited *wahy* and un recited *wahy*. The argument which Imam Shafi'i has
presented, similar argument was presented by 'Abd Allah Ibn Mas'ud i.e.
whosoever will accept the actions and sayings of Rasul-Allah, he will do it on
the basis of orders of the Qur'an, Qur'an has repeatedly made obedience to Rasul-
Allah obligatory. These commandments are also pertaining to this fact that all such sayings
and actions which Rasul-Allah has performed on the basis of his *ijtihad* and
Allah Almighty gave tacit approval for them are also hujjah majority of Hanfi
scholars call it as *wahy batin* (implicit revelation).

**Seventh evidence: *Ijma***

When we pursue and search the signs from the period of rightly guided
*khulfa* upto the present age and the conditions of those who came after them.
Then, we don’t find any Imam among the reputed *a'imah*, who deny the *hujjah* of
Sunnah and did not consider it as the authentic source of the *Shari'ah* and deny the
practicing on it. But on the contrary, we find them firm holders of the Sunnah,
preserving it, opting its way, and they used to preach it to others and did not like
those persons who were neglecting the Sunnah of Rasul-Allah if they knew any
Hadith, they used to narrate it to others.

Their consensus on the authenticity of Sunnah has been established they
have unanimously agreed upon it. Their hearts are united on it. The dispute which
occurred in this matter was only in two things, first the satisfaction about the
authenticity of Hadith concerned, whether its attribution to Rasul-Allah is
proved and lastly does this Hadith is related to the matter under discussion.

Imam Shafi'i says, people are unanimous over that on whom the Sunnah
of Rasul-Allah, will become obvious, it is not lawful for him to avoid it because
of saying of other people. He adds, I did not listen about a person, whom people
declared as knowledgeable or he imputes himself towards the knowledge, that he
differs with this fact that Allah has made it obligatory to obey Rasul-Allah, be
submissive before his commands. He further relates I don’t know about any
Sahabi or tabi‘ that Hadith of Rasul-Allah was related to him and he did not accept it, did not consider it as the hujjah.

Shaikh al Islam Imam Ibn Taimiyyah says,136 it should be known for those religious scholars who have reputation among the common people that, it is not possible for any one of them to oppose deliberately any thing from the Sunnah of Rasul-Allah, whether small or big he insists that of every man’s sayings, some thing can be accepted and something rejected except the sayings of Rasul-Allah because acceptance of all his sayings is obligatory.

But, if someone has presented his own opinion while there was a Hadith then, definitely he would have such an excuse due to which he left the Hadith in that condition all excuses may be of three types, first is that he would not have thought that there is a saying of Rasul-Allah related the matter concerned. Second is that he would have thought that issue under debate is not meant by this saying. Third is that he would have thought that this saying is mansukh.

But some people are there, who claim to be the knowledgeable but deny the authenticity of Sunnah as an authority. But when we search their affairs and unveil their faces, then we find them among one of below mentioned three groups.

First group is represented by such a person who is out of the religion and is strange to it. He is not believer but is hypocrite who conceals his disbelief and expresses the Islam so that he creates the doubts in its fundamental teachings, his aim by doing this, is to deceive and desert the Islam and people of Islam. His sole intention is to demolish the very foundations of Islam and to eradicate its plinth. He fears to oppose Muslims publicly and the Qur’an. Which is the basis of all the evidence of Islam? It is why; he adopts another trick to target the authority and authenticity of the Sunnah. Whose status is that if it were not existing, understanding of the Qur’an would have been impossible and all its laws and commandments would have remained as impracticable. In this way, the existence of the Qur’an would be as impracticable and would become like a toy in their hands and they will interpret and expound it according to their desires and wishes. They would deem in their false ideology that are capable of it and would express the argument by the following verses on their claim.

\[
\text{وَمَا مِن ذَيَّنٍ فِي اَلْأَرْضِ وَلَا طَنْثٍ يَطِيرُ بِجَهَالِيْهِ إِلَّا أَمْثَالُ أَمْنَاكُمْ مَا}
\]
\[
\text{فَوَرَّطَنَا فِي أَلْكِتَبِ مِنْ شَرْيَتِهِ نَشْرِهِمْ لَمْ يَخْسَرُوا}
\]

There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have We omitted from the Book, and they [all] shall be gathered to their Rabb in the end. (al An‘am 6:38)
One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these [thy people]; and We have sent down to thee a Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (al Nahl 16: 89).

It is the truth but they want to fulfill their evil designs by it. Indeed, the Qur'an is comprehended on whole Shari'ah and is the basement of laws and commandments of Shari'ah.

Baihaqi has narrated from ‘Uthman in Madkhal that he said, a person came to Imam Malik and asked about an affair, he said, Rasul-Allah ﷺ has said like this, what is your own opinion he asked? Thereupon. Imam Malik quoted the following verse:

Deem not the summons of al Rasul ﷺ among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand his [Rasul’s ﷺ] order, lest some trial befall them, or a grievous Penalty be inflicted on them. (al Mu’minun 23: 63)

Ibn ‘Abd al Bir has narrated that Imam Malik said there can be only two things by which decision can be made among the people, what is in the Book of Allah and by the Sunnah once matter is decided by the said sources it is obligatory to accept the verdict, the decision in which a person exerts his diligence, may be familiar to truth, other than these two conditions (the Qur’an and the Sunnah) there is hardship in third thing. It is more suitable and appropriate to derive the solutions from the primary sources of Islam.137
Ibn 'Abd al Birr has narrated that Ibn Shibrimah used to say:

ما في القضاة ش-note

The recommendation for disputing group in making a decision doesn’t avails before any wise and knowledgeable jurist.

اوب لكتاب برغم انف الراجم

It is very easy for me to make decision according to the Book of Allah and Sunnah of Rasul-Allah, whether it displease any one.

و قضيت فيما لم اجتنثرا به

If I don’t find any [clue or impression] then I decide by footsteps and foot impressions.

Rabi’a says that Imam Shafi’i said, we can not give up Hadith for analogy (qiyas) as there is no room for qiyas in place of Sunnah. Ibn al Qayyim has mentioned it. Taqiyy al Din Subki has quoted the saying with these words ‘There is no way for qiyas besides the Sunnah.’

Imam Shafi’i said, there is no way of success without the adherence to Rasul-Allah, Qadi ‘Ayyad has mentioned it in al Shifa.138

Qatadah says, by Allah! Whosoever turned back from the Sunnah of Rasul-Allah, got ruined ‘adopt the Sunnah and remain away from bid’ah, adopt the fiqh and abstain yourself from doubts’. Imam Ahmad has narrated it in al ZuHad.

‘Urwah Ibn Zubair states, adopt Sunnah, adopt the Sunnah because Sunnah is the basement of religion Ibn ‘Abd al Birr and Baihaqi has narrated the same.139

Imam Shafi’i says, saying of no one is hujjah against the saying of Rasul-Allah; it is narrated by Ibn al Qayyim. Imam Shafi’i says in his book Ikhtilaf Malik (his disagreement with Imam Malik). If the order of the Book (i.e. the Qur’an) and the Sunnah is available whosoever finds it none of his excuses are acceptable but to surrender before the Sunnah.

Za’farany narrates from Imam Shafi’i that, if you find any Sunnah of Rasul-Allah follow it and don’t pay your heed to the saying of anyone else. Abu Na’im has narrated it in al Hilyah.140

Suspicions of Munkir-i-Hujjiat Sunnah (deniers of authority of the Sunnah) and answer to them.

Denial of Sunnah is basically the denial of the Qur’an itself, though Islam is identified by the Qur’an and Sunnah. In order to understand the Islam, these two are vehemently needed without these two sources Islam can neither be understood nor be identified. Sunnah and the Qur’an, both are hujjah the Qur’an is text and the Sunnah its commentary. There is some sort of ambiguity at some places in the Qur’an and Sunnah is its elucidator and expounder. If Sunnah were not hold as the elucidator and expounder of the Qur’an, then every person would have stated its
meaning by his own reason and opinion and opinion of every one is not same. In
this way one person could understand from any verse his own meaning, second
could his own and so on, which would have resulted a great confusion and the
Qur'an would become a toy of children. In fact the Qur'an is a comprehensive,
whose practical shape is not possible without the comprehension and teaching of
Rasul-Allah, and the teachings of Rasul-Allah, is known as Sunnah. To
believe in the Sunnah is to believe in the Qur'an and denial of Sunnah is actually
the denial of the Qur'an.

Hafiz Ibn Kathir says

عليك بالسنة فأنها شارحة للقرآن وموضعه

Adopt Sunnah strictly, because it is the elucidator and commentator of the
Qur'an.  

Imam Shafi‘i says

كل ما حكم به رسول الله فيما فيه وما قيله من القرآن قال الله تعالى

_whosoever obeys Rasul-Allah, indeed he obeyed Allah’.  

Ibn al Qayyim says

When we study Ahadith we find only three types of Ahadith.

1 Some Ahadith are those in which same order is mentioned as has been stated in
the Qur’an.
2 In some Ahadith, meaning of some ambiguities or commentary of any word is
mentioned in both the types; no particular meaning of obedience to Rasul-
Allah is understood. If these Ahadith were not existing, even then they would
have been compulsory to obey due to being mentioned in the Qur’an, hence it is
recorded under  ‘obey the Allah’.  
3 Some Ahadith in which such commandments of obligation and unlawful are
mentioned on which the Qur’an is silent, it is for in believing such
commandments, the order of 'obey Rasul-Allah' has been given. If this third type will not be compulsory to obey then the particular obedience to Rasul-Allah is not proved in any way. In short the whole verse can only be practiced when all three types will be obeyed. The Qur'an has declared the permanent obedience to Rasul-Allah as second shape of obedience to Allah.143

Rasul-Allah said

Abu Hurairah narrated that, Nabiyy said: leave me as I leave you, for the people who were before you have ruined because of their questions and their differences over their Anbiya'. So when I enjoin any order perform it as much as you can, and when I stop you from anything, so abstain from that.144

Due to the unawareness of the status of Sunnah, the stand which heretic people hold regarding the Sunnah, are of two types.

a) People who deny every kind of Ahadith and except the Qur'an only.

b) People who deny khabr-i-Ahad (solitary narrations) only.

The perspective of denying every kind of Sunnah, or solitary narration or the Ahadith having independent status (except the Qur'an) its history is very ancient, Khwariji, Jahmiyah, Mu'tazillah and Shi'i denied such Ahadith only on the account that they are not according to the reason or refused those Ahadith which were against their fabricated perspectives. The first person who criticized them and their baseless arguments was Muhammad Ibn IdrisShafi'i, he highlighted their defects and faults and exposed their self created doubts. Imam Shafi'i established a special chapter in the part Jima al'Ilm in his book kitab al Umm. In this chapter Imam Shafi'i has mentioned his argument with a man who claimed to be knowledgeable person of his school of thought. This so called scholar and his religious mates were having the perspective of rejection of hujjiat Hadith but Imam Shafi'i devastated their suspicious.145

These perspectives had been hidden for centuries due to the fear of reputed scholars. But in 13th century these false perspectives appeared again in Pakistan and India. Since in Pakistan and India a sect, denying hujjiat Hadith emerged known as Ahl Qur'an and these perspectives penetrated in Egypt and Libya from India.
Dr. Mustafa al Saba‘i has mentioned in the chapter 2, lesson 4 of his book *al Sunnah wa Makanatuha* that:

Those people of our era who are not interested in ‘Ilm Hadith some of them are denying the Hadith. In two editions of Syed Rashid Rada’s *Majallah al Manar* two articles of Dr. Taufiq Sidiqi has been published in which, this perspective was announced under the topic of ‘Islam is the only Qur’an’.146

Dr. Mustafa al Siba‘i has discussed the suspicious published in these articles and refuted them. The pioneer of this perspective in this period is Libyan leader Mu‘amar Qadhafi he has announced this heresy of denial Sunnah and asked people to believe only in the Qur’an alone. He imposed this heretic and infidel perspective by force and compulsion in his country and gutted the books of Ahadith and Sunnah he also imposed ban on the study of Hadith and fiqh.

Maulana Maududi’s views about the denial of Hadith

A new life has been infused in the frame of mischief of denial of Hadith in the beginning of 13th century; this mischief had emerged in the Iraq and was brought up to youth in India. This mischief was commenced in India by Sir Syed Ahmad Khan and Maulvi Chirag ‘Aliyy and then its leader became ‘Abd Allah Chakdalvi after him it was lead by Maulvi Ahmad Din Amritsari and then Maulvi Aslam Jirajpuri came on its forefront and ultimately Ghulam Ahmad Pervaiz projected it, who reached at the apex of astray. Maulana Maududi has written a book namely *Sunnat ki Ayni Hathiyat* on this issue.

It is the proved fact by reason and narration that whosoever denied the Sunnah of Rasul-Allah ﷺ, he committed *kufr* (disbelief, infidelity) with Allah and invented a new creed against the consensus of ummah in both *usul* and *furu‘*.147

Suspicious of Munkir-i-Hadith

Deniers of Hadith says that elucidation of every thing is mentioned in the Qur’an, therefore, there is no need of any other thing except Qur’an. Allah, the Exalted says:

\[
\text{وَتَوَفَّىَ الْمَسْلِمِينَ}
\]

\[
\text{وَبَقَّ الرَّآئِيَ لِلْمُسْلِمِينَ}
\]

95
One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these [thy people]: and We have sent down to thee a Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (al Nahl 16: 89)

وَمَا مِنْ دَابِّرٍ فِي الْأَرْضِ وَلَا طَنِيرٍ بَلْ يُطْيِرُ بِجَنَاحِهِ إِلَّا أَسْأَلْنَا مَا ۚ وَفرَطْنَا فِى الْكِتَابِ مِنْ شِيْءٍ مَّنْ أَتَمَّ رَيْهَمُ مَيْتٍ يُخْضَرُونَ

There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have We omitted from the Book, and they [all] shall be gathered to their Rabb in the end. (al An'am 6: 38)

The answer to this doubt is that Sunnah is the commentary and exegesis of the Qur'an sometimes it gives permanent order. Allah Almighty says:

بِالْبَيِّنَاتِ وَالْبَيَانِ وَأَنْزَلُنَا إِلَيْكَ الْقُرْآنَ لِيُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ

[We sent them] with Clear Signs and Scriptures and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (al Nahl 16: 44)

The practice upon Sunnah is actually the practice upon the Qur'an., and its explanation is to be obeyed sometimes it expounds the meaning and aim of the Quranic verses. It is impossible to understand the Qur'an without it, and it will not be possible to practice upon the Qur'an by avoiding the Sunnah. Like in the Qur'an, there is categorical command about performing salah and Sunnah expelled the women, who are in the period of menstruation from it, it is by the Sunnah that quantity of rak'at and condition of performance is confirmed. There are general commandments of inheritance among Muslims in the Qur'an, but it is the Sunnah which debarred the killer from the inheritance of a person assassinated. Answer to their wrong derivation from the said verses:

وَمَا مِنْ دَابِّرٍ فِي الْأَرْضِ وَلَا طَنِيرٍ بَلْ يُطْيِرُ بِجَنَاحِهِ إِلَّا أَسْأَلْنَا مَا ۚ وَفرَطْنَا فِى الْكِتَابِ مِنْ شِيْءٍ مَّنْ أَتَمَّ رَيْهَمُ مَيْتٍ يُخْضَرُونَ
There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have We omitted from the Book, and they [all] shall be gathered to their Lord in the end. (al An‘am 6:38)

Meaning of this verse presented by deniers is that here the Book means Divine tablet whose proof is the context of the verse in the beginning of the verse.

If we suppose that here the Book means only the Qur’an then its answer is the same as is of first suspicion i.e. practicing upon the Sunnah is basically the practicing upon the Qur’an the word Book includes both the Sunnah and the Qur’an. 148

Deniers of the Ahadith present another verse in their support, Qur’an says:

إِنَّا نَحْنُ نَرَأُوْنَا أَلَّذٍ كُرُرُ وَلِيْتُنَا لَكُرُرَنَا

We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption].(al Hijr 15:9)

According to them it means that except the Qur’an, nothing (Sunnah) is safe.

Answer to their illogical derivation is that the protection of dhikr which has been promised by Allah, does not mean the Qur’an only but it include whole Shari’ah and religion of Allah with which He sent His Rasul and Shari’ah and religion are common and includes both the Qur’an and the Sunnah Quranic verse is proof of our claim.

وَمَا أُرْسِلْتُمْ مِنْ قَبْلَكَ إِلَّا رَجُالًا أُوْلِي الْقُرْءَانِ فَسَلَّمُ عَلَيْهِمْ أَحْلَالَ الْدِّيْكَرِ

And before thee also [Rusul] We sent were but men, to whom We granted inspiration: if ye know not, ask to those who possess the Message. (al Nahl 16:43)

Men of al dhikr (Shari’ah) means the people possessing the knowledge of Shari’ah, there is no doubt that as Allah has protected the Qur’an, like wise preserved the Sunnah also. It were Sahabah who compiled and preserved the Qur’an under the supervision of Rasul-Allah and they laid the foundation for the preservation of the Sunnah also, and after them their successors and followers preserved it systematically then came the scholars who gave it comprehensive
shape of knowledge thus preserved it once for all we have discussed the said issue in detail in chapter 2.

All muhaddithun among which Imam Shafi‘i is on the top, are unanimous that Sunnah as a whole is preserved, though any religious scholar possess more knowledge of Sunnah in comparison to other. If whole stock of the scholars will be gathered, whole treasure of Ahadith and Sunnah will get assembled and if the knowledge of every scholar will be kept separate then some of the Ahadith and Sunan can not be gathered. However those Ahadith and Sunan which we can not get from one place, will be available at the other place.\(^{149}\)

In deed, no Ahadith of Rasul-Allah ﷺ, about salah, zakah, sawm, hajj, and other obligations and commandments of lawful and unlawful, could have lost, Nay, his all sayings, actions and approvals have been assembled and compiled by various means. Allah the Exalted says:

Forbidden to you [for food] are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been [partly] eaten by a wild animal; unless ye are able to slaughter it [in due form]; that which is sacrificed on stone [altars]; [forbidden] also is the division [of meat] by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful. (al Ma‘idah 5: 3 ).

Hafiz Ibn Hazm comments: None among the lexicographers and ‘ulama of Shari‘ah denies the fact that the revelation sent down by the Allah is called al dhikr therefore, certainly all the wahy is preserved by the grace of Allah. Its
responsibility of protection has been taken by Allah, thus is warranted and guaranteed that nothing will be get wasted and nothing of it can be changed or amended and not a single evidence can be presented on its being false.¹⁵⁰

Contrdictions of Munkir-i-Hadith

It is really ironical that a man simultaneously can believe in the authority of Sunnah but denies the preservation of Sunnah. The question is that if Sunnah is not authority, to discuss its preservation is out of question, now when it is proved by the verses of the Qur’an that Sunnah is authority, then it will have to be believed that Sunnah is preserved how strange is it that we do believe in the preservation of the Qur’an but express the doubt and suspicion about the protection of elucidator (Sunnah) of the Qur’an? Only an unreasonable person can hold this view that word (صلاة) offer the salah is preserved but its meaning is unpreserved and unsafe. In fact practicing upon the word (صلاة) is for wide even it is impossible to understand it only on the basis of mere language literal meaning of (صلاة) is to shake the buttocks, and then will (صلاة) be practiced upon by shaking the buttocks? If the answer is in negation, then how one can perform it? It is obvious that firstly its meaning will have to be known according to the will of Allah, but this meaning is not mentioned in the Qur’an but its meaning is known by the utterance of Rasul-Allah, as (صلوا رايتوني أصلمت) ‘offer salah as you see me offering’. The order of (صلاة) can be practised according to the will of Allah only after discovering its meaning, i.e. it mean that salah which contain qiyam ‘standing before Allah’ raku’ ‘bowing’ and sajdah etc ‘prostrating’ similarly, other commandments of the Qur’an about zakah, sawm and hajj etc are possible to be acted upon only by the Sunnah of Rasul-Allah ﷺ.

Prudent criticism of Shaikh al Hadith Maulana Muhammad Isma’il Gujranwala to Munkir-i-Hadith

Though the authenticity of some of Ahadith has been denied by some heretic sects in ancient times. However, the initiation of denial of Hadith in sub-continent is from those scholars who wanted to be leaders and who are the products of English education and English authorities*. Except Maulvi ‘Abd Allah

* It may be possible that this intrigue of denial of Hadith motivated Ghulam Ahmad Qadyani to claim the Nubuwah. Because, after the new fabricated Nabiyy, The importance and beneficence of Hadith of Rasul-Allah ﷺ, will get vanished automatically and the way for making the Qur’an as victim will become easy for which the deniers of Sunnah have been struggling for long period.
Chakdalvi, they all were accustomed of achieving Islamic learning through encyclopaedia (in other words, they used to study the Islam by the eyes of orientalists). They think it extremely research based to learn the history of the Qur’an and biography of the Muhammad by Mr. Nicholson, for them the objections of Goldziher on the compilation of Ahadith are scientific and research based, which are based on correct narrations and historical realities. Most of them are those who did not achieve the Islamic sciences from Islamic sources but learned the Islamic knowledge from the European orientalists and English language, those who for the translation of the Qur’an, believe (depend) on Mr. William Muir, if they deny the Ahadith, no body will stop them because editors of ($tlu'$ Islam Inayat al Allah Mashriqi and Maulvi Ahmad Din Amritsari and other all are products of European authorities and in their knowledge the English mode and style is authority. Poor Maulvi ‘Abd Allah was of conservative style of Islamic learning’s, moreover, the passion of achieving superiority and loftiness had clinked to him which could not get fulfilled due to the inadequate circumstances. The trade mentality of Shaikh Muhammad Chathu did not provide the opportunity to Maulvi ‘Adb Allah to work under his own aspirations. By the way, Maulvi ‘Abd Allah was not so intelligent.\(^{151}\)

As far as Islam and its teachings are concerned, there is no option but to accept the authenticity of Sunnah and to assert the Hadith. Its status according to teachings of Islam is so important that by whose denial one can nullify only his iman, there is no difference in denial of Nubuwah and refusal of sayings of Rasul-Allah\(^{150}\). Iman is embraced over the (physical) body of Rasul-Allah but is embraced on his sayings.

Maulana further adds

Some deniers of Ahadith claimed that we do not deny the Ahadith, as it is the precious asset of history and are sacred historical documents. After understanding the status of Nubuwah its meaning is not only the denial of Nubuwah but also the extreme contempt of Rasul-Allah\(^{6}\). (Allah forbid), the meaning of this verbal gilding is nothing but that, the status of Rasul-Allah, is as the status of Ibn Khaldun, Ibn Jarir, Ibn Kathir and other historians. Every person shall deserve the right of criticism and discussion in it and the Rasul-Allah would be tablet of historical discussions and the discoveries of discussions and views shall be encompassed on the environment of Nubuwah, Nay as a historian, the atheists of Europe has scattered the best historical assets in the markets of the world. What kind of status do the deniers of Islam provide to the Imam al Anbiya? May the unlimited mercy and countless blessing of Allah be always upon him.
Move not thy tongue concerning the [Qur'an] to make haste therewith. (al Qiyamah 75:16)

1. Rasul-Allah would try to preserve (the Qur'an) in the same time of revelation of wahy so that any word would not be left without preservation, therefore further added that be satisfied from this apprehension. The responsibility of gathering (compilation) and teaching the Qur'an is on Allah.

2. And surely it is upon us to explain it' here, the meaning of relating is none but the expression of aims and this recitation and collection is totally different. The aim of first two things is protection of words of the Qur'an. The aim of statement (or relating) is expression of meaning which is the spirit of wahy. If it is not preserved then protection of its words will not be profitable. That is the statement, which Rasul-Allah , stated by his saying, actions and approvals.

3. If the doubts and suspicions of narrators could make it as useless, foresightedness of human learning’s could make it unauthentic then what is the benefit of strictly claim of.

4. If the application of this relating is not on technical Hadith, then where is that relating in the world? After all it is abdicated (separate) from the syllable being of the Qur’an.

5. If this relating in essence could not get preserved and not also this stress, then what is the benefit of protection of words? The protection of meaning and aims by the words will not be done.

6. Besides it, this fact is also to be pondered that whether the protection of language has been done more than the Hadith? Whether the language of the Qur’an is yet preserved from the change and alteration? By contemplating wisely and honesty on these facts, the authenticity of Sunnah will be manifested, and it is the demand and objective of the Qur’an.

7. Language' can mean both Arabic language and sayings of Rasul-Allah, in the shape of the Sunnah and the Hadith, both the probabilities are there. In
general opinion second probability is preferred, to mean only Arabic language is not good. Here the reference (construction) of language is towards the address of (الله) ‘you’ it is known that hundreds and thousands of people speak Arabic language, what is the benefit of specification and reference (construction). Another beauty of the Qur’an is being in Arabic language, whose mentioning has been commented on other places by the Qur’an.

وإذا قيل لهم تعالى إلّا ما أدّرّ لله وللرسول قالوا
حسبنا ما وجدنا عليه عاباءنا أولو كان عاباؤهم لا يعلمون شيطانا وَلا

When it is said to them: Come to what Allah hath revealed; come to al Rasul TextInput : they say: Enough for us are the ways we found our fathers following. What! Even though their fathers were void of knowledge and guidance?
(al Ma’idah 5:104)

If the language here will supposed as Arabic language. Then (ب)” أ” ‘of cause’ in (ف) ‘so that you may pay Gladting’ will be totally useless, and then there ill be no specification of Muhammad TextInput , nay every men of language can do this. In this way, there will be no particular benefit of sequence of verse.

8. After the confinement of language with the Rasul-Allah  TextInput , it became obvious that, a) Gladting for pious and righteous persons b) frightening to quarrelsome and evil doers. It is known that this objective can not be achieved by mere recitation. It needs understanding, comprehension, elucidation, advice and sermon, in which Arabic and non-Arabic are equal. Now if this elucidation and expounding is not authority (الإثنا عشرة) ‘indeed’ and the order of glad tiding and frightening will be of no use. The whole building of نبوة and its objectives shall get demolished perhaps; these deniers have never recited the Qur’an with profound understanding.

وإذا قيل لهم تعالى إلّا ما أدّرّ لله وللرسول قالوا حسبنا ما
وجدنا عليه عابآءنا أولو كان عاباؤهم لا يعلمون شيطانا وَلا

When it is said to them: Come to what Allah hath revealed; come to al Rasul: they say: Enough for us are the ways we found our fathers following.
What! Even though their fathers were void of knowledge and guidance? (al Ma'idah 5:104)

‘towards Rasul’ is mentioned in shape of conjunction and it is known that ‘conjunctioned’ and ‘conjunction’ is applied are both permanent and self repugnant. When we say have the money and the land too, then money and land can not be one in this example but both will be separate. Here ‘call to the Rasul’ can not be meant but the call towards the Sunnah of Rasul-Allah, and both are apparently two permanent things and the status of both of them is equal. ‘I have been given the Qur'an and like of that’, Rasul-Allah is a permanent member of Divine message, when every Sunnah is worthy to follow then why will be Sunnah of Rasul-Allah deprived of it. It should more compulsory to be obeyed.

Dr. Muhammad Hamid Allah’s comments on authority of Sunnah

The Qur'an has enjoined the Muslim clearly at least at fifteen places that obey Rasul-Allah, (al Nisa 4:59), the more clarified verse than this is (al Nisa 4:80) then these verses and the verses like it reveals us that in Quranic conception Hadith is not of low rank, nay according to one thing it's status is equal to the Qur'an. Actually the Qur'an and the Hadith is one and the same thing. My meaning will be more obvious to you by an example, let us suppose Rasul-Allah, is alive in these days and any person would appear in the service of Rasul-Allah, and announce the embracing of Islam and after it by addressing the Rasul-Allah, if this unlettered and uncivilized person will say, It is the Qur'an, the word of Allah, I believe in but your saying and Hadith are not necessary to be enacted. Its result will be that soon this person will be expelled from the ummah. And probably, if ‘Umar would be present there, he will drive out his sword from scabbard and request to Rasul-Allah, allow me, I will cut the neck of this infidel and apostate. In short, to say that Rasul-Allah’s sayings are not binding will be considered as rebellion. Thus whatever Rasul-Allah, orders us, it’s status is same as that of command of Allah whatever difference is in both of them is created due to that the compilation and preservation of the Qur'an had came into practice in one way and compilation of Hadith and the protection by the other.152

Deniers of authority of solitary narrations

Solitary narration is that Hadith, which is narrated by one, two or three narrators, whose crux is that, such Hadith number of whose narrators shall not reach that of continuous Hadith is solitary narration. There are two groups of
deniers of solitary narration. One group denies the authority of solitary narrations in both beliefs and actions. Second group denies the authority of Hadith based on solitary narrations in beliefs only. Since, without mutawatir [Hadith] all are solitary narrations. Whether the narrator is one or ten, technically all will be solitary narrations. Often religious issues has reached to us through solitary narrations and frequent information from govt. to general public is conveyed through solitary means if the reliance on solitary narrations will be left then the business and other affairs would remain destroyed. If the solitary narrations will become unreliable naturally most means of the information will become unauthentic thus, it will create chaos and confusion in public life. Imam Ibn Taimiyyah says:

ولريب ان مجرد خبر الواحد الذي لا دليل على صدقه لا يفيد العلم

It is certain that, if the circumstantial evidences of truth are not present in solitary narration then certain knowledge can not be achieved from it.\textsuperscript{153}

Circumstantial evidence of truth

If the circumstantial evidence is present with the solitary narrations and its chain is correct, narrators are reliable and ummah has accepted it. Scholars have not rejected such narrations out rightly they have accepted these narrations. Men of knowledge have served books based on the solitary narrations, and have wrote their commentaries, solved the linguistic complicacies, wrote the footnotes and prefaces for them, In short such narrations have been seen with the sight of reliance.

Ibn Hazm says

والقسم الثاني من الأخبار ما تقله الواحد من الواحد فهذا إذا تصل برواية العدو

إلى الرسول الله ﷺ ووجب العمل به ووجب العلم بصحته أيضاً

When a solitary narrator reports from other solitary narrator with continuity and he is pious, then the practice upon it will be obligatory and to believe in its authenticity will also be compulsory.\textsuperscript{154}

Ibn Hazm further says

فصح بهذا اجماع امة كلها على قبول خبر الواحد النخال عن النبي ﷺ

Hence it is proved that the whole ummah is unanimous on the acceptance and reliability of solitary narrations from Rasul-Allah ﷺ, \textsuperscript{155}
Four a'imah and Dawud Zahiri all are unanimous about the acceptance of solitary narrations; however, Imam Abu Hanifah has fixed some conditions for the acceptance of solitary narrations.\(^{156}\)

1. Solitary narration should not be against the unanimous principles of creed.
2. It should not clash the common and apparent things of the Qur'an.
3. It should not be against famous Sunnah (whether in saying or in action).
4. It should not be against the common practice of Sahabah and tab'in.
5. Narrator should not have relied upon the person, from whom he has narrated; he should have got it from him directly.
6. The action of narrator should not be against his narrated narrations.
7. When two Sahabah narrate two different Hadith and one of the two Sahabah has avoided arguing from one narration, then it will not be acted upon.
8. Hadith should not be unique in narration of any supplementary (extra) talk whether that addition is in text or in chain.
9. There should not be such thing in Hadith which usually happens.\(^{157}\)

The extent, up to which Imam Shafi’i regard and respects the Hadith needs not be stated he says: \(^{158}\)

May my parents be scarified on him (Rasul-Allah ﷺ), can the saying of any one be authority (proof) in the presence of his saying. Imam Shafi’i has devoted one complete chapter of his al Risalah to prove the authority of the solitary narrations.\(^{159}\)

It is sufficient for the sublimity and greatness of Imam Malik Ibn Anas that he was inhabitant of Madinah which is the home of Hadith and Sunnah, Imam Malik, declares categorically that, to practice upon the solitary narrations is compulsory.\(^{160}\)

What status, the Hadith of Rasul-Allah ﷺ, carry before Imam Ahmad Ibn Hanbal, and what is the importance of solitary narrations etc? Musand Imam Ahmad is the living proof of it.\(^{161}\)

It is the fact that, Sahabah used to argue by the solitary narrations and used to act upon them. However sometimes they used to investigate such narrations for averting the doubt and achieving the surety. Sometimes in view of precaution and vigilance they were refusing to accept any such narration like Abu Bakr not accepting the narration of Mughairah about the inheritance of grand mother until
the Muhammad Ibn Musallamah attested it, ‘Umar Faruq did not accept the narration of Abu Musa Ash‘ari till Abu Sa‘id Khudri attested it etc. But these things does not hurt the authority of solitary narrations, nay perhaps it laid the foundation of great knowledge of Hadith called Asam al Rijal.

This fact becomes more obvious by the dialogue which ‘Umar Faruq shared with the Abu Mu’sa Ash‘ari.

‘I don’t wish to accuse you; my aim is just to express the importance of Hadith of Rasul-Allah ﷺ.’

In short when the authenticity of any Hadith is established, it will provide certain knowledge. And there will be totally no need to examine and text its chain of narrators and text and if another chain supports its text, it will be more strengthened and if it is against it then it will not be allowed to reject one of them, Because it will be then rejection of the Hadith on the basis of analogy and this is unanimously against the principle of jurisprudence, because Sunnah has clear priority over analogy.162

If any person will say that we act upon only those things which are mentioned in the Qur’an, then according to consensus of ummah he will be a kafir (Infidel, disbeliever) and has to offer only one rak‘ah of salah from the sun rising to the darkness of night and that he has to offer that one rak‘ah in the dawn. Because (‘ثلا‘) is the word on which at least one rak‘ah can be applied and the limit of more is not fixed in it.1637

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. (al Hujurat 49: 6)

The orders of rejecting the news of sinner has not been given, however investigation and confirmation has been supported. It is evident by the description of sin, that even investigation is not necessary for the information of righteous and reliable person. It is obvious that how much importance solitary narrations carry in the matters of religion and worldly affairs. Solitary narration is religious authority, it is why, Imam of Sunnah (Imam Malik) has considered it as authority after confirmation and investigation, as we have mentioned above.

The deniers of authority of solitary narration argue by the verse 36 of surah Yunus, that the narrated Ahadith through solitary narrations are conjectural. The apprehension of mistake and negligence of narrator always remains with them, and
where chances of mistake, error and negligence are there they can not provide certain knowledge. The word *zann* (presumption) did not mean ‘zann’ based on mere guess, presumption or analogy but it is based on the reliable information if supported by the circumstantial evidences it can provide certain knowledge. (al Najm 53: 23)

It is known that Muslims have been following the solitary narrations right from the period of *Sahabah* and have been acting upon it. Moreover, they had firm faith in Divine issues and realities proved by solitary narrations like, creation of Adam signs of *Qiyamah* even they testify the attributes of Allah on the basis of solitary narrations.

If solitary narrations were not benefiting certain knowledge and testify the issues of faith, then *Sahabah, tab’ in* their descendants and all *a’imah* were be held obeying and following such affairs which were not authentic. Ibn al Qayyim has commented in *mukhtasir al sawa’iq* that no Muslim can say this.

The stoning of Anis Aslami a woman, who accepted the committing of fornication, on the basis of saying of Rasul-Allah ﷺ, turning of people from *qibla* in *salah* towards Ka’ba from Bayat al Muqaddas on the information of one person only, sending of one or two envoys by Rasul-Allah ﷺ, to the Arab and non-Arab rulers and sending of Mu’adh Ibn Jabal to Yemen for propagation of Islam and other commandments. It was all on the basis of solitary means and their authenticity is agreed upon. Therefore, it is totally unrealistic to say that a solitary narration is not authority and accepted proof in the affairs of faith or belief. It is known that in beliefs, actions and regarding all other affairs, Muslims from the period of *Sahabah* have been accepting and acting on solitary narrations; they have been testifying the attributes of Allah, if the meaning of verse (Yunus 10:36) were that the assertion of attributes of Allah were not benefiting, then it would become incumbent that, Allah forbid, *Sahabah tab’in* and their descendents have followed such things which were not known to them.

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. (al Hujurat 49: 6)
The meaning of these points out the fact that, whatever news any reliable person brings that is authority and there is no need to investigate and probe it, and it will be immediately accepted, on this account Ibn al Qayyim stated that:

This verse categorically is the proof of this fact that, solitary narration is authority, whose investigation and probing is not needed. Had the solitary narration been not providing certain knowledge, then order of investigation and probing the solitary narration would have not been given for the achievement of knowledge so that it can be practiced. Moreover this fact also indicates the stand that righteous predecessors used to say that such a thing is said by Rasul-Allah ﷺ, or enjoined it ahead or abstained for it.

*Sahabah* used to rely on solitary narrations and it was established practice among them. It is mentioned at various places in *Sahih Bakhari* that only one *Sahabi* stated any Hadith. It is evident proof that, *Sahabah*, solitarily used to impute the sayings or actions to Rasul-Allah ﷺ, if the solitary narration is not providing certain knowledge then it means, Allah forbid that respected *Sahabah* without knowing and understanding the things used to impute them to Rasul-Allah ﷺ.

There is a consensus among the Muslims on 'adalah of *Sahabah*, then how is it possible that they would narrate such sayings from Rasul-Allah ﷺ, about which, it was known to them that since these (narrations) are solitary narrations, so they are unfruitful for the people. They were made responsible by acting upon (ُرَوْنُفُرُكِ) ‘narrate from me even if it is a single verse’ that they have to narrate the sayings of Rasul-Allah ﷺ to other people, whether they are pertaining to beliefs or other Islamic Issues, the fact is that the denial of solitary narration as an authority is basically the refusal of Hadith.

According to Hadith, the Book of Allah and Sunnah of Rasul-Allah ﷺ, are ultimate guides for mankind for all times to come. Therefore, not only the Qur’an but the Sunnah too was preserved, the ancestors and predecessors have been agreed on its authenticity. Similarly, this type of difference is not allowed in beliefs and deeds. Solitary narration is not authority in beliefs and is authority in deeds, this type of division is *bid’ah* (innovation) which is against the Sunnah.

Ibn al Qayyim says

The discussed division in belief and deeds is false by the consensus of *ummah*. Because the solitary narration in beliefs has always been considered as authority as in deeds especially in those commandments which are based on this topic that Allah, the Exalted has made such issue as lawful and made obligatory.
such things. *Sahabah, tab’in* and their descendents and *muhaddithun* had been considering the solitary narration as authority in Divine names and attributes of Allah, predestination and in all other affairs and commandments.

It is unjust to say about any person that when he talks about deeds, he is reliable and when the same person speaks about the beliefs, he is not reliable. The fact is that, it will not be monitored that on what topic he speaks, but will be seen whether reliability is there or not, and whether narrator is pious and reliable?

Imam Muwaffiq Ibn Hamadan Tufi and a number of people say that solitary narration is providing certain knowledge in the presence of evidence. ‘Allamah ‘Ala’ Din ‘Aliyy Ibn Suliaman al Mardawi said in *Sharah al Tahrir* that views of Muwaffiq and others are more correct and evident. According to Marudi circumstantial evidences cannot be written but other knowledgeable persons says that, circumstantial evidences can be written, by which the same satisfaction can be achieved as we used to get from continuous narrations and other authentic Ahadith, there is no reason to doubt such narrations. If those *a’imah* report the solitary narrations, whose piety, sublimity and retentive memory is known, reliable and their narrated solitary narrations have been accepted by the *ummah,* then solitary narrations seem to be benefiting. It is the *maslak* of Qadi Abu Ya’la. Imam Ibn al Zaghrani and Imam Ibn Taimiyyah also, and the opted *maslak* of reputed scholars of Hanfi, Shafi’i and Hanbali scholars are of the same opinion. Imam Abu Ishaq, Abu al Tayyib, ‘Abd al Wahhab Maliki, Sarkhasi Hanafi and other Shafi’i and Hanfi scholars are also had similar views regarding the solitary narrations.166

Those Ahadith which have been accepted by the *ummah,* also includes the Ahadith of *Sahihain* because these are authentic Hadith books. Only those Ahadith are excluded from it which has been criticized by *muhaddithun.* Definitely the theoretical knowledge is achieved by these Ahadith. As Imam Ibn al Salah has written in his book *‘Ulum al Hadith* and the teacher of Ibn kathir and Ibn al Qayyim, *Imam* Ibn Taimiyyah has supported him. Ibn al Qayyim has mentioned the examples of such Ahadiths like: and so on and so forth.

Imam Ibn Taimiyyah’s views about solitary narrations

*Shaikh al Islam* said when *ummah* accepts solitary narrations in letter and spirit then it provides certain knowledge, this *maslak* is opted by Hanfi, Shafi’i and Hanbali scholars also, *Shaikh al Islam’s* stand is that certain knowledge is achieved by the solitary narrations with supportive circumstances, as ‘Allamah Safarini has reported from Imam Muwaffiq, Ibn Hamadan, Tufi and Mardawi.167
In first century of *hijrah* the practical and theoretical narrations of *Shari'ah* were very common. Imam Ibn Hazm says that solitary narrations were accepted without any denial in this century Sunni, Shi‘i, Khwarijis, and Qadariah all were accepting it. After the first century, the theologians of Mu‘tazillah opposed the consensus of *ummah* on it.

Shaikh Muhammad Ibrahim al Wazir al Yemini says

وقد انتقد اجماع المسلمين على وجب قبول اللقات فيما لا يدخل النظر، ليس ذلك بتقليد بل عمل بمتناقض معه القاعدة الموجب للقبول خبرة لم تحددهن معتزلاء ولا اجماع من النظر متعلق قبلهم بعملهم وعلى ممثلهم،

There is a consensus of Muslims on such narrations of reliable persons, and there are no differences and it is not the emulation but the demand of decisive proofs whose interest is that, solitary narrations must be accepted as *hujjah* as it is one of the basic requirements of *Shari‘ah*. And it is of the fundamentals of religious knowledge none but the theologians of Mu‘tazillah opposed it.\(^{168}\)

Muhammad Isma‘il Gujranwala has narrated the history of different types of deniers of Ahadith as follows:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Deniers</th>
<th>Types of Ahadith</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Khwarjis</td>
<td>The Ahadith about the virtues of <em>ahli Bayat</em>.</td>
<td>200 A.H</td>
</tr>
<tr>
<td>2.</td>
<td>Shi‘i</td>
<td>Those Ahadith which are about the virtues of <em>Sahabah</em>.</td>
<td>200 A.H</td>
</tr>
<tr>
<td>4.</td>
<td>Qadi Yahya Ibn ‘Abbas and his followers.</td>
<td>Those Ahadith which are narrated by such <em>Sahabah</em> who according to them did not have juristic competence.</td>
<td>221 A.H</td>
</tr>
<tr>
<td>5.</td>
<td>Among later <em>Fuqaha</em> Qadi Abu Zaiz Dabusi etc</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>6.</td>
<td>A little group of later <em>Fuqaha</em> with Mu‘tazillah and theologians</td>
<td>They did not accept solitary narration both in principles and subsidiary issues.</td>
<td>400 A.H</td>
</tr>
<tr>
<td>7.</td>
<td>Those who were influenced by European civilization like Maulvi Chiragh ‘Aliyy and Sir Syed Ahmad Khan and others.</td>
<td>They were totally unaware of <em>Ilm Hadith</em> they accept only those Ahadith which they deem according to nature and reason</td>
<td>1300 A.H</td>
</tr>
</tbody>
</table>
9. Maulvi Ahmad Din Amritsari, Mr Ghulam Ahmad Parvaiz, they were impressed by Sir Syed Ahmad Khan.

According to them, the Qur'an the Ahadith and The whole religion had political nature and we always deserve the right to make amendments in it.

1400 A.H


They did not deny the Ahadith but their approach to defend the authority of Ahadith is so feeble that it can open the back doors for the deniers of Ahadith

1300 1400 A.H

This table is the result of my study and none of the portion is insisted. I will be grateful of those who make me aware of my mistakes and errors; I think Hadith denial movement has reached on its peak gradually.169

After the research and investigation, Hadith carries the same status that of the Qur'an. In fact the denial of Hadith puts the same impact on iman as the denial of the Qur'an does. If the Hadith will be proved correct according to the perfect rules and clarities of muhaddithun, then their denial will be infidelity and synonymous to expelling from religion, despite the difference in interpretations, the Qur'an is the word of Allah, and is canonically authority. Similarly, despite the differences about the authenticity of Ahadith and their confirmation, Hadith is wahy from Allah and is authority in religion after the Qur'an.

Imam ‘Uthman Sa‘id Darimi says

٨٥٠

Because, the Hadith is of religion after the Qur’an.170

Indeed, scholars of Jurisprudence has written the solitary narrations as zanni, but it mean in the terminology of muhaddithun that the status of the knowledge provided by these solitary narrations will be not similar as the knowledge which is obtained from continuous narrations the word zanni is not in the meaning of waham as is the whim of deniers of Hadith.

This fact is also important that when we declare any deed as obligatory then its knowledge will also be regarded as obligatory because action is not possible without knowledge. If some scholars say that the argument by solitary narrations

*I have profoundly studied the books of the ‘ulama, mentioned in the last portion of the table, my disposition is not satisfied to accept the views of Maulana Muhammad Isma’il Gujranwala regarding these esteemed ‘ulama.
in deeds are acceptable but are not reliable in beliefs, it is strange because information about Hereafter torment, particularly grave torment and seeing of Allah Almighty are all in solitary narrations. These narrations not only provide knowledge but throws light on the matters of belief too. This difference seems not to be correct that when a person speaks about the deeds he is reliable but when the same person talks about faith, he becomes unreliable. As a matter of justice, the authenticity of narrations depends on the basis of narrator’s piety and retentive memory.

Ibn al Qayyim says

Those who reject the knowledge provided by solitary narrations, they are influenced by the Mutazillah and heretic groups. Some of the fuqaha and jurists are also impressed by them. But there is no leader for them in predecessors. a’imah of Sunnah, Imam Shafi’i, Imam Malik, Imam Ahmad, Imam Abu Hanifah and their pupils Imam Dawud, Ibn Hazm, Hussain Ibn ‘Aliyy and Karablisi etc said that indeed certain knowledge is obtained from solitary narrations. A person was discussed in front of Imam Malik, who was saying that to perform deeds on the basis of solitary narrations is obligatory but the certain knowledge can not be obtained through these narrations. Imam Malik disliked it and said. I don’t know what the calamity he is? Misunderstanding about the solitary narrations emerges at that time when theologians and philosophers assaulted Islamic beliefs and later fuqaha too were influenced by them.171

Imam Ibn Taimiyyah says

ولا حاد في هذا اللباب قد تكون ظنونا بسروطها فاذنا قويم صارت
علوما فاذاضعت صارت اوهما وخيالات فاسدة

Sometimes, solitary narrations were of zanni nature and sometimes they provide certain knowledge and guides about the matters related to faith and sometimes are superstitious and false imaginations. By the acceptance and practice of ummah. Hadith reaches the status of surety Hadith (انسال عملا بالذات) ‘Actions are known by intentions’ Hadith of sadqah and unlawfulness of marrying the maternal and paternal aunt. Hadith of unlawfulness of marrying foster sisters and Hadith about ten Sahabah who were given the glad tidings of heaven has been accepted practically by ummah. Imam Ibn Taimiyyah says, certainty is achieved by these solitary narrations as we used to get from the continuous narrations, no one has disputed about it in the predecessors.
Maulana Syed Anwar Shah Bukhari says

ohaصله انه يفيد التطلع اذا خاف با لقرآن كخبار الصحيحين على الصحيح
بيد انه أكثر نظريا ونسب الى احمدان اخبارا لا حاد تنبيه التطلع مطلبا.

The gist is that if the circumstantial evidence is found in the solitary narrations then the certain and theoretical knowledge will be obtained by them. It is narrated from Imam Ahmad that it will provide the benefit of surety. Basically this difference is based on the weakness and strength of narrators.
CHAPTER NOTES I

1. al Munjid.
2. MU,4830.
5. Ibid, p.43.
6. Ibid, p.44.
8. Idem.
10. Ibid, pp.222,228.
11. ‘Abd al Khaliq, op. cit., pp.46,47.
12. TM,2600.
13. BU,6762.
14. BU,4675.
18. AD,4607.
25. Ibid, p.64.
27. Ibid, p.68.
29. Idem.
38. Gujranwala, op.cit., pp.95,96.
40. Idem.
41. Idem.
42. Idem.
44. Gujranwala, op.cit., pp.95,96.
45. Idem.
46. Idem.
50. 'Abd. al Khaliq, op.cit., p.69.
51. Ibid, p.68.
52. Mukhtiyar, op.cit., p.228.
54. Idem.
56. Ibid, p.27.
57. 'Abd al khaliq, op.cit., pp.783-784.
58. Ibid, p.786.
60. TM,2600.
64. Idem.
65. AD,3988.
70. Imam Tabrani narrates it from Ibn Habban.
74. Gujranwala, op.cit., p.23.
76. AD,2256.
77. BU,6738.
78. MI,20.
79. MU,1841.
80. MU,3199.
84. Ibid, p.804.
85. Ibid, pp.817-819.
88. MH, p.65.
89. Ibid, p.119.
90. TM,2587.
91. AD,3988.
94. AD,3988.
95. IM,2135.
96. BU,1.
97. TM,1261.
98. MU, 20.
99. AD, 1175.
100. BU, 595.
101. MU, 2286.
103. Ibid, p. 419.
104. BU, 6754.
108. TM, 709.
109. BU, 3810.
110. 'Abd al Khaliq, op. cit., p. 441.
114. Idem.
115. Imam Shafi'i, op. cit., p. 83.
116. Ibid, p. 78.
117. 'Abd al Khaliq, op. cit., p. 453.
118. Ibn Qayyim, op. cit., vol. 1, p. 54.
120. Ibid, p. 163.
121. AD, 3988.
122. AD, 3989.
123. AD, 3167.
125. 'Abd al Khaliq, op. cit., p. 474.
126. Ibid, p. 475.
128. 'Abd al Khaliq, op. cit., p. 507.
131. 'Abd al Khaliq, op. cit., p. 512.
132. 'Abd al Khaliq, op. cit., p. 522.
133. Ibid, p. 523.
137. 'Abd al Khaliq, op. cit., p. 546.
139. Ibid, p. 558.
140. Ibid, p. 561.
142. Imam Shafi'i, op. cit., p. 43.
144. BU, 6744.
146. al Manar (journal), issue 13, p. 7.
147. al Balagh (journal), Issue 4, 1401 A.H.
148. Ibn Hajar, op. cit., p. 120.
149. Imam Shafi'i, *al Risalah*, op.cit., p.43.
151. Gujranwala, op.cit., p.185.
156. Ibid, p.118.
159. Imam Shafi'i, op.cit., p.401.
164. Ibn Hajar, op.cit., p.133.
165. Ibid, p.396.
166. Ibid, p.155.
169. Ibid, pp.113-114.
171. Ibid, p.119.