

## COMPARATIVE STUDY OF SUNNAH / HOLY TRADITIONS

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### ABSTRACT

God Almighty being benignant and merciful sent Muhammad (P.B.U.H) to a nation with his holy book (Quran) so that people may not go astray & follow the right path .All the commands of Allah Almighty refer to and allude to the holy traditions of prophet Muhammad & these traditions are flawless and perfect .In this way the Muslims adhering to these traditions, can never lose right path of rectitude and righteousness. It is pity that the Muslims today, have receded into oblivion the teachings of the holy Quran and traditions of the prophet. They rather seem to be more inclined and attracted towards the amassing of mundane wealth and riches and follow faithfully the foot prints of satan.The Muslim seem/appear to be acting against the teachings of Quran and Sunnah. They rather have adopted the vicious ways of decliners of traditions and follow the jews.The Muslim badly fail to distinguish between decliners of traditions and the followers. An attempt has been made in this research paper to prove and analyse that after the holy Quran , the holy traditions are the another genuine source to be referred to for the elucidation of the ordains of God.Beyond all doubts and criticisms, traditions are self-evident and manifest.

### INTRODUCTION

Before we broach the discussion on this issue that those groups who refused to accept holy Sayings of the Prophet, it is important to know in toto or partially that what is the meaning of Sunnah and what are

(Al-Quran, 26) “يريد الله ليبين لكم ويهديكم سنن الذين من قبلكم”

The Prophet Says:

(Al-Qushari, 1952) “لنستبعن سنن الذين من قبلكم شبرا بشبر و ذراعا بذراع”

"There were people before you who followed Sunnah fully finger for ginger that is to say full obedience to Sunnah was shown"

Khalid bin Abdullah Hisli says that Sunnah must be followed up fully, because the very first riza is meant for the follower of Sunnah.

### CONCEPTUAL MEANINGS

Sunnah according to aims and motives & trgets carry different meanings.

1. Meanings according to Scholars of Sunnah All the acts, dialogues, qualities whether inherent or moral, before the declaration of prophethood or afterwards, every thing aforementioned (exclusive) is called Sunnah. (Mustafa, 1976)
2. According to Fiqaha, Sunnah is that Sheri quality which is not absolutely

the dictionary & conceptual reasons behind it.

According to dictionary, Sunnah means a method or character, whether that method is good or bad. (Majaddin, 1952). God Almighty says:

meant for a specific action. If one acts upon it, earns merit and if fails to act one does not get receive wrath of Allah. (Badran, 1972)

Sometime Sunnah is compared with skepticism as divorce is Sunnah and divorce is skepticism. (Mustafa, 1976)

Sunnah according to the concept of Ahley Asool. Sunnah reflects all the actions of the holy Prophet and his speeches & still there are other people who maintain that Sunnah means all the actions of the Prophet. (Zakirrai, 1921)

They contains all the aims and targets and all the various groups took the different meanings. The mohedasian took it for granted that the prophet was the best person to be followed up. As God has Said about him.



Therefore, the Scholars of Usool determine the acts of H.P and prove them accordingly. Thus, the mohedisen have taken up all Sayings, acts, Speeches, dialogues, his character etc. and have penned them down whether they had any bearing on religious commands or not. Religious scholars have discussed those acts of Holy Prophet which have bearing on the religious order / command and those religious commands are condemned as Haram and illegitimate justifiable and pious as well.

(Al-Qushari, 1949) “لا تلبسوا الحرير ولا الديباج ولا تشربوا في آنية الذهب والفضة”

These are those actions of the holy Prophet which have been recorded by his followers (Sahabas) in addition to the Ibadat. It has two kinds; one is of Shari nature and the second kind is not.

- A. All those actions which are due to his position being a human-being, like, his rising up, sitting up eating etc. These are all the actions which the Prophet performed during the span of his life-time because all aforesaid things / actions had been his personal. There is no hard and fast rule of binding on ummah to follow the suit. If any Muslim strictly follows all those things / acts which Prophet did during his life-time, it will be a good to do, as Ibn-e-Umer had been following the Prophet respecting eating practice and all other.
- B. Those activities which Prophet adopted in the worldly matters/ transactions; like for example holy Prophet during ghzva "Badr" came & stopped near water pool and then started off as Habab Munzir beckoned him. Habab Munzir asked the Prophet whether that was spot/site which was fixed up for them to stay and not to move onward. The Prophet said that, that was herb, but it was not order of

Scholars of usool have discuss those act of H.P which he has left for his learned scholars. Who had to come after him and has set forth code of life. (Ajjaj, 1927)

The religious scholars regard this definition of Sunnah quite supreme and act upon this. It is considered the orbit of the Sharieh. There are three kinds of Sunnah.

1. Kauli
2. Fali
3. Taqreery.
1. All those important Sayings the Prophet uttered on different occasions concerning different matters are included in this category. As the holy Prophet has Said,

Allah. Then Hubab said that was not a suitable place for revelation. The Prophet readily accepted the proposal (Shuhasudin, 1328) and Similarly Prophet has left tradition to worldly/ material transaction.

- C. Those activities which Prophet performed in accordance with the command of Allah as revealed to him, God wanted that those activities must exclusively remain attached with the Prophet only like Tahajid, Continuity of keeping fasts & keeping more than four wives at a time. These were all the things which were meant for the Prophet only.
2. Second of Category of the Prophet's acts which were descriptive, but, they were devoid of two reasons.
  - A) They were either described plainly or those actions had become specific due to some reason. It is therefore, makhfez and mujmil are ordained as mukhtes whether those actions are obligatory or they can be deferred, like offering of prayers, performing of pilgrimmage and ambutating the hand of a thief from wrist. Hazrat Ummer Said when he touched Hajrey Aswad, he said, "I know you are a stone you can not give any benefit nor a loss, but, if I had seen

- the holy Prophet touching you, I would never have respected you / touched you". (Muhammad, 1955)
- B) Those acts which were performed by the Prophet in the early days. If you know only that in what capacity the Prophet did that act whether that act was justifiable &

pious, or if it may be in your ken what was the status of that act. When you become fully aware of the status of that act, then it becomes imperative / obligatory on you to follow the suit, because God wishes.

(Al-Quran, 21) "لقد كان لكم فى رسول الله اسوة حسنه لمن كان يرجوا الله واليوم الآخر"

This follow-up was ordered after the going through the quality of that act. If you are unaware of justifiable act, act which you can safely skip due to some reason, or a pious act, out of all three acts of different type if their quality is not known to you then a few people stop ver, but still there are people who just follow those acts till they come across a ground to stop those activities. This ambiguity has been dissolved. It is yet to be ascertained whether all this is due to the close-relationship or not. If that act has been done due to closeness then that act retains the status of mustaheb otherwise, it is a pious act. (Ahmad, 1952)

#### SUNNAH RELATING TO SPEECH

This is that type of Sunah which was performed by Sahaba Karam and the Prophet kept quiet. The Prophet did not

(Al-Quran, 7) "ما اتاكم الرسول فخذوه وما نهاكم عنه فانتهوا"

as aloom Maad.

Ajaib Malikoot they all are authenticated by revelation.

show his resentment or dissent. The reticence on the part of the prophet bespeaks the approval of the Prophet. As Khalid ben-Walid took meal on the victual of his aunt Mamuna Zokh un Nabi, The Prophet was looking at him & said (Saifud Din, 1388)



Hazrat Shah Wali Ullah has explained the kinds of Sunnah and writes, whatever, the Prophet has narrated and have been recorded in the books of Ahadees; they have two kinds:

#### First Kind

This kind consists of those acts and Sayings which the holy Prophet took recourse to during the days of preaching about his prophethood and the prophet said:

2. Those acts and Sayings which are not connected with the propagating of Prophethood, as the Prophet Said: (Shah Waliullah, 1950).



I am a human-being like you, when ever, I order you about you din, you must act upon and where I ask you to do anything, take it, that after all, I am a human-being. The religious Scholars have used aims & targets and have used the dictionary and conceptual meaning and there exists a general agreement and consensus of opinion over this issues. After Quran, Ahidis is the source of explanation. After the demise of Prophet this general consensus / agreement stood intact, until shiaitis, Khawarij and mutazila created difference and they refused to accept

certain holy Sayings of Prophet due to some uncertainty.

#### STANDPOINTS OF SHIA REGARDING HOLY SAYINGS OF THE PROPHET:

Shia gives same regard and status to the Sayings of Prophet as the Sahabas did, but, the state of affairs underwent a change when the Sahas gave their allegiance to Sadeeq Akber. Shia hold a different viewpoint from the rest of the Muslims. Shia do not approve and believe in general consensus of the public at large that the imamat may be entrusted to some one whom people like. It is rather (Imamat) is a regular feature and a

tenet of Islam thus, a great care must be taken and no negligence be exercised while entrusting Imam to anyone. It is rather obligatory on Umma that Imam may be entrusted to such a person who may be pious & absolved of all sorts of ills (sins) of heinous nature or otherwise. (Abudurahman, 1941)

Sahib-e-Doaim-ul-Isam Says:

"People more depend upon Aulia & Aima, therefore, God stopped the process of affalatus (revelation) upon the holy Prophet and Aima were left to tackle the problems of people till the day of resurrection. Thus, Shia gave consideration to Shariah knowledge and paid heed to its original source. Some of them are of the opinion that "Din" means two "Amir" (Abdul Karim, 1963)

- 1) Recognition of Imam
- 2) Return of Surety

Regarding Imam some of the people have not taken the name of Hazrat Ali, rather they have cited all those characteristics which were found in Hazrat Ali. After the demise of the Prophet neither people recognized the primary qualities of the genuine Imam, nor they took the trouble and bother their heads to find out the real Imam. They instead of doing this, made Abu, Baker the Caliph, that is why people committed blasphemy. (Abdul Karim, 1963).

Moderate Shia group does not hold that much staunch view as the Ghali hold but they do not widely differ regarding the traditions and revelation thus Shia accept the Saying of a few Sahabas and the number of Sahabas does not exceed 15 who supported Hazrat Ali and that is why Shia reject the Sayings of Sahabe. Even the Shia do not take for granted the Sayings of accepted Sahabas, unless, Shia Imams authenticate their Sayings and pass their verdict about the veracity of those Sayings, that is why Nauman Ibne-Munsoor says: Only those Sayings are acceptable which are explained by Aima and the Sayings of Mohudasian are not acceptable at all. (Noman, 1963)

Some of the Shia believe that the Knowledge of the Aima is of unique nature. They do not receive knowledge, their

knowledge is fixed up and perfect from the day of their birth, implying that their knowledge is congenital and all embracing which does not decrease with the passage of time. Faso-ul-mehmata writes that the knowledge of Ahle-Bait continues from their birth till their old age. In short, Shia believe in only those Sayings which have been authenticated by Aimams are continuous. Rest of the Sayings are not acceptable by them.

### **SAYINGS ACCORDING TO MOTAZILA**

Tradition has no specific place in Motazila. There are two groups in Motazila.

1. Mutashudid. 2. Moderate  
Mutashudid group was of view of tradition was continuous or half, books are necessary therefore, to act upon such tradition is not correct. (Abdul Qahir, 1942)

Motazila has one motto. News being continuous whether the reporter is saga just, books are bound to play their role. Same thing is in Asluddin. Nizamia Says, it is likely consensus of Ummah may be at wrong, because continuous news cannot be an absolute binding. It is likely, news might be concocted. Motazila criticized Sahaba and qias in Sharieha as considered illogical ad out of place.

Hafiz in his book "Alma-Arif" which is known as (Fatwa) has written that Nizam while explaining traditions, has condemned Sahabas has declared their traditions faulty & teaming with flaws. Hazrat Abu Horara's traditions have been condemned and it is have been further added that Abu Horar was hindeously liar. Hazrat Ummar has been put to scathing criticism that Ummar on the day of Sulah Hodabia showed his doubt regarding his din. (Abdul Qahir, 1942)

This probably refers when Ummar asked the holy Prophet, "are we not Muslim" The Prophet replied affirmatively. Ummar Said, "Are they not infidels"? The Prophet said that they were. Similarly the Sayings of Ibne Masood were also criticized. Masood is one who has gained Saadat while being kid. (Al-Qushari, 1949)

Even, the tradition of inshiqaq. Qamar has also been subjected to scating criticism. (Muhammad, 1955)

One of the Chiefs of Motazila and the pupil of Wasil Ibne-Atta, Abu-ul-Hizel-ul-Alaf 's stand point is no less. Sheristan has said that a group has told him that Hujat cannot be established if less than twenty people are there and out of those twenty people, one person must be blessed one. God's planet doesn't remain empty so far as the blessed souls are concerned and they are the Aoliya-Allah, neither they tell a lie nor they commit heinous act; these are people who are hujat and a continuous news is hujat. It is likely a large group may tell a lie and they may not be Aoliya. (Abdul Karim, 1963)

When there is a likelihood of falsehood then the likelihood of falsehood reigns supreme. According to Motazila in addition to Quran, there exists no hujat regarding the Sayings of holy Prophet.

The second group of Motazila is less detrimental than the Ist group, although this group that is to say the second group is also ill-intentioned. These are the people who broke/ disintegrated the holy Sayings of Prophet and this partial refusal put every sect of Motazila to a test.

### VIEW POINT OF THE REPUDIATORS RESPECTING THE HOLY SAYINGS OF PROPHET

Towards the end of second century the dependence on the holy Sayings was Ahammered. This movement was based on the body of those doubts and aspersious left behind by Shias, Khavarig and Motazila. Imam Shafi has explained a debate / monazara between Imam Shafi and a leader of repudiators of holy Sayings. This person belonged to that group of people who totally disregarded and rejected the holy Syaings. Imam Shafi says that this repudiator argued that holy Quran was revealed in Arabic and Imam Sahib was having mastery over the language. If any one doubts the holy Quran, first that man will be warned and if that man repents then it is all right other wise, he shall be killed. Allah has Said in the Quran:

(Al-Quran, 89) “تبياناً لكل شيء”

That is to say that the Quran has clearly explained everything, then how is this justifiable that one thing has been assumed, how would you say about it that it is a specific thing and sometime it is said that this thing is right. A person relates holy Saying and the person might go to the Prophet. It has been heard about the news that Someone committed blunder while explaining holy Sayings and it has been also learnt that some holy Sayings are brought direct in conflict with the Quran then such holy Sayings may be recanted and not accepted at all. Such a person called



The debator says then you decide then accept the traditions by doing so, your problems are explained and those who disregard these traditions what you can do against them? When people suffer from doubts. I shall accept no tradition from such person unless he accepts God his witness and tries to ensure the validity of his traditions, as God has safeguarded His Quran and that is reason that no one casts aspersion on the Quran. Due to these reasons these people reject traditions. The holy Quran is a complete book and all commands of Allah have received fu exposition in detail. It is therefore, traditions are not



needed in the presence of holy Quran. Whenever a new command of Allah was to be introduced through tradition and those things are not available in the Quran"this is then a contrast because a tradition is Zami-ul-Saboot and the Quran is an absolute proof.



If those Sayings are maiqda or moiyun then they are under the influence of Quran and not under the influence of traditions. If the commands of the Quran are detailed out and if these commands are not practised that will be regarded Kufir and the one who

does not believe in the proof, can not be regarded infidel.

3. Tradition is occasioned at the method of Rija. There exists a likelihood of veracity and falsehood and eventually this results and culminates that Shair venia loses desired Suqfa, and the desired absoluteness and belief can not be sustained.

Sometime one thinks that the repudiators accept the regular traditions, because regular traditions are useful. Imam Shafi has said.



All kind of traditions have been rejected. This transpires that sometime people do not accept regular kind of traditions, because regular traditions are on the pattern of Ad. This type of traditions are also prone to falsehood and oblivion. This point is further authenticated. Imam Shafi has explained his point in the monazara, saying those people who deny the traditions, such people only give lip-service to prayers and zakat. If they offer only one raket, they think that they have offered full prayer. There are people do not accept the number of rakats at all. Discussion does not end here Dr. Sabai, Shaikh Khazari in the listory of teshreeh-ul-Islami deduced this that such group of people belong to Motazila and monazar of Imam Shafi was also with the people of Basra whole belonged to Motazila (Mustafa, 1976)



We know for certain that those people who only depend upon prayers and zakat, they are khwarij and not motazila. Ibne Hazim, Zahare writes that one of the Khwarij-group has falsely said that prayers of morning and evening is only one raket. (Ali Z, 1963)

Baghdadi has also alluded to this thing, saying that khawaraj believed in this, but

(Abdul Karim, 1963) “الرابعة اسقاط ارجم من الزانى اذ ليس فى القرآن ذكره”

All those foregoing quotations have bearing on the refusal of holy traditions. To refute traditions totally is the concept of Khawarij and not of Motazila. Thus, it is proved who stood in monazara against Imam Shafi,

We do not agree upon this that, that group belonged to Motazila or not Imam Shafi did monazara with a Motazali. Lack of agreement between the two depends upon the following grounds. Ground realities were as follows:

- 1) Those who enter into debate they are the leaders and we obtained awareness in the Ist chapter regarding their philosophy and their method. They entered in a monazar and their method was different as regards to Imam Shafi.
- 2) It is a well-known thing that Motazila do not reject all the traditions, but, they abandon those traditions which are not celebrated and escape observation, like all the qualities of God, the story of doomsday, these are the things which are not easily accepted by our intellect. Rest of the things Motazila do not reject, like, prayers, Haj, Fast and Zakat, all related traditions are accepted by them.
- 3) Imam Shafi further expatiates in his monazara when Imam came to know about those people that they were pugnacious kind of people only believing glibly prayers and zakat and had no firm belief in these things, Shafi writes in his monazara. (Muhammad, 1973)

Motazila does not believe this. Baghdadi further pens down that according to khwarij, it is only holy Quran which is to be accepted and acted upon and nothing else. As Sheristani has said that infidels are khawarij. Khawarij say:

belonged to the camp of Khawarij. Refusing traditions has not only been popular in Islamic society, but, it remained it Iraq in a specific shape. We are benefited through the manazara of Imam Shafi and come to know

that such people lived in those days who only believed in Quran and totally repudiated traditions out of such people dared to stand in monazra with Imam Shafi and Imam cut him short & he stood dumb founded & answerless before the Imam and this thing came to lime-light & proved that holy traditions are integral part of Islamic Shariha.

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