



The importance of



Sunnah

in Islam

From the words of

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**THE
IMPORTANCE
OF
SUNNAH
IN
ISLAM**

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THE IMPORTANCE OF SUNNAH IN ISLAM

In the name of Allah, the most beneficent, most merciful

FOREWORD

Allah ﷻ has always sent down Prophets for the guidance of mankind. Their appointment started from the time of Adam ﷺ and ended with Prophet Muhammad ﷺ.

History is replete with examples of Prophets being sent without divine revelation in the form of a Book, but there is no divine Book that has been sent unless accompanied by a Prophet. This is proof of the fact that humanity needed not just a Book but someone to interpret that book for mankind. Someone who could interpret, and explain.

The Qur'an has described the role of Prophet Muhammad as the interpreter of the Qur'an and one who explains it.

Allah ﷻ says:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"And we have also sent down unto you (O Muhammad ﷺ) the reminder and the advise (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought."

- Al Nahl- 44

The above ayat clearly indicates the following points:

1- No one can truly understand the Qur'an unless and until it is interpreted and explained by Prophet Muhammad ﷺ. No one! Not

even those whose mother tongue is Arabic, so how can people who are unfamiliar with Arabic even begin to understand it on their own.

2- There are commandments in the Qur'an which require explanation. Those who rule out the importance of ahadeeth (sayings of the Prophet) a sign the role of a mere courier or messenger (God Forbid) to the Prophets who merely conveys a message and one who remains unconcerned with the content of the message or the fact whether the receiver will be able to understand the contents and intent of the message or not! Thus, it needs to be asked why a Prophet was sent at all if his presence was not needed to understand the Holy Book (The Qur'an).

In several places in the Qur'an Allah ﷻ has enjoined on us to

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

"Obey Allah and obey the Prophet ﷺ ."

We should ask the people who refute ahadeeth what is meant by "obey the Prophet ﷺ ." Why has it been said?

It is because in religion, obedience to the Prophet along with the obedience of Allah ﷻ is obligatory.

Allah ﷻ says:

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

"We sent no Messenger, but to be obeyed by Allah's leave."

- An Nisa- 64

From this we learn that obedience to the Prophet is obligatory whether he has been bestowed by a Book through Divine revelation or not. He is to be obeyed even when the revelation of the Book has not commenced, and disobedience to the Prophet invokes the

wrath of Allah ﷻ . This can be seen from the example from Musa's ﷺ life as narrated by Allah ﷻ in the Qur'an:

"Musa ﷺ received the Torah when he had exited Egypt and reached Sinai. So what was it that the Pharaoh refused to submit to and brought down Allah's punishment upon himself and he was drowned? Torah hadn't yet been revealed. It stands to reason that the Pharaoh was punished for disobeying Musa's ﷺ instructions and teachings. He received the exemplary punishment from Allah ﷻ for disobeying Musa ﷺ.

So we see that in actual fact prophet's obedience means obedience to Allah ﷻ . It must be noted that wherever in the Qur'an obedience to Allah ﷻ has been mentioned, it has been mentioned in tandem with obedience to Prophet Muhammad ﷺ . There is not a single ayat in the Qur'an that does not mention obedience to Prophet Muhammad ﷺ along with the obedience to Allah ﷻ , though there are several that mention obedience to the Prophet ﷺ without mentioning obedience to Allah ﷻ .

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

"And offer prayers perfectly (iqamat as Salah) and give Zakat, and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah [ﷻ])"

- An Noor 56

At another place, it is said:

﴿وَإِنْ تَطِيعُوهُ تَهْتَدُوا﴾

"If you obey him, you shall be on the right guidance."

- An Noor 54

This is because it is not possible to obey Allah ﷻ without obeying the Prophet. There are many commandments in the Qur'an that are vague and have been elaborated upon only through the ahadeeth.

For instance at several places in the Qur'an Allah ﷻ has commanded "offer Salah" but how is it to be offered, what are the rites, how many raka' are there to be in it, and what are the things that render it invalid are matters that have been explained to us in the ahadeeth.

Similarly, the momineen (pious) have been asked to give Zakat (obligatory alms). But at what rate? What is to be the proportion of gold and silver, what about the division of assets like cattle? These details are not contained within the Qur'an. Only the ahadeeth tell us about the calculation of the Zakat. Whether it is to be calculated on a yearly, biannually or daily is only explained by the ahadeeth too.

Then again there are some general commandments in the Qur'an which have been specified in the ahadeeth.

In the Qur'an Allah ﷻ has ordained all carrion as forbidden (haram), saying:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لَعِبْرَ اللَّهِ ﴾

"He has forbidden you only the Maytata (dead animals), and blood and the flesh of swine, and that which is slaughtered as sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's name has not been mentioned while slaughtering).

- Al Baqarah 173

We see people who negate the importance of hadeeth and proclaim Qur'an to be enough for eating dead fish despite the clear prohibition.

There is no problem for people who acknowledge the importance of hadeeth as it has been explained that dead fish can be eaten. (Ahmed 5690, Ibn Maja 3220, and AlHadeeth Saheeh Mauqoofan)

Allah ﷻ says in the Qur'an:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ﴾

"And those who hoard up gold and silver (Al-Kanz the money, the Zakat of which has not been paid), and spend it not in the way of Allah, ﷻ announce unto them a painful torment."

- At Tauba 34

The above ayat forbids hoarding wealth and extols us to spend it in the way of Allah. However, the parameters have not been set here about how much wealth can be accumulated and how much it is obligatory for us to spend. This explanation too has been provided to us by Prophet Muhammad ﷺ. There are several such ayat whose meaning and background remain hidden from our understanding unless and until we seek guidance from ahadeeth.

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ...﴾

"What you (O Muslims) cut down of the palm -trees (of the enemy), or you left them standing on their stems, it was by leave of Allah..."

- Al Hashr 5

Now the Qur'an does not mention what kind of trees these were or why they were cut down.

At another place the three Sahaba (Companions) who were not able to participate in the Tabuk expedition have been mentioned:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا خَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ...﴾

"And (He did forgive also) the three {who did not join the Tabuk expedition (whom the Prophet ﷺ) left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision...)"

- At Tauba 118

The question is, who were these three men and why were they in such a predicament. How had they erred? There are no details about this in the Qur'an, and you cannot solve this puzzle unless and until you refer to the ahadeeth. Several such examples can be quoted.

The truth is that the hallmark of the groups that have gone astray is that they deny the importance of hadeeth. This leaves them room to interpret the Qur'an according to their own whims. The ahadeeth are the biggest hurdle in the way of such people as they represent the authentic interpretation. This is why they want to discredit the ahadeeth so that they can then interpret the Qur'an according to their own wishes.

The denial has taken an overt and covert form. The religious scholars of one group, the Fuquha, framed such rules and principles that would allow the followers to ignore the saheeh(authentic) ahadeeth that do not conform to the thoughts propounded by their scholars and leaders.

This mode has been adopted with some modifications by those people who deny the importance of ahadeeth. Whenever such groups come into existence, Allah ﷻ always sent down reformers to nullify their effect and who chased away the effects of their false beliefs.

Sheikh Nasiruddin Albani (رحمۃ اللہ علیہ) is one such person, who waged a life long defense of the ahadeeth of Prophet Muhammad ﷺ and fought the evils of sects that had gone astray. This booklet of his, translated as "The Importance of Sunnah" is small yet comprehensive, and is being translated for the benefit of a wider readership.

It was translated into Urdu by Maulana Safiullah Muhammadi who completed this task in a very fluent manner... may Allah ﷻ shower his blessings upon him. I pray that Allah ﷻ may accept this humble effort of the writer, translator, publisher and the undersigned as a form of Sadaqa e Jarea (ongoing charity).

Dr. Abdul Hafeez Sammo

In the name of Allah, the most beneficent, most merciful.

PREAMBLE

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ، وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allah (by doing all that he has ordained and by abstaining from all that He has forbidden) as He should be feared. {Obey Him, be thankful to Him, and remember Him always}, and die not except in a state of Islam (as Muslims) with complete submission to Allah."

- Al Imran 102

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْآرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demanded your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

- An Nisa 1

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ○ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. "He will direct you to do righteous good deeds and will forgive you your sins. And

whosoever obeys Allah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-Fire and made to enter Paradise).

- Al Ahzab 70-71

I believe that in the present of such august company as these eminent scholars, I will not be able to engage in any academic discourse, that is why I will restrict myself to Allah's ﷻ saying:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

"And remind (preaching the Qur'an, O Muhammad ﷺ for verily, reminding profits the believers."

- Az Zariyat 55

and will only attempt to give a reminder.

Although this exalted night of the holy month of Ramadhan demands that the topic of discussion should be on the blessings of Ramadhan which is what most scholars engage in for the benefit of the listeners.

However, the topic I have selected is one that forms the basis of our faith, and that is "The importance of sunnah in the practice of Islamic faith."

Qur'an and Sunnah (Hadeeth) in Tandem:

All of you are aware of the fact that that Muhammad ﷺ was chosen by Allah ﷻ to be his Messenger. For the achievement of this objective, Allah ﷻ revealed the Qur'an on the Prophet, and ordered him to clearly preach it. Allah ﷻ says:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ...﴾

"And we have sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur'an) that you may explain clearly to men what is sent down to them..."

- Al Nahl 44

If you analyze, there are two clear messages in the above ayat.

Message 1:

The Qur'an should be communicated to the people in exactly the form in which it was revealed on the heart of Prophet Muhammad ﷺ.

This is exactly what is meant by another of Allah's ﷻ saying:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

"O Messenger (Muhammad ﷺ) ! Proclaim (the Message) which has been sent down to you from your Lord."

- Al Maidah 67

Mother of Momineen, Ayesha رضي الله عنها has said:

"Whosoever alleges that Muhammad ﷺ concealed anything in this deed (Qur'an) that he was ordained to preach is attributing falsehood to Allah ﷻ. And then she recited the above ayah.

Saheeh Muslim narrates a saying of Ayesha رضي الله عنها in which she said that if Prophet Muhammad ﷺ had to hide anything, he definitely would have concealed the following ayah:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

"And (remember) when you said to him (Zaid Ibn Harithah ﷺ the freed slave of the Prophet ﷺ on whom Allah bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him."

- Al-Ahzab 37

Message 2:

Explain a word, sentence or an entire ayat to the followers . This is especially so in case of vague or generalized ayat, whose meaning and true spirit can only be encapsulated through the sunnah, and this is only possible through the words and deeds of Prophet Muhammad ﷺ .

The Importance of Hadeeth in the Understanding of the Qur'an

Some examples:

Allah ﷻ says:

﴿وَالسَّارِقِ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا...﴾

"Cut off (from the wrist joint) the (right) hand of the thief, male or female..."

- Al Maidah 38

﴿لَا تَقْطَعُ يَدَ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا﴾

The hand will be cut upon theft of a quarter of a Dinar or more.
(Bukhari and Muslim).

The indication of the hand has also been inferred from an actual act of Prophet Muhammad and examples of the Sahabah (Companions) who used to amputate the hand from the wrist joint, as has been recorded in the books of the ahadeeth. Similarly Allah has said:

﴿...فَامْسُحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

"...And rub therewith your faces and hands."

- Al Nisa 43

Here too the hand has been specified in the Sunnah that it means from the wrist. Prophet Muhammad ﷺ has said:

﴿التيمم ضربة للوجه والكفين﴾

"Altaymum Zarabatal wajah walkaffain"

(Bukhari & Muslim)

There are many other such ayah which are impossible to understand unless and until guidance is sought through the Sunnah. For example:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided."

- Al Anam 82

The Sahabah (the Companions) have taken the world Zulm in the currently acceptable terms to mean any injustice small or large. This is why they thought this ayah to be very difficult to comprehend and asked the Prophet Muhammad ﷺ :

﴿ أَيَا لَمْ يَلَيْسَ إِيمَانَهُ بِظُلْمٍ ﴾

"Which one of us is free from committing Zulum, (injustice) despite having iman (faith)."

The Prophet ﷺ replied that this is not the true meaning of the ayat. Here Zulum means shirk (associating partners with Allah ﷻ. Have you not heard the saying of Luqman (Bukhari and Muslim):

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

"Verily! Joining others in worship with Allah is a great Zulum (wrong) indeed."

-Luqman 13

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ﴾

"And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer if you fear that the disbelievers may attack you."

- An Nisa 101

Apparently this ayat means to shorten prayer (qasar salah) in situations of fear, and this is why some Companions asked Prophet Muhammad ﷺ :

"Why must salah be shortened in times of peace?"
and the Prophet ﷺ replied:

﴿ صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ ﴾

"This is Allah's ﷻ benevolence (sadaqah) for you so you must accept it."

(Saheeh Muslim)

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ... ﴾

"Forbidden to you (for food) are: Al-Maytata (the dead animals -----cattle beasts not slaughtered), blood..."

- Al Maidah 3

At a glance it seems from the above ayat that all things dead and all blood is forbidden (haram). However, the practical hadith (sunnah) has elaborated that locust and fish are exempt from the category of the dead, and liver and spleen are exempted in the category of blood.

Prophet Muhammad ﷺ said:

﴿احلت لنا ميتتان ودمان! الحراد والحوت والكبد والطحال﴾

"Two things from amongst the dead have been permitted to us and two kinds of blood; locust and all kinds of fish, and liver and spleen."

﴿قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

"Say (O Muhammad ﷺ) : "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytata (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., or on which Allah's name has not been mentioned while slaughtering)."

- Al An'am 145

The said ayah indicates that no eatable is haram except what has been mentioned in the ayah (carrion, blood and anything slaughtered in the name of anyone but Allah).

However, sunnah forbids us certain other edibles that have not been mentioned in the ayah. For instance, Prophet Muhammad ﷺ ordained:

﴿ كل ذى ناب من السباع وكل ذى مخلب من الطير حرام ﴾

"Carnivorous animals that attack and devour their prey with their teeth and birds that hold their food in their claws are haram (forbidden)."

(Saheeh Muslim)

There is another hadeeth in an similar context, when on the day of Khyber he ﷺ said:

﴿ ان الله ورسوله ينهيانكم عن الحمر الانسية فانها رجس ﴾

"Allah and his Prophet ﷺ have forbidden to you to eat domesticated donkeys as they are impure (haram, forbidden).

(Bukhari and Muslim.)

﴿ قُلْ مِنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ﴾

"Say (O Muhammad ﷺ) Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At Tayyibat (all kinds of Halal (lawful) things of food?"

- Al A'raf 32

Doesn't this ayat also seem to mean that that all kinds of adornments are halal (permitted). However, from the hadeeth of Prophet Muhammad ﷺ, we learn that there are some things of personal adornment that are not halal (permitted).

For instance, we have it on authority that one day Prophet Muhammad ﷺ came to the Sahaba (Companions) with silk in one hand and gold in the other, and said:

﴿ هذان حرام على ذكور امتي حل لاناثها ﴾

"Both things are forbidden (haram) for the men amongst my followers and permissible (halal) for the women."

(Hakim, Ahmed, Nisai, Tirmidhi)

Saheeh Bukhari and Muslim and other books of scholars carry many such ahadeeth.

Fellow Muslims!

The above conversation must have made clear the importance of sunnah in the Islamic faith. The examples given clearly prove that there is only one way to the understanding of the Qur'an, and that is the sunnah of Prophet Muhammad ﷺ .

1- In the first example , the Companions (sahabah) misunderstood the meaning of the word "zulum" even though Syedna Abdullah bin Masood رضي الله عنه once said that:

﴿ افضل هذه الامة ، ابرها قلوبا و اعمقها علما و اقلها تكلفاً ﴾

"Companions, (Sahabah) were the best of men from the entire ummah (Muslim Fraternity)... pure of heart and pious, full of knowledge and straightforward)"

Despite this, they erred in understanding the essence of this ayah and had Prophet Muhammad ﷺ not corrected their impression that shirk (associating partners with Allah) is actually zulum, we would have continued in that errant belief. However, the true meaning has been preserved by Allah ﷻ through the sunnah of the Prophet ﷺ .

2- In the second hadeeth, we would still have been in doubt about the reduced prayers (qasar) during times of peace, because the said ayat mentions this concession granted during times of fear. Sunnah proves to us that Prophet Muhammad ﷺ curtailed his salah during

journeys even in times of peace, and the Sahabah (the Companions) also followed his tradition.

3- If we did not have the hadeeth of Prophet Muhammad ﷺ to confirm, we would have still been considering halal (permissible) things like locust, fish, liver and spleen as haram (forbidden).

4- In the absence of the fourth hadeeth, we would have considered birds that hold their food in their claws and carnivorous animals that attack and devour their prey with their teeth as halal (permissible).

5- The fifth example is of the ahadeeth explaining that gold and silk are not permissible for the Muslim men, and in its absence would have resulted in the men wearing both these items of adornment.

This is what prompted some scholars to declare that:

﴿السنة تقضى على الكتاب﴾

"Hadeeth (Prophet's traditions) rules the Qur'an."

Straying from the truth by people who maintain a separation between the Qur'an and Sunnah

It is regrettable that some translators and contemporaries have restricted themselves to the words of the Qur'an and declared as permissible the use of gold and silk, and eating of carnivorous animals.

Even in the present times, there is a group known as the upholders of Qur'an, that has relied on its own interpretation without any

reference to the saheeh ahadeeth, (authentic traditions) almost as if they consider the ahadeeth to be subservient to their own understanding and whims. If there is a hadeeth that meets with their 'approval,' they accept it, otherwise ignore it.

Prophet Muhammad ﷺ had already predicted about such a group in one of his hadeeth:

﴿ لا الفين احدكم متكئا على اريكته ياتيه امر مما امرت به او نهيت عنه
فيقول لا ادرى : ما وجد نافي كتاب الله اتبعناه

"A person will be seated comfortably against cushions, and when my commandments reach him, he refuses to accept them saying I will follow only what is in the Book (Qur'an)." (Tirmidhi)

There is another narration that he will say that I will consider only that as forbidden (haram) which has been ordained as such in the Qur'an.

"I have been given something in addition to the Qur'an." Another tradition narrates that whatever has been forbidden by the Prophet ﷺ, is as haram as if it were forbidden through a revelation in the Qur'an.

Some scholars have gone to the extent of stating in their books that they have referred only to the Qur'an.

The various examples we have stated from the ahadeeth are ample proof of the fact that Islamic Sharia (Islamic way of life) does not depend solely on the Qur'an but is a combination of Qur'an and Sunnah. If someone accepts one but ignores the other, he or she in actual fact, accepts none, because it is imperative that one has equal faith in both.

Allah ﷻ says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah."

- An Nisa 80

At another place He says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

"But no, by your Lord, they have no Faith, until they make you ﷻ judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

- An Nisa 65

He also says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error."

- Al Ahzab 36

At another place He says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)."

- Al Hashr 7

In relation to the above ayat, there is this incident of Syedna Abdullah bin Masoud that I find very interesting:

A woman came to him and said that

﴿ انت الذى تقول لعن الله الناصبات والمتنصبات والواشمات ﴾

"you have said that Allah has cursed women who pluck and shape their eyebrows and gave tattoos on their bodies."

I have read the entire Qur'an but I could not find what you have stated. He (ﷺ) replied that had you read the Qur'an, you would definitely have come across it. Did you not read this ayat:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

""And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)."

- Al Hashr 7

The woman replied, "yes I have."

At this he (ﷺ) replied

"I had heard Prophet Muhammad (ﷺ) say that Allah has cursed women who pluck and shape their eyebrows and gave tattoos on their bodies."

(Bukhari and Muslim)

Dictionary is not enough for understanding the Qur'an

So this is clear as day that it is not possible to understand the Qur'an without referring to the Sunnah, even by a person who know the Arabic dictionary well. This is because the Sahabah (Companions (رضي الله عنهم)) were the best experts and interpreters of Arabic dictionary because the Qur'an was revealed in their own

language, and they were familiar with its terms and nuances, unlike us who are outside the pale of the Arabic speaking people.

Despite this, there were errors in the interpretation of the above and ayah similar to them simply because they depended to understand them with the help of a dictionary. It is clear that a person well versed in the knowledge of sunnah (hadeeth) will be better able to understand the Qur'an and interpret its commandments in a better manner than an ignorant would. When a person who is not conversant with sunnah is liable to, what can be said about the understanding of the Qur'an of someone who is in denial of the sunnah.

This is why there is consensus amongst the scholars that the Qur'an has to be interpreted in the light of sunnah, and then the traditions narrated by the Sahabah (the Companions). There is something very good written in Sharah Aqeedah Tahaviah:

"While trying to understand the principles of religion, one must not attempt to give into personal whims. The opinion of people cannot be relied upon. If anyone thinks that they can derive knowledge from Allah's Book without reference to the authentic traditions (saheeh ahadeeth), and he does not even need to refer to the narrations of the Companions and their followers (Sahaba and Ta'abaeen), and he is absolved from the need to refer to ahadeeth of the Prophet ﷺ so how can he hope to benefit.

The ahadeeth and sayings of the Companions and their followers have reached us through irrefutable sources, which were never questioned by critics. Then

again, these sources not only copied the words of the Qur'an, but also their meaning. Just like children and students, the Companions learned not only the Qur'an but also its meaning from the Prophet ﷺ.

Now, whosoever, does not follow their path and imposes his own opinions and declares it as in consonant with the religion is actually a sinner, even if his opinion is correct, whereas if a person errs despite referring to the sunnah and ahadeeth, he will at least receive blessings (reward) of attempting to use the correct sources, and if through this path (ijtehad), he arrives at the correct deduction, then the blessings are doubled."

Similarly it is said:

"It is obligatory to accept Prophet Muhammad ﷺ and his orders, and also to validate his ahadeeth instead of expressing doubt about them and opposing them, and never give precedence to anyone's opinion over the Prophet's ﷺ sayings. Just as we believe in the unity of Allah ﷻ and submit to Him and obey His commandments, similarly it is imperative that we follow the Prophet ﷺ who has been sent down by Him and obey his commands too."

To summarize, it is obligatory on all Muslims that to refer to both the Qur'an and the sunnah for reaching any decision about matters of religion. They should not be considered to be different from each other as they have to be referred in tandem, as they are the guarantee for all Muslims to be able to keep to the right path. If they look any other way, they are sure to be led astray. This has been mentioned by Prophet Muhammad ﷺ in one of his hadeeth:

﴿ ترکت فیکم امرین لن تضلوا ما مسکتکم بهما کتاب اللہ و سنتی ولن
یتفرق حتی یرداعلی الحوض ﴾

"I am leaving behind two things for you, and if you hold on fast unto them, you will never be led astray. One is Allah's ﷻ Book, and the other is my way (sunnah). Both these cannot be separated from one another, until they reach me at the well of Kausar in the hereafter."(Malik Balagha wal Hakim narrated on the authority of Hasan).

Important:

In the end I would like to stress this very important point that the sunnah or ahadeeth that are so important to be followed to stay on the correct path of sharia (religion), are only the ahadeeth whose authenticity has been irrevocably proven amongst the scholars.

Usually the ones that are found in various books of fiqh, tafseer, and sermons are not very authentic and cannot be relied upon. In fact, Islam cannot have any association with such traditions. For example the weak tradition of Hadeeth Haroot Maroot and the "Story of Gharaneeq" in contradiction of which I have published the booklet, *Nasb al Majaneeq fe Nisf Qissa al Ghraneeq*."

Other than that, I have compiled a comprehensive book titled "Silsilatul Ahadeeth AlZaeefaa wal Mozoo'aa wa Asruha Alsa'e fe Alumata" which is a collection of weak and unauthentic ahadeeth which number about 4000.

It is obligatory for scholars and those who issue edicts (fatwa) that they should cross reference and research the ahadeeth exhaustively because usually at the time of issuance of fatwas and giving explanations such books are relied upon which contain many weak or unauthentic ahadeeth.

I have also commenced writing another important book in this connection, which will greatly benefit the religious scholars who issue edicts. This book is titled: *AlAhadeeth alZaeefa wal Mauzoo'a Fe Umhaat alKitab al Fiqh*." The books that have been used as a source of reference for this are:

- | | | |
|----------------|------------------------|-------------|
| 1- AlHadaya | Allama Marghenai ر.ت.ه | Fiqh Hanafi |
| 2- AlMadoonath | Allama Ibn Qasim ر.ت.ه | Fiqh Malki |

- 3- Shara'h Alwajeez Allama AlRafa'e رحمته, Fiqh Shafa'e
 4- AlMughni Allama Ibn e Qadama رحمته, FiqhHambali
 5-Albadaya AlMujtahidAllama Ibn Rushd Adulusi رحمته,
 Combined Fiqh

However, this project of could not be completed because a certain Kuwaiti magazine had promised to publish it. However, when I informed them about it, they sent their regrets, and then unfortunately I lost the manuscript.

Inshallah at some other time I shall offer another scholarly writing for my brothers in faith which will be of great benefit and will assist them in judging the authenticity of the ahadeeth.



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