

THE SIGNIFICANCE OF SUNNAH AND THE STATUS OF THE HOLY PROPHET (ﷺ) WITH SPECIAL REFERENCE TO THE QURAN

*Dr Hafiz Mohammad Khan

**Dr. Shabbir Hussain

ABSTRACT

The significance of the Sunnah in Islamic law is one of the most important areas of research. This topic remained under discussion since early period almost in every century of Islamic history. In this article the status of the Holy prophet was elaborated in the broad and vast context with reference to the Holy Quran. Belief in Holy Quran is very essential for every Muslim and the status of the finality of Prophet hood is also defined in Quran and Sunnah. Thus the Sunnah of the Holy prophet as defined in Shariah has very important status towards understanding Islam. This review is aimed at critically evaluating only those works that have put forward Islamic law to justify their arguments on Sunnah. This research has also elaborated the modern approaches in writing of status and authority of Sunnah according to original source. The Sunnah shows the way in which the Holy Prophet (PBUH) translated the ideology of Islam in the light of Quranic guidance into practical shape, developed it into a positive social order and finally elevated it to a full-fledged Islamic order. Most of Islamic orders we only know only through Sunnah alone. Sunnah additionally manages us how to find out the exact, indicate and significance of the Quranic mandates. As it were, the Sunnah is the useful use of the Quranic standards to the different issues of life. Hence, It contains priceless points of reference and significant material identifying with the Islamic religion also.

Keywords: Sunnah, wisdom, Holy Book, obedience, status, Holy prophet, mankind, legal authority, confirmation.

*Associate Professor, Department of Islamic Studies, Mohi ud Din Islamic University, Nerian Sharif, Azad Jammu and Kashmir

** Assistant Professor, Department of Islamic Studies, Mohi ud Din Islamic University, Nerian Sharif, Azad Jammu and Kashmir

INTRODUCTION OF SUNNAH

Scholars have defined the Sunnah (Science of Hadith) as: "A command spoken or an act done or a confirmation given by the Holy Prophet ﷺ". Confirmation in this definition is termed in Arabic as "*Taqir*", which means like any companion said something or acted in a specific way, and he's colloquialism or act went to the information of the Holy Prophet and he either affirmed it in express words or stayed quieted without offering any hint of objection. Such quietness, being in inferred endorsement of the Holy Prophet is additionally incorporated into the term "Sunnah". As the Sunnah with all its three sorts adages, act and affirmation identifies with the Holy Prophet in its actual situation in the Islamic law can't be depicted without finding out the status of Holy Prophet ﷺ^[1]

The authenticity as a whole to be mentioned as "Sunnah" an Arabic word which truly signifies "Strategy" was applied by the Holy Prophet as a legitimate term including what he stated, did and embraced. Its position gets from the Prophet hood of Muhammad, as communicated and characterized in the Quran. His strategic consequently expressed in the Quran:

مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ وَأُرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا^[2]

"What's more, we have sent you (O Messenger), for humankind as an Apostle. What's more, Allah is Sufficient as an observer."

This announcement suggests the Prophets incomparable expert in the understanding of the Holy Book, be it by word or by activity. That this authority is authoritative on all Muslims is unequivocally pronounced by the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَتَوَلَّوْا تَسْمَعُونَ^[3]

"O you who believe, obey ALLAH His Prophet and,"

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا^[4]

"Who obeys the Prophet, of course he obeys ALLAH."

The Prophet, be that as it may, so as to escape a conceivable misperception of his platitude with Quranic writings, didn't cheer his allies to record what he said. Yet, this didn't impact the status of the Sunnah; it just rendered increasingly troublesome its later recording. This trouble was the value Muslims needed to pay for keeping their Holy Book undeniably solid and novel. Such a trouble, without a doubt, is an aftereffect of the essential detachment between the Quran, which is letter and soul of ALLAH's Will, and the Sunnah, which is the human, however Prophetic, explanation of the Quran by Muhammad. The later by prudence of its exceptionally kind was intended to make the Revelation through the Holy Prophet. In this manner, it was no incredible threat to leave the account of the Sunnah for a later validation by the Faithful. Muhammad's imposing impact and authority, on singular Muslims as well as on the real molding of their whole society, were sufficient to empower later companions of Muslims to check the Muhammad had said or done. One of the procedures of confirmation was the capacity of memory. A critical normal for the Arabs, especially solid when whetted by the inclination of confidence and profound love.

"The trademark strict movement, at that point, of the principal century," says Prof Gibb, "was the accumulation and transmission of insights regarding the life and activity of Muhammad. In perspective on the staggering dazzle, which the character of the Holy Prophet had left on his lovers, this movement was an unconstrained movement, owing nothing to outside impacts. The focal point of these investigations was Medina, where a large portion of the allies supported to live and where firsthand data was most safely to be found."

The Criticism and Objections of Orientalists on Sunnah

Soon after this declaration a misperception between "Sunnah" in its Arabic literal meaning and "Sunnah" as a legal term seems to obscure the course of Prof. Gibb's analysis. While excluding the "Written Book" from the orbit of the "Sunnah", which is correct. He defines the later as the self-ripened tradition of the Muslim community, including all its social and legal conventions" whether these were taken

over from past custom or were set by the Holy Prophet ﷺ [5]

The misunderstanding prevails in most non-Muslims writing on the subject. Prof. Schacht for instance, source his opinions on similar conclusion [6]

Another illustration is Prof. Alfred Guillaume, who shares this confusion with astonishing ease [7]

Prof. Khadduri not only follows in the footsteps of his western predecessors, but further conveys a new definition of the Sunnah which has nothing to do with what all Muslims comprehend by it [8]

The reasons behind this confusion can be epitomized by two important facts:

(1) According to our initial definition of the Sunnah, which is common to all Muslim schools of law," it includes what the Holy Prophet ﷺ said, did or agreed to

"The later classification has been an open door for confusion, as well as for strong suspicion as to the authenticity of the Sunnah. Anything of utility that did not contradict a principle of Islam was acknowledged and sanctioned by the Holy Prophet ﷺ, and it thus became part of the Sunnah, however, failing to comprehend this aspect of Prophetic legalization and realizing that a specific deed or institution thus legalized did exist before the Holy Prophet ﷺ, are apt either to define the Sunnah as " the usage of community" as did Prof. Gibb, or to suspect that forgeries have intruded into it. A good sample of this attitude is that of Kenneth Cragg in *The Call of Minaret*. He says: "Much came into the Muslims heritage of obedience in this way from the customs and cultures of the conquered territories. Muhammadﷺ became the posthumous fountain of many philosophies and practices which Islam had neither will nor power to eradicate from the behavior of its new devotees. But there is little proof that elements conflicting with crucial Muslim teachings found any such entity. The fact that things must be believed to turn upon prophetic precedent is no more than a measure of the admiration in which revelation and its agent were regarded [9]

(2) This last sentence not only implies a self-deceiving measure of reverence which would not even shorten from forgery, but also exhibits a delusion of the basic characteristics of legalization in both Quran and Sunnah. As we shall see later, it is an acknowledged principle in Islamic Law that everything is permitted unless explicitly prohibited, and not the other way round. Muslims, therefore, do not need prophetic precedents for every act of legalization. The preceding sentence in Mr. Cragg's statement illustrates itself an historical statistic which precludes this false assumption of forgery, as observes both its supposed justification and in its positive value.

We may also include among the details underlying this mix-up of repeated allegation regarding the influence of Roman Law on Islamic Law. Prof. Nallino, the famous orientalist, in his lecture at the International Congress of Roman Law held in Rome in 1933^[10] stated that Dminico Gatteschi was the first to claim the existence of such an impact in his book *Manuale di diritto pubblico e privato ottomano* (Alexandria, 1865). He was an advocate who lived in Alexandria, but knew neither Arabic nor Turkish. In this book he postulated that the introduction of Roman norms

into Islam had been facilitated by concealing these Roman norms in the grab of apocryphal sayings accredited to Muhammad ﷺ. Since that time, many others have been repeating the same allegation, with an infinite variety of nuances, and elaborating there on. Prof. Dawalibi, in his book on Roman Law ^[11], mentions Santillana, Goldziher and Masse as competing to the same effect. He then deals at length with their arguments. Both Nallino and Dawalini not only exposed the accusation as baseless but further proved its expected contradiction with several judicial and historical facts. Prof. Gibb states, "The Principles upon which Islamic Law was constructed and one may even say the whole spirit of its application were entirely unrelated to those of the Roman jurists" ^[12]. Another reason for the confusion about the Sunnah is the fact that its study has in the course of time, become a special science and, thus, a kind of "specialization" has been increasingly necessitated as a basis for its utilization as an authentic reference. In the first century of Islam, as Prof. Gibb has remarked, the collection and transmission of details about the life and actions of Muhammad ﷺ was "a spontaneous growth" and "first-hand information was most securely to be found". Thus, for an early Muslim there was no problem in keeping to the Traditions of the Prophet ﷺ.

Actual adherence, devotion and memory had been strong guarantees for the authority and authenticity of the Sunnah. But gradually the strong hold of Islam became diminished and pre-Islamic schism began to breathe again after a long period of destruction, sometimes in the name of Islam itself. Political maneuvers and conspiracies became active in Muslim society. A seemingly easy instrument for playing on religious sentiments as well as for destroying the skeleton of Islam was the Sunnah. Deliberate counterfeits were instituted and many false sayings were ascribed to the Prophet ﷺ. The counter balance against such forgeries, however, was twofold:

In the first place, there were the point by point accumulations of the Sunnah by early Muslims, some of which were recorded in the presence of the Prophet himself. A few models are:

i. The important sermon of Muhammad ﷺ on the day of the conquest of Makkah,

which he requested to be recorded because of the solicitation of a Muslim from Yaman ^[13].

ii. The private record of Abdullah Ibn Amr Ibn al As, a partner of the Prophet ﷺ.

He called this record as *Al Sadiqah*, which means "The Truthful". It was later incorporated in the genuine books of Hadith ^[14]. He said "Written here is only what I did hear with my own ears from the Prophet ﷺ" ^[15] [15]. Abu Hurayrah, a reputed expert on Hadith said, "None is a better keeper or narrator of Hadith than me, except Abdullah Ibn Amr Ibn al As. That is because he used to write whatever he heard from the Prophet ﷺ" ^[16].

iii. Anas Ibn Malik, the devoted servant who lived with the Prophet ﷺ all through his sojourn in Madinah, and who passed on as late as the year 93 H., said "Sometimes it recorded in highlights fascinating focuses from what the Prophet said in his talks and different events of discussion; and I used to peruse these notes to the Prophet at whatever point I discovered him having recreation, and after he had rectified them, I made a target duplicate of them for my very own record" ^[17]. We later see a full chapter under the name "Anas" in the reliable reference book *Al Musnad* of Imam Ahmad Ibn Hanbal.

iv. In dependable reference books of Sunnah, composed archives directed by the Prophet are as often as possible referenced and verified ^[18].

v. In his book *Al Wathaiq Al Siyasiyah* (Cairo, 1956), Dr. M. Hamidullah recorded 250 documents emanating from the Prophet ﷺ and written down in his presence.

These restricted models may serve to display the regularly overlooked reality that the renowned compilations of Hadith were by no means the first written documents relating to the Sunnah. Next to these written documents, as a balance to phony, were the extraordinary works of Muslim researchers in the field of aggregation and validation of the Sunnah. "Every Hadith was consequently introduced by a chain of specialists (Sanad) returning to the first story teller, and the procedure was classified "isnad" or "backing". Over the span of time a different "study of Hadith" was developed, whereby not only the chains of authorities could be drawn back to the Prophet ﷺ himself, but also the biographical records about all narrators was examined and classified.

Prof Gibb said: "The specific application of this biographical material to the reasons for Hadith analysis was the object of a unique part of study called the "study of Impingement and Justification". This examined the bonfires of the underwriters of convention, their ethical character, honesty, and forces of memory". Again, he stated: "throughout the entire existence of Islamic science the order of hadith analysis turned out to be increasingly more **meticulous**" ^[19] [21].

The outcome of all this effort is the classification of every recorded item of the Sunnah according to its status of authenticity. There upon stands its authority as a text of Islamic Law.

The existence of the science of Hadith makes it impossible for any exceptional Muslim scholar to accept the manner in which most western writers have been handling the Sunnah. For they, says Prof. Nallino, "have limited themselves to general affirmations: the fruit of calculations of probability rather than of profound **study**" ^[20] [22]. Prof. Vesey Fitzgerald, for instance, refutes on Hadith which has been held authentic by all authorities on the subject, with the easy assumption that "its well drilled regularity" is that "of a church catechism or a code of law" and thus "unconvincing" ^[21] [23]. One has to ask: what, then, would remain of the structure of the Sunnah if one were to exclude from it everything that is characterized by regularity and a sense of law? And what other characteristics would Prof. Vesey-Fitzgerald suggest as an alternative to "well drilled regularity" which, according to him, is "unconvincing", in order to establish the authenticity of the Sunnah *convincingly*? These questions are left unanswered, and indeed the more we come across such easy assumptions, the better we realize the indispensability of the science of Hadith.

To our knowledge, there does not exist such an exacting science outside the Muslim world. Even with a fair statement like Prof. Gibb's describing one work on the subject, *Sahih Al Bukhari*, as "a work of immense interest and scrupulous scholarship" ^[22] [24]. we do understand why non-Muslim scholars fail to find their means through the science of Hadith. Rather, we should not expect them to be able to prepare so. We often recall the words of Prof. Gibb depicting some works on Hadith criticism as "hair splitting" exercise ^[23] [25]. Even among Muslims, only very few scholars are specialized on the Sunnah, and those can hardly find time and energy for any other subject. To expect more than western scholars, who write at the same time on "Islamic theology" and "Islamic Philosophy" and "Islamic Law" and "Islamic History" and "comparative studies" and "Arabic language" etc., is only unfair. But, on the other hand, it is also unfair, on their part, to dismiss such a fully established science as that of Hadith with the easy assumption of forgery, the very thing this science was established to root out or to make arbitrary allegations without a

scholarly method of verification.

What is Hikmah the Wisdom:

Wisdom is the Sunnah of the Holy Prophet ﷺ according to the definition of Islamic scholars there are four distinct functions of the Holy Prophet ﷺ which were stated in surah Al Baqarah with details as

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ.^[24]

1. To recite the Book
2. To teach the Book
3. To teach the Wisdom
4. To make the people pure

From these four duties, one is to teach wisdom, so here we can understand that "wisdom" some thing additional to the Book. So the word "Wisdom" is required so that his saying should be binding on the followers.

The Holy Quran in a large number of verses which give the Muslims a obligatory command to obey and follow Him. Quran has used two different terms "Ittah" and "Ittiba".

The first term refers to the "Orders and Sayings" and the second term relates to his acts and practice. Quran has given an authority to both his sayings and acts.

THE SUNNAH AS THE WISDOM:

The Sunnah as the wisdom reveled by AL-Mighty Allah to the Holy Prophet ﷺ as mentioned above, and it is to be further elaborated here with more explanation as in the Quran:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.^[25]

Our Lord! Send amongst them An Apostle from among them, who shall recite they signs to them and instruct them in scripture and wisdom, and shall make them: for thou art the Mighty, the wise"

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.^[26]

It is He who has sent among the unlettered ones a Messenger from of their own, to recite unto them, His revelations to sanctify them, and to teach them in scripture and intelligence, Although they had been before, in manifest error

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُدُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا.^[27]

"ALLAH has sent down to you the Book and wisdom and taught you what you don't know earlier"

وَأَذْكُرَنَّ مَا يَتْلَى فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.^[28]

"And bear in mind that what is recited in your houses, of the revelations of Allah and his wisdom".

وَإِذَا طَلَقْتُمْ النِّسَاءَ فَبَلِّغْنَ أَجْلَهُنَّ فَأُمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتِدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعَظِّمُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.^[29]

"Make not the disclosures of Allah are fool but rather recollect Allah's effortlessness

upon you , and which He has uncovered you that He sent down to you the Book and Wisdom"

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا [30]

"When Jesus came with clear proves he said, I have come to you with wisdom"

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [31]

"Invite to the way of the Allah with intelligence and in the better way"

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ [32]

"He granted wisdom to whom He will, and He to whom wisdom is given received indeed a benefit over flowing"

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ [33]

"Of course (in the past wisdom on Luqman show) (they) give thanks to Allah, and who is (so) grateful does so the benefit of his own soul"

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ [34]

"ALLAH verily has a great shown grace to the believers when he sent among them an Messenger of their own reciting unto them, His revelations, sanctifying them and teaching them in scripture and wisdom"

THE STATUS OF THE HOLY PROPHET

The status of the Holy Prophet ﷺ was beyond the limitations of time and region.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا بِلِلَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِيِّ الَّذِي يَوْمُنَ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ [35]

"Say O Muhammad O mankind, I am the Apostle of Allah to all of you"

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ [36]

"And we have not send you (O Messenger) but to the entire mankind, bringer of good tidings, and warner to all of you"

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [37]

"And we have send you not,save as a mercy for the peoples"

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا [38]

"Blessed is He who has sent down the Quran on His slaves the criterion so that He may be a Warner to all the peoples"

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا [39]

"O individuals, the Prophet has come to you with the verily from your Allah, so have confidence, it is better for you and in the event that you not acknowledge, so Allah has a place what is in sky and in the earth. What's more, Allah is all knowing, all shrewd"

The Obedience of the Messenger ﷺ, is mentioned side by side with the Obedience of Allah

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ [40]

"And obey Allah and Messenger so that you may find mercy"

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَمَّا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ [41]

"And obey Allah and obey the Prophet and beware"

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا [42]

"O those who believe, obey Allah and obey the Messenger and those of you who are in supremacy from you"

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ [43]

“So, fear Allah and do good among you and follow Allah and His Apostle if you are followers”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّقُوا اللَّهَ وَأَنْتُمْ تَسْمَعُونَ [44]

“O the individuals who accept, obey Allah and His Messenger and don't get some distance from Him, while you are hearing”

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ [45]

“And listen to Allah and His prophet and dispute not with each other and lest ye falter”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ [46]

“O the individuals who accept, obey Allah and Obey the Messenger and render not your activities vain”

أَسْأَلُكُمْ أَنْ تَقِمْوا بَيْنَ يَدَيْ جُوعَاكُمْ صِدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ [47]

“So, establish worship and Pay poor-due and obey Allah and His Apostle”

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِين [48]

“And follow Allah and follow the Apostle, but if turn away, then our Messenger has duty only to convey the message”

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُبِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيم [49]

“And whoever obey Allah and His Messenger, and He will make him enter gardens under rivers flow”

وَمَنْ يُبِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَافِقًا [50]

“And who so follow Allah and the Apostle, they are those people whom Allah has shown favour”

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيم [51]

“Furthermore, the adherents, people, are companions of each other. they offer the reasonable and prohibit an inappropriate, they build up supplication and pay poor-due and obey Allah and His Apostle these are those upon whom Allah will show leniency, Allah is All Mighty, Allah is shrewd”

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيم [52]

If you obey Allah and His Messenger, He will not diminish you anything of your deeds [54]. Obeying the ALLAH is impossible, unless we obey the sayings of the Messenger ﷺ.

Allah says in the Quran as follows;

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ [53]

“And establish salah and pay zakah and obey the Prophet, so that they may be blessed”

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِين [54]

"And if you obey Him (the Prophet) you shall find the right path"

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيم [55]

“State in the event that you love Allah, tail me and Allah will adore you and excuse your wrongdoings”

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي الثُّورَةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ

عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ [56]

“The individuals who pursue the emissary, the unlettered Prophet whom they discover recorded with them in the Torah and in Ingile”

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ [57]

“Allah has clearly yielded towards the Prophet and the Emigrants and Helpers who tailed him in an hour of trouble”

The Holy Prophet ﷺ is the Supreme Authority in the Interpretation of the Quran

بِالنَّبِيِّاتِ وَالرُّبْرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِيُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ [58]

“What's more, we sent down towards you the guidance with the goal that you may disclose to the individuals what has been sent down to them thus that they may consider”

It is in this way clear the clarification depended to the Holy Prophet was something more than the exacting significance of the book. It was a clarification of what Allah Almighty required, including the suggestion in question and the subtleties required. These subtleties are additionally gotten by the Holy Prophet through the unrequited disclosure.

The Holy Prophet ﷺ has the authority to explain all kind of issues.

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْإِنْسَانِ السَّيِّئِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [59]

“Whatever the errand person's gives you, take it, and whatever He prohibits you, abstain from it”

This Holy refrain gives the general principle about the Holy Prophet that whatever request He gives is authoritative on the adherents, and whatever thing He restricts stand disallowed for them.

It will enthusiasm here to refer to a savvy answer of Abdullah ibn Masood, the favored friend of the Holy Prophet which he provided for a lady.

A lady from the clan of Asad came to Abdullah ibn Masood and said " I have come to realize that you hold such and such things as disallowed. I have experienced the entire book of Allah, yet never found any such disallowance in it". Abdullah ibn Masood answered, " Had you perused the Holy book, you would have discovered it" Allah AL-Mighty says, " Whatever the Messenger gives you take it, and whatever he prohibits you abstain from it". By this answer Abdullah ibn Masood brought up that the section is far reaching to such an extent that it epitomizes every one of the requests and prohibitions are upheld by the Holy Prophet .The Prophet restricts them the uncalled for and makes legal for them the beneficial things.

“The individuals who pursue the Messenger, the unlettered Prophet whom they discover recorded in the "Torah" and the "Ingle" and who offers them to the reasonable and prohibits them the out of line, and make legitimate for them the polluted things, and alleviates them of their weights and of the shakeless that had arrived. So the individuals who have faith in him, and respected him and help him”^[60]

“what's more, pursue the correct that has been send down with him, they are the ones

who procure achievement”^[61]

This stanza additionally underlines to trust in the Holy Prophet in the present setting, it plainly intends to have confidence in the entirety of his capacities referenced in the section including to make something legitimate or un legal.

This Verse in addition, direct to follow the light that has been sent down with him. Here once more, rather than following the Holy Quran, " Following the light has been requested, in order to incorporate all objectives sent down to the Holy Prophet either through the Holy Book or through the un-presented disclosures reflecting in his own requests and acts.

Taken a gander at from whatever edge, this stanza is a reasonable confirmation of the way that the Holy Prophet had a position based, obviously, on the un-presented disclosure, to make new laws notwithstanding those referenced in the Holy Quran.

THE STATUS OF HOLY PROPHET ﷺ AS A JUDGE:

As clearly specified the cardinal function of the prophet ﷺ was to explain and make clear the message of the Quran which is seen as a brief book with regard to the enormity of the principle of belief conduct and legal rules. However, the conciseness of the Quran has intentionally been made so as to be supplemented by sending a messages from among the people whose duty was to explain and demonstrate the message to humanity once and for all Modudy says:

"In this association it is beneficial to take note of that this obligation of making plain and clarifying the lessons of the book was to be shaped by prophet by the verbal exchange as well as for all intents and purposes. It was necessitated that he ought to arrange under his very own direction a Muslim network and build up it as per the rule of the book. This obligation of the blessed Prophet has been expressed here uniquely to show the knowledge of sending a man as a detachment for generally the book could have been sent through the points or could have been printed and sent down to each man. Be that as it may, thusly that Purpose for which Allah in his insight and abundance and far-sightedness intended to send the book couldn't have been filled for that need requested that the book ought to be brought by a consul man who should display it piece by piece clarify its importance expel the troubles and questions answer complaints and so forth., or more all he should appear toward the individuals who prohibited and contradicted it that sort of frame of mind which is deserving of the carrier of this book. Then again, he should control the individuals who had faith in it in each part of life and set before them his very own fantastic example of life. At that point he should prepare them separately and altogether on the standards of the book in order to make them a model society for the remainder of humanity”^[62]

The explanation in the words and practice of the prophet ﷺ resulted in what is known to us as the Sunnah. Given the above argument Sunnah like the Quran must have a binding force upon every Muslim. For simply there is no way of fully understanding the Quran sent through prophet ﷺ who had been equipped for this purpose by another revelation. The prophet ﷺ is reported to have said. "I have been given the Quran and its alike (that is the Sunnah) ”^[63]

However, since the prophet was an astonishing factors in as far as the expiration of the message and its implementation are concerned and since the sunnah was his translation of that function into practices it would logically follow that the sunnah must be ascribed the same binding authority of the Quran. The only difference between the authority of the Quran and that of the Sunnah should be perceived in terms of degrees.

Despite the above cogent argument some ostensible Muslims had as early as the second century after the demise of the Prophet ﷺ advocated that Sunnah should have no binding authority and that such quality must be solely enjoyed by Quran because:

Firstly the Quran is from Allah exalted be he, and secondly that the Sunnah was compiled rather late and after a lot of forgery and fabrication had infiltrated into it. Hence the whole lot of Sunnah has been doubted as the orientalist alleged by Gold Zeihar [64].

It is not unexpected that the Orientalize the dangerous enemies of Islam have found those allegations conducive enough in order to direct their arrows and inject their poisons so subtly in such a primary source of shariah. They have thus unanimously concluded that the whole bulk of the Sunnah should be regarded as unauthentic until the contrary is established [65].

They have thus tried to convene Muslim that the laborious efforts of the eminent tradition and Muslim scholars who spent the whole span of their fruitful life in scrutinizing and sifting the authentic Sunnah and rendering such services for the sake of Allah, as a mere futile effect.

Indeed the conspiracies of the foes of Islam will never come to a stop. They are bound to continue their attempts in distorting Islam whether directly or under the pretext of rendering services to Islam as the orientalist presently do. Surely if their ancestors spared no effort in their attempts to kill and doubt even the sanity of the Prophet ﷺ it is only logical for the posterity at least direct their enmity to his Sunnah.

It must be stated from the outset that Muslim have never been taken by surprise in as far as this matter is concerned. Right from beginning the Prophet ﷺ drew their attention to the fact that the authority and authenticity of the sunnah would be a target from various quarters and for various reasons. The efforts which culminated in sifting the authentic Sunnah from other forged works had started soon after the death of Prophet ﷺ by both Abu Bukr and Omer (may Allah be pleased with them).

It is perhaps pertinent to mention here even before setting in details the authority of the sunnah the prophecies of the Prophet ﷺ regarding that some people would deny the authority of his Sunnah and his warning against such trends, the Prophet ﷺ is reported to have said: "Give me a chance to locate nobody of you leaning back on his love seat and when stood up to with a request for authorization or restriction from me state I don't have a clue (regardless of whether this request is compulsory or not) we will pursue just what we find in the book of Allah" [66].

In another narration, the tradition reads:

"He would say let only the book of Allah be the verdict between us. whatever forbidden by it we shall adhere to and whatever made logical by it we shall also comply with it be on your guard that what has been prohibited by the messenger of Allah is as if prohibited by Allah" [67].

No sooner than the Prophet ﷺ died then the prophecy was demonstrated. It has been reported that. "Someone asked Umran Bin Husain a question, when Umran answered him (in accordance with the Sunnah) the man said answer us only from the Book of Allah and do not cite any other authority for us!" [68].

There upon, Umran said to him you are a stupid man. Do you find in the Quran that Dhuhr prayer is four rakah and that the recitation should be performed secretly? He enumerated the prayer zakat and their identical and added that do you find (the

details of) this in the Book of Allah? The Quran laid the basic matters while the Sunnah described them in details ^[69]. Another person while contending with the eminent successor Mutraf bin Abdullah said:

„Do not tell us except in accordance with the Quran. Consequently, Mutraf replied him“ by Allah we do not replace nor rival the Quran with anything but we are seeking the interpretation of the most knowledgeable personality in the Quran (that is the Prophet ﷺ ^[70]).

Such was the record of the historical relentless against the Sunnah which brightened in the contemporary work of the orientalis. the most hazardous thing is that some muslims have unconsciously fallen victim to the words of the orientalis and their ancestors not realizing that such acts would go as far and bottomless as contradicting Muslim faith. The belief in the Prophet-hood of Muhammadﷺ in reality cantered on an unwavering faith in the genuineness of the Prophetﷺ who in turn translated for humanity the message of the Quran into practices and demonstrated it into action which is known to us as the Sunnah. I do not see how a person could believe in the Prophet-hood of Muhammadﷺ, while at the same time he amuses all sorts of reservations toward the Sunnah. The Prophetﷺ derives reverence from the life span which was spent in representing, exemplifying and dissemination of messenger. If his Sunnah is doubted this would necessary result in doubting the whole message of Islam and that is the ultimate goal of the enemies of Islam throughout the history.

Imam al-Shafi was one of the scholars who cautioned against doubting the authority of the Sunnah, in his comments on this verse:

Imam al Shafi says:

“We have been informed that this refrain was uncovered regarding a land contest between Al-Zubayr and another man wherein the Prophet gave a ruling for Al-Zubayr. This choice is a Sunnah laid by the Prophet and it's anything but an order in the content of the Quran” ^[71].

Yet, in the event that men neglect to acknowledge a choice dependent on an unmistakable content of the Quran they without a doubt seen to be adherents for they are dismissing a choice dependent on divine enactment. For ALLAH favored and most high stated:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ مِنْكُمْ لَوَادًا فليَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ^[72]

"Try not to put the witness approaching you for help on a similar fitting among you as your approaching one another. ALLAH knows those of you who sneak away covertly so let the individuals who conflict with his direction be careful in case a preliminary come to pass for them or excruciating discipline."

However, over and above the authority of the Sunnah has been unequivocally established by the landable and direct Quran verses prophetic tradition and further emphasized by the partial consensus of the companions and subsequent Muslim communities as the following lines may illustrate:

Allah, most high says in the Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ^[73]

“O Prophet tell the individuals on the off chance that you genuinely love Allah tail me, at that point will Allah love and pardon your wrongdoings for He is excusing and kind additionally state to them obey Allah and his errand person and if regardless of this they don't acknowledge your greeting (caution them that) Allah doesn't cherish

the individuals who won't obey Him and His envoy”

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا [74]

“We have sent you, O Muhammad as errand person to humanity and ALLAH witness gets the job done for this. Who complies with the emissary in certainty obey Allah and who so gets some distance from him (is responsible for his deeds) in any case we have not sent you to be guardian over them”.

The above passages are quite clear in stating that much as Muslim owe obedience to Allah they owe obedience to the prophet ﷺ. the verses have unequivocally directed the believers to obey the prophet ﷺ however it has been laid in the principles of jurisprudence (usual) then in absence of any authority to the contrarily a command imposes a duty. Accordingly every Muslim duty assured by both the letter and spirit of these passage to obey the Prophet ﷺ in all that the commanded and instructed. The knowledge embodied in these verses has never been contravened rather it has been confirmed by the persistent warning that a strict punishment would take place those who disobey the Prophet ﷺ and finally that obedience to the Prophet ﷺ paves the way for the pleasure of Allah and is best and most appropriate for final determination.

Secondly in the following verses Allah has made the acquisition and promotion of faith dependent on obedience and complete adherence to the instruction of the Prophet ﷺ Allah most high says:

(Tell them) every Messenger whom we have sent must be obeyed because Allah has enjoined this....

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا [75]

“Nay O Muhammad ﷺ by your ruler they can never progress toward becoming adherent until they acknowledge you as judge for the choice of the questions among them and after that give up to your choice with whole accommodation without feeling minimal hatred in their heart”

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُؤْتِيهِ أَجْرًا عَظِيمًا [76]

“Verily the individuals who swear devotion to you swear loyalty truly to god the hand of Allah is over their hands so whoever breaks his pledge breaks it just to his very own hurt. What's more, to him who satisfy what he has promised to Allah he will concede extraordinary reward”

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [77]

“You have for sure in the messenger of Allah a lovely example (of lead) for anybody whose expectation in Allah and the last day and who connects much in the commendation of Allah”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا [78]

"O adherents obey Allah and comply with the delivery person and those endowed with power from among you. At that point, if there emerges any contest about anything's allude it to Allah and the flag-bearer in the event that you really devotee to Allah and the most recent day. this is the main right way and will be best with respect as far as possible"

Finally Allah most high says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا [79]

"It isn't fitting for a devotee man or ladies when an issue has been chosen by Allah and his dispatcher to have any choice about their choice: in the event that anybody defies Allah and his flag-bearer he is surely on an unmistakably off-base way"

Thus after the strict legal commands Allah most high invokes supporters to gently consider the mercy which has been bestowed on them by directing them a messenger from among themselves .it does not therefore behave a believer to disobey or dissociate them from anything instructed by him. Rather it behaves them to seek the place reckoned for those who associate themselves with complete adherence to the prophetic injunction as Allah says:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِجْفًا. [80]

"What's more, whoever obey Allah and emissary will be with the individuals who Allah's has honored the Prophet the honest the saints and the honest: what incredible allies these are that one may get"

This is the genuine reward which originates from Allah and Allah's learning gets the job done to know the conviction. The entirety total of the meaning embodied in the above passages is indeed not for the mere acknowledgement of the prophet hood of Muhammad ﷺ but also ordering everyone to mould his life in agreement with the example of the prophet ﷺ

Maududi says:

"The Messenger does not come from Allah merely for this purpose that people should simply acknowledge him as a Prophet ﷺ and then obey anyone they like. The messenger is sent with the sole objective that the way of life brought by him should be followed and others way discarded and that only those commandment should be obeyed which he brings from Allah and levees aside all other, if anyone does to acknowledge the messenger in the above sense it is meaning to acknowledge him as a messenger [81]

It is also significant to point out here that sometime when Allah exalted be intended to broadcast a legal rule which is contradicting on established practices of the Arabs he used to enjoin the Prophet ﷺ to make the difficult break through. This may be exemplified by the obligation of acceptance. Allah instructed the Prophet ﷺ to marry the divorced wife of his formerly adopted son as to put an end to adoption and the other rituals connected thereof-

.This does not mean that Muslim would have not obeyed Allah's commands had it not been exemplified by the Prophet ﷺ but the fact that it was actually demonstrated to them by the prophet made it easier for them to confer with.

THE SUNNAH IN THE LIGHT OF HADITH:

In conformity with the previous Quranic injunction the prophet had articulated and practically demonstrated the binding nature of his Sunnah .the following is an account of his tradition relating to the authority of the Sunnah:

1. "who obeys me he obeys Allah and whoever disobeys me he disobeys Allah" [82]
2. "while sending MUADH to Yemen as a judge the Prophet ﷺ interview him as follows:

"On what basis do you adjudicated if a dispute is brought before you *Muadh* said in this case I will judge in accordance with the Quran .then the Prophet ﷺ said what if

you do not find (a direct rule) in the Quran? *Muadh* said in this case I will adjudicate in accordance with the *Sunnah* .the Prophet ﷺ continued what if even you do not find a rule in the *Sunnah*? *MUADH* said in such a situation I will embark on *Ijtihad* yet I will do my best (it seems to it that judgment would in conformity with the spirit of shariah). Consequently the Prophet ﷺ confirmed the basic that had been laid by *MUADH* by patting on his chest saying that praise be to Allah who guided the messenger of the messenger of Allah to what please Allah and his messenger”^[83]

3. *Al-Irbad bin Sariyah* said: the Prophet ﷺ once made a moving preach whereby the hearts of believers were trembling and their eyes were shedding tears. We said “O Messenger of Allah it seems as if you are bidding us farewell so advice us”. There upon the prophet said “I advise you to be God fearing and to submit to and obey your leader even if he is a slave .be on your guard he who lives will certainly witness a hell of disputes .The way out of that is to adhere to my *Sunnah* and the practice of the mighty guided caliphs. Hold fast on them”^[84]

4. “I would leave behind two things for you such that you would never go astray so long as you are strictly to adhering to them :they are the book of Allah and my *Sunnah*.”^[85]

5. “If I commanded something you have to adhere to it in as much as you are capable and if I prohibited you from doing anything you have to abstain from doing it”^[86]

6. “None of you can claim to be a believer unless one subordinates one lust to the way I have brought”^[87]

These tradition together with the earlier quoted ones go along with Quranic verses in establishing the authority of the *Sunnah*. The function of the messenger was not only to convey messages but also to exhibit it and give a lively and converted example to human beings that it was within their capacity as human to follow his example and that it would be for their own interest to emulate him so as to elevate themselves to such a sublime standard as laid by the Prophet ﷺ it is however the nature of making that they always in need of an existing and physical example to exemplify for them the reality. This is why Allah ascertains to the non-believer when they said that why should Allah send a human beings as messenger that even if there were angles on earth Allah would send them an angle as a messenger which suggests to serve as an specimen to his subjects and establish a proof against any future repudiation after exerting a concerted effort to guide them to the righteous way. Allah most high says:

Furthermore, and with regard to importance of demonstrating the message by the messenger soon after the pact of *Al-Huday Biyah* the Prophet ﷺ asked Muslim who were present with him to have their hairs shaved and slaughter their heady so as to release themselves from the rituals of the *Umra* which they entered into and performance of which became impossible

according to the terms of their pact. Muslim who were so grieved at the beginning by what they concerned as unfair terms on their part were not as enthusiastic as they used to be in complying with the command of the Prophet ﷺ so the Prophet ﷺ entered to his wife *Ume Sal amah* and said :”Muslim have committed a divesting wrong that I commanded them and they did not comply. Then *Ume Salamah* said to him Muslim are so saddened because they have to go back without entering *Makkah* but nevertheless go out yourself and start doing what you want them to do .When they see you doing it they would undoubtedly follow yours model .Accordingly the

Prophet ﷺ went out his hady and slaughtered it and then he had his hair shaved. When muslim saw the Prophet ﷺ doing that they jumped each to his hady to slaughter and they had their hair shaved [88].

CONSENSUS OF UMMAH ABOUT THE AUTHORITY OF HADITH:

As a result of what we have so far specified the Muslim community has never entertained any view to the contrary in connection with the authority of the Sunnah. Not only that but soon after the death of the Prophet ﷺ a practice was established that the Bay'ah, Bait or oath of allegiance to the office of the leadership (khilafa) was given to those who accepted leading the community along the way which has been prescribed in the Quran and the Sunnah. The first two caliphs were reputed for there saying to their subjects.

“Obey me so long as I am conforming to the Quran and the Sunnah. You are free to disobey me if I did not confirm to the Quran and the Sunnah” [89].

Also Abu Bakr is reporting to have said:

“I shall never cease to do a thing that the prophet used to do . For I would fear disbelief if I stopped following the example of the Prophet ﷺ” [90].

Umar bin al-Khattab, the second Caliph sent his famous message to his famous judge in Iraq saying :if a dispute come before you have to decide on it in accordance with the Quran if however, you do not find (a direct) rule in the Quran you have to decide on it in accordance with the Sunnah of the Prophet ﷺ [91].

Also Abdullah ibn Masud is reporting to have said:

“If a person is to judge between litigant then he has to do so in accordance with the Quran in the absence of a relevant rule in the Quran he must do so in accordance with the Sunnah of the Prophet ﷺ” [92].

In compliance with this the Islamic history of the privilege of justice Islamic jurisprudence principle of Islamic Jurisprudence Quranic exegesis science of Hadith and Islamic thought have all progressed from and developed along the established authority of the Sunnah.

However, the sum total of the aforementioned is that the authority of the Sunnah is unquestionable for the following:

1. That the Quranic verses as well as the Prophet ﷺ tradition and practice of Ummah-

(Muslim community) is such that:

A. believers have been strictly instructed to obey and follow the example of the Prophet ﷺ that the achievement of one's faith its boost and perfection is squarely dependent on a Muslim degree of obedience to Allah and his Messenger. Thus to Allah which necessarily implies that disobedience to the Prophet ﷺ amounts to disobedience to Allah which ultimately rejects one's Iman or faith.

2. That the practice of the Muslim during the lifetime of the Prophet ﷺ and afterward to testified to the authority of the Sunnah. It goes without saying that such a practice which was built by that band of people under the leadership of the Prophet ﷺ was meant to serve as a living and physical example to the coming peers.

3. Finally, one could hardly understand nor appreciate the rationale of sending a message with a written message if his explanation and exemplification of that message is not of a binding nature let alone the such authority has been abundantly

and categorically stated in the written message itself.

Accordingly, muslims should however be mindful of the perilous consequence of entertaining any views which amount to denying the authority of the Sunnah as the orientalist their Muslim students and other enemies of Islam are trying to defuse such thoughts ignorant and innocent Muslim.

However, while acknowledging the authority of Sunnah in general some people are questioning the authenticity of part of the Sunnah. In the course of study, we shall try to state and reply these allegations. Suffice it is to say at this moment:

1. That Allah exalted be he promised to preserve the Quran and it has duly been preserved intact.
- 2, That if the function of the Prophet ﷺ was to explain and exemplify the message of Islam as contained in the Quran. It should necessarily follow from that, the Sunnah which constitutes the explanation and exemplification of the message is indispensable in as far as the explanation and understanding of the Quran are concerned.
3. As a consequence of this the preservation of the Sunnah is a protection of the Quran. Hence, the blessed effort made by the Muslim scholars in general and the traditions in particular, in assembling and sifting the authentic Sunnah must be received with all confidence and perceived within the promise of Allah most high to preserve the Quran as the Muslim

jurist state: “if a thing is indispensable for the completion of another it shall have the same rule of it.”^[93]

It is also pertinent to quote here Maududi in his commentary a verse 59 of Surat al-Nisa he says:

The second fundamental guideline of Islam is devotion and compliance to the Holy Prophet. This dutifulness isn't inborn in the prophet-hood yet is the main functional state of compliance to Allah. A detachment is to be obeyed in light of the fact that he is the main reliable mean through which we can get decrees and guidance from Allah. Thus we can obey Allah just by complying with his flag-bearer for no other method for compliance is genuine. As a culmination of this the break of faithfulness to the errand person will be a disobedience to the sovereign whom he speaks to^[94]. A custom clarifies very similar things: Who so obeys me he obeys Allah and whoever defies me he resists Allah^[95]

REFERENCES

(Note: The Methods of Quranic reference, complete Arabic verse has been written but the translation is only from the concerned portion.)

¹- Justice Muhammad Taqi Umani, The Authority of Sunnah, Karachi: Idaratul Quran Wal Uloomul Islamia , 1990, Chapter 1, page 6,

²- Al-Nisa-4:79

³- Al-Anfal-8:20

⁴- Al-Nisa-4:80

⁵- Prof H.A.R Gibb, Mohammadinism, P-62

⁶- J, Schacht, Pre Islamic background PP-34.

⁷- Guillaume Islam, Pelican books 1954,P-92.

⁸- Majid Khuddari, Nature and sources of Islamic law, 1953.

- 9- Kennetch cragg, The Call of the minaret New York 1956 P-114.
- 10- Maroof Dawalibi, Al Madkhal Fil Huquq al Rumaniya, Damasqus 1948 P-52
- 11- Prof .H.A.R Gibb Mohammadinism P-73.
- 12- Al-Bukhari Bab Kitabul-Ilm
- 13- Hadith an Arabic world literary meaning saying.
- 14- Ibn sa'd Al Tabakat Al Kubra V.II P-125.
- 15- Al Bukhari Bab Kitabul-Ilm.
- 16- Dr. M.Hameedullah, Early history of the compilation of the Hadith. Artical in Islamic review May 1949.
- 17- Al-Bukhari V.II H-1084.
- 18- Prof. H.A.R Gibb Mohammadinism P-46.
- 19- Nallino, The influence of Roman Law on Muslim Law in Islamic review, 1933 P.9
- 20- Vesey Fitzgerald, Nature and Source of Shariah P.92
- 21- Prof. H.A.R Gibb, Mohammadinism, P.66
- 22- Ibid P.65.
- 23- Ibid P-65.
- 24- Al-Baqarah-2:151
- 25- Al-Baqarah-2:129
- 26- Al-Jumma-62:2
- 27- Al-Nisa-4:113
- 28- Al-Ahzab-33:34
- 29- Al-Baqarah-2:231
- 30- Al-Zukhruf-43:63
- 31- Al-Nahl-16:125
- 32- Al-Baqarah-2:269
- 33- Luqman-31:12
- 34- Al-e-Imran-3:164
- 35- Al-Ar'aaf-7:158
- 36- Saba-34:28
- 37- Al-Ambiya-21:107
- 38- Al-Furqan-25:1
- 39- Al-Nisa-4:170
- 40- Al-e-Imran3:132
- 41- Al- Maida-5:92
- 42- Al-Nisa-4:59
- 43- Al-Anfaal-8:1
- 44- Al-Anfaal-8:20
- 45- Al-Anfaal-8:46
- 46- Muhammad-47:33
- 47- Al-Mujadilah-58:13
- 48- Al- Maida-5:92
- 49- Al-Nisa-4:13
- 50- Al-Nisa-4:69
- 51- At-Tauba-9:71
- 52- Al-Hujraat-49:14
- 53- Al-Noor-24:56
- 54- Al-Noor-24:54
- 55- Al-e-Imran-3:31
- 56- Al-Ar'aaf-7:157

- 57- At-tauba-9:117
- 58- Al-Nahl-16:44
- 59- Al-Hashar-59:7
- 60- Al-Ar'aaf-7:157
- 61- Al-Ar'aaf-7:157
- 62- Maudodi ,The meaning of the Quran,V.3 (commentary on this verse)
- 63- Abu-dawood wa darimi wa-ibn-maja
- 64- Gold-Zeiher Orientalist
- 65- Ibid
- 66- Abu-dawood Tirmizi
- 67- Darimi (ba hawala) Kanzul-sunnah Bab ul Kitab
- 68- Ibid
- 69- Ali-hasab Allah, Usool Tashreeha-ul-Islami, P.38
- 70- Hadith-e-Mutraf) Tafseer Mawahib-ul-Quran by syed Amir Ali V.10
- 71- Al-Ahzab-33:21
- 72- Al-Noor-24:63
- 73- Al-e-Imran-3:31
- 74- Al-Nisa-4:80
- 75- Al-Nisa-4:65
- 76- Al-Fatah-48:10
- 77- Al-Ahzab-33:21
- 78- Al-Nisa-4:59
- 79- Al-Ahzab-33:36
- 80- Al-Nisa-4:69
- 81- Maudoodi the meaning of Quran(Commentary on this verse)
- 82- Bukhari Kitab-ul-Ihtisam-wal-Sunnah
- 83- Shatbi-ul-mawafikaat V-1 P-56
- 84- Ibid
- 85- Muslim Bab-ul-Ihtisam-wal-Sunnah
- 86- Al-Hashar-59:7
- 87- Sharkh-u-sunnah
- 88- Khudri-Muhammad Noor-ul-Yakeen fi-Siratal-Mursaleen P.191
- 89- Sayings of Abu-Bakr Islamic history by Moin-ud-din P.80
- 90- Ibid P.91
- 91- Sayings of Umar-Ibn ul Khatab Islamic history by Moin-ud-din P.98
- 92- Bukhari Narrated by Abdullah-bin-Masood Babal-Ihtisam-wal-Sunnah
- 93- Usool Nizam-ud-din shashi p-88
- 94- Maudoodi the meaning of Quran commentary on verse 59 of Surat-al-Nisa
- 95- Bukhari Kitab-ul-Ihtisam-wal-Sunnah.

Copyright of Al-Azhaar Research Journal is the property of Al-azhar Research Journal and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.