

Authenticity of the Sunnah of Prophet: Investigating and Refuting Suspicious Allegations in Contemporary Times

By

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Abstract

The present research study aims to investigate the suspicious allegations about the authenticity of the Sunnah of the Prophet Mohammed. The aim is also to refute the false accusations and arguments following a systematic analysis with detailed examples. Being the second important source in Islam after Quran, the study emphasizes the authenticity of the Sunnah of the Prophet and it addresses the concerns of originality raised about it. An analytical approach is employed to premise the rebuttals of the suspicious allegations. The findings of the study reveal that the Sunnah of the Prophet is a necessity to understand, clarify, explain, and interpret the Holy Qur'an. It is essential for clarifying what is vague, what is general and what is specific in the Holy Quran. Moreover, the Sunnah adds new provisions. The affiliation of those who deny the Prophet's Sunnah to the Qur'an is invalid, because the Qur'an and the Sunnah come out of one source, which is the infallible divine revelation. Based on the findings, it is recommended to establish a center for the research of the Prophetic Sunnah and its sciences, including members from different Islamic. This centre must be affiliated to one of the major Islamic organizations, such as the Organization of Islamic Cooperation, to be a reference for member states in the projects of the application of the Sunnah of the Prophet and responding to the suspicions raised about it.

Keywords: Sunnah, Authenticity, Allegations, Prophet, Divine Revelation

Introduction

In Islam, the 'Sunnah' of the Prophet Mohammed (peace be upon Him) comes in the second rank in terms of Islamic legislation. Several provisions are drawn from the Sunnah, regulating almost all aspects of a Muslim's life. The individual Muslim thereby must comply with its teachings after the Quran. The relationship between Quran and Sunnah is obligatory in which the Sunnah is either an affirmation of what was mentioned in the Qur'an, or a statement of clarification for what needs clarity. In addition, Sunnah is also employed to establish a rule that is not mentioned in the Qur'an. In principle, the Sunnah is simply a practical application of God's orders by the Prophets, peace be upon him.

The perseverance of the correct form of Islam and keeping pace with the spiritual and material progress of civilization depends largely on the proper understanding of the Sunnah. Simultaneously, the correct understanding of Islam only occurs through the authenticity of its two main sources: namely the Holy Qur'an and the Prophet's Sunnah. Therefore, there are individuals, institutions, and even some governments that work tirelessly to eliminate what they term 'radical Islam'. They constantly aim at devaluing the two main sources of Islamic faith. In order for this to happen, they must first start challenging the authenticity of the

Prophet's Sunnah which is a clarifying statement of the Holy Qur'an and a hallmark to protect it from distortion in terms of the meaning. The main problem is that many of these doubters belong to Islam and they claim to follow the Holy Qur'an and call themselves 'Qur'anic' or 'Quranists', representing nothing of the teachings of Quran and Islamic faith. Such individuals know or do not know that they are working for propagating anti-Islamic sentiment for free. By allying with anti-Islam bigots, they are implementing the plans that the enemies of Islam have devised, whether they know it or not.

More importantly, there are a quite significant number of such doubters (Quraists) especially among the young generation who are not religiously-committed and fell prey to the ill-fated intentions of defectors and western-oriented activists. These young men are not well-educated in their comprehensive Islamic culture, and they are easily affected especially by modern social media outlets, such as Facebook, Instagram, whatsapp,etc.

The most dangerous of what they transmit is that the Prophet's 'Sunnah' is totally rejected, and they consider it as part of cultural heritage not legislation, claiming that it was written recently for worldly purposes. As a result of all this, followers of fancy and deceit attempt to impose and propagate their ill-informed and personal interpretations of the holy Quran and 'Sunnah'. Several respected and distinguished scholars in Islam have made great efforts by exposing such individuals, responding to them, refuting their allegations, and dismissing their false claims in our modern times and even before. Hence, this research work is in solidarity with those efforts, exploring the suspicions raised about the 'Sunnah' of the Prophet and refuting them in an analytical manner.

The Importance of the Topic

1. The importance of the topic stems from its relevance to the second source of Islamic legislation after the Holy Qur'an, which is the 'Sunnah' of the Prophet.
2. Muslims from the first generations magnified the position of the Prophet's Sunnah, and they took good care of it in terms of receiving it, transmitting it, and applying it with faith. This perseverance of the 'Sunnah' was, in addition to their adherence to the Holy Quran, the cause of their pride and glory. It is therefore essential to follow in their footsteps.
3. Adhering to the teachings of the Holy Quran and the Sunnah is the only refuge and safe haven for Muslims from modern temptations and intellectual suspicions.
4. The significance of this topic lies in the necessity to revive the moderate approach to understanding and practicing Islam, away from anomalous ideas that are far from the sober and moderate Islamic approach

Reasons for Choosing the Topic:

1. The main motivation for choosing the topic is the legal duty first, then the profound interest to study the Prophet's Sunnah.
2. To respond to the schemes of the enemies of Islam by challenging and refuting the accusations against Islam's fundamental sources.
3. To awaken the uneducated Muslim youth to the suspicions and dangerous claims that they might be exposed to about his religion.
4. To respond to the suspicious allegations raised with urgency and various means, highlighting the necessity of the Sunnah of the Prophet, its documentation, and its content.

Aims Of The Research

This research has many aims, including: identifying the significance the authentic Sunnah of the Prophet, its place in Islamic legislation and its relationship with the Holy Qur'an. The research also aims to delineate the history of the deniers of the Sunnah of the Prophet, exposing their schemes and hidden goals. Moreover, the research is an attempt to respond to some of the suspicious allegations raised about the Prophet's Sunnah, investigating and refuting them.

Research Design

In terms of design, the present research study includes an introduction, three topics, and a conclusion. The introduction presents the importance of the topic, the reason for our selection of it and the objectives of the study. The first section of the study includes an introduction to the study topic explaining its implications and it presents two matters. The first matter is defining the Sunnah of the prophet and the second subsection presents a definition of suspicious allegations. The second section highlights the significance of the Sunnah of prophet and its relationship with the Holy Quran. It also presents the refutations of the allegations about the authenticity of the Sunnah. It includes two subsections:

- The first subsection: The place of the Sunnah of the Prophet in Islamic legislation, its significance, and its relationship to the Holy Qur'an.
- The second subsection: investigating and refuting some of the suspicions raised about the Sunnah of the Prophet in our contemporary times.

In the conclusion, the most important and prominent results are highlighted and certain recommendations that we reached during writing the research are presented.

Analysis and Discussion

Understanding the Topic and Explaining Its Implications

Section One: Defining the Sunnah of the Prophet

Sunnah in the language is called the biography and the method, whether good or bad (Manthoor, p. 2124). The “sunnah” word is mentioned in the Holy Quran in several places meaning ‘path’ and method as in: “who do not believe in it, although the way which those [evildoers] of olden times had to go has long been within their ken” (Quran)¹. And God says: “[such has been Our] way with all of Our apostles whom We sent before thy time; and no change wilt thou find in Our ways (Quran)². The term ‘Sunnah’ was also mentioned in the words of the Prophet with the meaning of a ‘method’ and a ‘way’ in more than one place. The Messenger of Allah said: “He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden”³.

Sunnah in convention terminology:

The meaning of the Sunnah differs among the modernists, the fundamentalists, and the jurists. This research study is concerned with the definition of fundamentalists and the

¹ Holy Quran, Surat Alhijir, verse No.13.

² Holy Quran, Surat Al-Isra, verse No.77.

³ Sahih Muslim 1017, Book 12, Hadith No.88.

modernists. Among the modernists, Sunnah is defined as what was said about the Prophet in terms of words, deeds, reports, moral character, or biography, whether it was before or after the prophetic mission, and it is the synonym for biography¹. The Sunnah in the terminology of fundamentalists: All what was issued by the Messenger from the legal evidence of what is not narrated, nor is it miraculous, nor is it included in the miracle, or it is what was issued by the Prophet other than the Holy Qur'an from the sayings, deeds or reports which is valid to be a guide for sharia law².

Section Two: Defining Suspicious Allegations

Linguistically, suspicion indicates the similarity of something, entangled and overlapping matters and problems. When we say something is suspicious, it means the matter is mixed, and the individual is not able to distinguish between the right and wrong. It also means confusion. The plural of 'Shobahah' is 'shobah', and it means confusion³. Therefore, the essence of the word refers to confusion, mixing, similarity and problematic⁴. The plural of the term shobha is widely used and it is reported that the prophet (peace be upon him) said: "Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it" (Hadith)⁵.

In convention, suspicion (doubt), it is something that enters the heart, preventing it from being exposed to truth⁶. This is because of the ambiguity and inability to distinguish between what is right and what is wrong, so it becomes unclear to the individual. Ibn Taymiyyah said: pure falsehood is not suspected, but rather it must be marred by something of truth. Hence, suspicion (doubt), means to confuse matters and mix them with doubt of Orientalists, and those who call themselves Qur'anic as a result of ignorance or intent. It is as if they want to create doubt among Muslims and mistake their religion sources for falsehood, so they wear Islam a false garment to claim what is not in it.

Section Two:

Significance of Prophet's Sunnah and its relationship with Quran

Status of Sunnah in Islamic Legislation

The significance of the Prophet's Sunnah in Islamic legislation is clearly reflected in the fact that every legislation in the Holy Quran has an explanation and clear interpretation in the Prophet's Sunnah in the quality and manner that God Almighty wanted. The messenger of God (Peace be upon him) is a source of knowledge for God's religion. Imam Al-Shafi'i said: God placed his messenger from his religion and imposed it and his book the place that most of his praise showed that he made him aware of his religion with what he assumed of his obedience, and he was forbidden to disobey him, and he made clear of his virtue, including a century of faith in his Messenger with faith in him.⁷ Al-Shafi'i's comment is an undoubtedly right because the one who meditates in the book of God fairly finds that God Almighty authorized his prophet (peace and blessings be upon him) to legislate independently, so he

¹ The Sunnah of the Prophet and its Significance in Islamic Legislation, Mustafa Alsebay, p.65.

² See: Fundamentals of Islamic Fiqeh, Wahbah Al-Zohaili, Vol. 1. p.432 and Fundamentals of Fiqeh in its New Form, Musafa Al-Zolmi, P.39

³ A Lexicon of Language Standards, Ibn Faris, Entry "Shobah", vol. 3, p. 243.

⁴ Lisan Al-Arab, Ibn Manzur, vol. 13, p. 504

⁵ Sahih al-Bukhari, Vol. 1, Book 2, Hadith 50.

⁶ Tadmuriyya, Ibn Taymiyyah, p. 106.

⁷ Al-Risala, Al-Shafi'i, Muhammad bin Idris, vol. 1, p. 73.

made for him legalization and prohibition, judgment and judiciary, command and prohibition, preaching and warning, ‘dawa’ and clarification, education and endorsement.

Allah imposed in his book on the believers to follow the Messenger (May God bless him and grant him peace) and asked them to show contentment in his wisdom and judgment, and that these are requirements of faith. He also imposed his obedience as he commanded and forbade, and that it is obedience to God Almighty to obey His Messenger. Imam Al-Shafi'i says, after referring to Quran to prove the authenticity of the sunnah of the Messenger of God: So God taught people in this verse that their supplication to the Messenger of God to rule among them is a prayer to God's judgment [...] He summoned them and informed them that the obligation for them is to follow his command and the command of his Messenger, and that the obedience of his Messenger is equal to obeying God.¹ These and other verses are a conclusive indication that God made it obligatory to follow His Messenger, to implement his orders, and to refrain from what he forbade. These Quranic and other texts are conclusive evidence of the authenticity of the Sunnah, and considering it a source of Islamic legislation, and that the provisions contained in the correct Sunnah are divine and obligatory to follow.

There are also many instances in the Sunnah that proves and supports its authenticity. Al-Arbad bin Sariya Al-Salami heard the Messenger of God saying: "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet."² And the Messenger of God (May God bless him and grant him peace) warned against denying his Sunnah, as he said: "The Prophet said: "Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed"³.

The companions of the Messenger of God in his life agreed, and after his death, that his Sunnah should be followed and taken into account, and they did not differentiate between the legislations revealed in the Holy Qur'an and the rulings issued by the Messenger of God. Therefore, Moaz ibn Jabal said: Make judgments according to the Book of God, and he said: If you do not find it in the Book of God? He said: In the words of the Messenger of God, may God's prayers and peace be upon him.⁴ Moreover, the companions of the prophet would sometimes stop considering a concept of in the Book of God until they asked the Messenger of God about God's goal, and there are many examples of this in his life, and after his death. For instance, Abu Bakr, Omar, Othman, Ali, Ibn Abbas, Ibn Masoud and other companions were if they lacked insight, or an accident occurred, or a case occurred between them, or they were subjected to a judiciary or a fatwa, they searched for judgment in the Noble Qur'an, and if they did not find it, they searched for it in the Sunnah and they would ask each other if any memorized or knew about that issue from the Prophet.⁵ None of them denounced this, and the followers followed this path, and the scholars after them agreed to it to this day.⁶

The work of the Companions and their consensus, the consensus of the followers, and the consensus of the ummah scholars, indicated that the Sunnah of the Prophet is a legitimate component of Islam and a legislative source that is obligatory to follow, stipulated that it is

¹ Al-Risala, Al-Shafii, Muhammad bin Idris, Vol.1, p. 84.

² Al-Muwatta, Malik, Kitab al-Qadr, Chapter on the Prohibition of Saying Fate, Hadith No. 678.

³ Sunan Abi Dawood, Abu Dawood,, Chapter on the necessity of the Sunnah, hadith No.4605

⁴ Al-Sunan, Al-Tirmidhi, Al-Qudaiyah Book, Chapter of Ijtihad Al-Rai in the Judiciary, Hadith No. 3592.

⁵ See: The Sunnah and its place in Islamic legislation, Al-Sibai, p. 412; and the principles of Islamic jurisprudence, d. Wahba Al-Zuhaili, vol.1, p. 438.

⁶ Irshad Alfohol to achieving the truth from the science of origins, Al-Shawkani, vol 1, p. 97.

correctly transmitted from the Messenger of God. And what attests to the authenticity of the Sunnah is that the Messenger of God was abiding by the words of his Lord, committed to his content, and sought the straight path. He was the first to implement His teachings, and the best to implement His book. Therefore, the prophet's Sunnah and biography were a practical application of the provisions of the Holy Qur'an, and a realistic statement to people about the true and complete image of Islam. So it is not an offense for his sayings, actions, and all that is issued in accordance with the ruling of God Almighty to be a major source for Muslims to know sharia laws in the text and by Ijtihad, inference, and righteous reasoning.

Moreover, the function of the Messenger of God is the delivery of the message of Allah as indicated in the Quran, and that is only possible by explaining its essence and meanings, and communicating the meaning is through the Sunnah of the Prophet. Accordingly, reason requires that the Sunnah be an obligatory 'Hujah' that must be followed and applied, and this indicates that the Sunnah with its three divisions (verbal, actual and declarative) is obligatory to follow when it is true that it is issued by the Messenger of God. It is therefore a legal ruling that is enforceable, and a legislative source for the nation in devising judgments. Al-Ghazali said: The Messenger of God's sayings are "huja" to testify for and to indicate the miracle of his sincerity, and God Almighty commanded us to follow him, and because he does not utter passion, it is only a revelation.¹

Relationship of Sunnah with the Holy Quran

The relationship of the Sunnah with the Holy Qur'an appears in three aspects:

1. The Sunnah declares and confirms a ruling mentioned in the Qur'an; for importance of provisions, they have to be emphasized in different ways.
2. The prophet clarified what Allah indicated and made everything clear, from specific to general, from limited to open, or an interpretation for a problematic text, such as Rakat, Haj, marriage, divorce, trade, etc. It is narrated that the Prophet said: ""Pray as you have seen me praying." [Reported by al-Bukhari].² And he also said: "learn how to perfom Hajj from me".³ And it came from him clarifying the non-harmful bequeathing, and prohibiting the combination of a wife and her aunt, and between the wife and her mother-in-law, and so on.
3. Whether the Sunnah can be independent by legislating a law even if there is no text in the Holy Qur'an and is it necessary to have an origin in the Quran or not? There is disagreement, such as the stoning of the virgin adulterer and the ruling with a witness and an oath, the prohibition on wearing gold and silk for men, charity of fasting, the ransom for the sane person, and the prohibition of domestic donkey meat, etc.

Investigating and refuting some of the suspicions (Doubts) raised about the Sunnah of the Prophet in our contemporary Times

The suspicions and doubts that are cast against the Sunnah of the prophet are many and different. They can be grouped in the following:

1. Suspicions about the need for the Sunnah of the Prophet or not.
2. Suspicions about the source of the Prophet's Sunnah and date of its scription.

¹ The Origins of Islamic Jurisprudence, Wahba Al-Zuhaili, p. 442.

² Al-Masnad al-Saheeh, al-Bukhari, Kitab al-Jumu`ah, Chapter From Waiting for Burial, Hadith No. 6008.

³ Al-Masnad al-Saheeh, al-Bukhari, Kitab al-Jumu`ah, Chapter From Waiting for Burial, Hadith No. 1297.

3. Suspicions about the content of the hadiths(prophet's sayings) and that they contradict science and reason, an excuse to challenge the Prophet's Sunnah in general.

In the present day, certain doubts and suspicions are being propagated by those who name themselves 'Quranic'. They argue that they have come up with conclusions, claiming that they are conclusive evidence to reject the Prophet's Sunnah altogether and in detail. In the following, we mention the most falsely spread of their basic suspicions, then we deny them with criticism, and refute them in a scientific way.

First Suspicion

The Qur'an guarantees the clarification of everything regarding religion, and there is absolutely no need for the Sunnah

The claims in this suspicion can be summarized that the holy Quran mentioned everything in detail that we may need in religion, and then what is the reason for the hidden revelation and what is the need for the Sunnah?¹

Referring to Allah's verse: "Although there is no beast that walks on earth and no bird that flies on its two wings which is not [God's] creature like yourselves: no single thing have We neglected in Our decree. And once again: Unto their Sustainer shall they [all] be gathered (Quran), In this verse, there is an indication that the Quran contains everything that matters to religion, and hence nothing else is needed like the sunnah otherwise the Quran would not be an illustration of everything. It requires a successor for the almighty experience which is impossible.²

Refuting this suspicion, denouncing it, and responding to it:

We do not subscribe to their interpretation which matches the meaning of the word 'book' with what is meant in the Qur'an in the verse (We left nothing in the book). According to many scholars, the meaning of 'book' in this verse is 'preserved board' as it is indicated by the context of the verse.³ Moreover, the Holy Qur'an contained the principles of religion and the general sharia laws, and stipulated some of them explicitly, and left the statement of others to his Messenger. As long as God has sent His Messenger to show people the provisions of their religion and compel them to follow it, his statement of the provisions was a statement of the Qur'an.

Hence the provisions of the law from the Quran and the Sunnah, and what is attached to them and which derive from them consensus and measurement, provisions from the Book of God Almighty. Either text or inference, there is no contradiction between the authentic Sunnah and the notion that the Qur'an came to show everything. Therefore, their claim on this suspicion indicates their ignorance of the Holy Quran, and their lack of understanding of its verses. If they claim that the Qur'an detailed everything and indicated every small and large in religion, then we challenge them with the details about the pillar of religion, prayers, in terms of quantity and quality, and the same is said in the provisions of all acts of worship.⁴ In addition, one of the things that the Holy Qur'an stated is the imposition of obedience to His Messenger, obedience to his command, the realization of reason in his book by contemplating his verses, and following the path of his faithful worshipers. These are four ways none of the rulings of

¹ Journal of the Spread of the Qur'an, p. 286.

² The Sunnah and its Position in the Islamic legislation, Mustafa al-Sibai, p. 176.

³ Fundamental Studies in the Prophetic Sunnah, Muhammad Ibrahim Al-Hefnawi, p. 36.

⁴ See: The Qur'anic suspicions about the Sunnah of the Prophet, Mahmoud Mohamed Mazroua, 458.

Sharia depart from, all of which are mentioned in the Qur'an, so it was an illustration of everything with this consideration.¹

Second suspicions (Doubt):

The prophet forbade writing the Sunnah, and documenting it in the early days of Islam. They use this claim to mandate that Sunnah is not significant. The justification of the Sunnah requires taking full care for its protection and preserving it from distortion. It also requires meticulous work to maintain it from distortion, alteration, increase and decrease by writing it down until it reaches the Muslims in its authentic form. The presumption that its evidence cannot be invoked did not happen. Allah said: "And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart — all these shall be called to account"(Quran). Thus, Sunnah can only be authenticated by writing it down like the Quran. However, it is proven that the Prophet forbade writing it and ordered to erase what was written from it. The prophet said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it.²

Refuting this suspicion, denouncing it, and responding to it

This suspicion is refuted as it follows:

1. The argument using the hadith of prohibition of writing the Sunnah is clearly an accusation against because they don't seem to have a valid claim at all. How are they blinded to use the Sunnah to deny it? This is a clear contradiction from them.
2. The prohibition from the Prophet to not write the Sunnah, and he even forbid that, as stated in some hadiths, does not indicate that it is not authentic. Rather, the interest in the beginning was for the writers of the prophet's companions to cooperate - due to their small number - and write down the Qur'an and for the Muslims to join in memorizing the Book of God for fear of being lost or distorted. The argument is not limited to writing until it is said that if the authentic Sunnah was restricted to the Prophet, he would be instructed to write it. The authenticity is proven by many things, including consistency, transmission and trustworthiness, including writing.³ As it is proven that the prophet prohibited writing the Sunnah in the early days of Islam, it is also proven that he allowed it permitted to write and he even commanded it. Abdullah Bin Omer narrated that: I said to the prophet I hear from you things and I write, he said yes. I said in anger and discontent? And he said, yes, I only say the truth.⁴ Abu Horira also narrated that: There is none among the companions of the Prophet who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al-`As) who used to write them and I never did the same. In addition, the prophet order Abi Shah to write on the conquest of Mecca, when he said "write to Abi Shah",and Al-Awzai said they wrote the sermon that they heard from the prophet.⁵

Reconciliation between Prohibition and Permission

From the above, it appeared that the Prophet's prohibition of writing the Sunnah was at the beginning of the matter for fear Sunnah might be mixed with the Qur'an. Moreover, it is understood that the prohibition was meant to emphasize the care and prevent and lack of concern taking good care of the Holy Qur'an in a manner that preserves it by memorization

¹ See: Fundamental Studies in the Prophetic Sunnah, Dr. Muhammad Ibrahim Al-Hefnawi, p. 36.

² Sahih Muslim, Hadith No. 3004

³ The Sunnah and its Position in the Islamic legislation, Mustafa al-Sibai, p. 181.

⁴ Al-Misnad, Imam Ahmad bin Hanbal, hadith No.7020.

⁵ Al-Masnad al-Saheeh al-Saheeh, al-Bukhari, Kitab al-Luqta, Chapter of How to Know Your Animal Snapshot, Hadith No. 2434

and writing. The prohibition is especially direct at combing both the quran and the Sunnah in one board. Hence, it was necessary to write the Qur'an, and to retain hadith in memorizing.¹

Third suspicion

Allah guaranteed the perseverance of the Qur'an but not the Sunnah as indicated by the verse: "Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (Quran). If the Sunnah was authentic like the Qur'an, then God would ensure that it is also preserved. Therefore, the Qur'an remained the only right in the religion of God, Islam. It did not get twisted and did not change, nor did a word enter it, nor did a word come out of it, and it is not narrated without its pronunciation and meaning.

Refuting this suspicion, denouncing it, and responding to it

What God promised to preserve is not limited to the Qur'an alone, but rather it is extended to Allah's sharia and religion, for which he sent his Messenger. It is more general than the Quran or a Sunnah. This is indicated by the words of God Almighty: And We sent none as Messengers before thee but men to whom We sent revelations. So ask the people of the Reminder, if you know not(Quran)². There is no doubt that God, as he preserved his book, preserved His prophet's Sunnah, as he prepared for it the imams of knowledge, preserving transmitting, studying, and distinguishing its authenticity from its falsity. Such Imams spent their entire lives exerting efforts to preserve the Sunnah. Therefore, the Sunnah of the Messenger has become a school reserved in its sources, nothing went from it.³

Ibn Hazm said: the sayings of the prophet are all about religion, a revelation from Allah with no sheer of doubt. There is no disagreement between the people of language and Sharia that every revelation that came from God Almighty is mentioned a sacred revelation. The whole revelation is preserved by God Almighty, with certainty and all that God has guaranteed to preserve it. Hence, it is guaranteed that nothing will be lost from it and that nothing will ever be distorted from it.⁴ In the Qur'an, there are also many phrases, such as prayer, zakat, Hajj, and so on, which we do not know what God Almighty obligated us to pronounce, but by the clarification and statement of the Messenger of God. If the prophet's clarification for these phrases is not preserved and with no guarantee to protect, then the use of the text of the Qur'an is invalidated, and most of the laws presumed upon us are invalidated.⁵

Fourth Suspicion: Violation of the Prophetic Sunnah's violation of Reason

Those who deny the Prophet's Sunnah claim that there are many hadiths that contradict the human mind and are inconsistent with our contemporary times, and that science contradicts hadith. The intention is to deny the divine secret, the material of miracles that God performed at the hands of His Messenger, in addition to the eternal miracle, which is the Holy Qur'an.

Refuting this suspicion, denouncing it, and responding to it

The mind cannot serve as a way to perceive God's judgment in the actions of those charged with it, and the mind cannot always distinguish between good and bad things. If the human mind were fully aware of what is right and wrong, then God would not have been selective in His rulings, but would bound them in His provisions. God inevitably legitimizes

¹ The thirty suspicions raised for denying the Sunnah of the Prophet offer, refutation, and dismissal, Abdel-Azim Ibrahim Mohamed Al-Mutani, p. 21.

² Surah Al-Nahl: Verse 43.

³ The Sunnah and its Position in the Islamic legislation, Mustafa al-Sibai, p. 180.

⁴ The provisions in the fundamentals of rulings, Ibn Hazm Al-Andalusi, vol. 1, p. 121.

⁵ See: The provisions in the fundamentals of rulings, Ibn Hazm Al-Andalusi, vol. 1, p. 122.

His rulings based on the whether the actions are good or bad, and God does not impose them contrary to reason.

Judgments must be reasonable, and imposition is against selection.¹

Likewise, minds vary in terms of perception and discrimination. From which mind do we seek judgment and which mind do we make ruler over the words of the Prophet? They must believe in their thinking shortcomings, and believe in God's perfection and honesty of revelation. They also must trust the narrators who fulfilled the exact conditions of transfer known to the modernists and to have more confidence in them than their confidence in their thinking. Such people - the so-called Qur'anist - have many fallacies and contradictions even in the Holy Qur'an. Otherwise, what does the mind possess from the salvation of Abraham, peace be upon him, from the fire that never touches him badly, and what does the mind possess regarding the rod of Moses, as well as the harnessing of the jinn and the bird and all natural forces such as the wind and the liquefaction of energy from the earth as happened from God's ability to Solomon peace be upon him, and other miracles mentioned In the Holy Quran? Where is the mind here, and what does it have? So these amazing facts, in which God supported some of his messengers - undoubtedly - contradict the human mind, and therefore, do you believe in them? If you believe in them, it is necessary for you to believe in the hadiths that were narrated to us and what was narrated from the Prophet, and if you insist on denying these hadiths because they contradict your minds, you are obliged to deny the Holy Qur'an, because it is the same as what was told by these hadiths. Thereby, your accusations are dually refuted from every side and they are dismissed as the others.

The fifth Suspicion:

Delayed Writing of Sunnah

Those who deny the Sunnis claim that the companions of the Messenger of God did not care about the Sunnah, and did not write it as they did in the Qur'an, but they neglected it throughout their lives and did not write the Sunnah during the era of the Companions, but rather it was written down Sunnah in the era of followers two hundred years later. Hence, the Sunnah, according to them, is no longer the second source of Islamic legislation.

Refuting this suspicion, denouncing it, and responding to it

It is absolutely not true that the era of the beginning of Islam was completely devoid of documenting the Sunnah, as it is well known that parts of the Sunnah were written down in the life of the Messenger himself, and with direct guidance from him, but their foundations were not written until late. The reason for this, there was not yet a long systematic biography that needs to be written and to write books. As for the writing of hadiths, it is assumed that some of them were written down. For instance, Abdullah bin Amr bin Al-Aas wrote down some hadiths for himself and the Prophet ordered to write to some delegations so they wrote a book to them containing some hadiths of the Messenger of God. In addition, Bukhari narrated that a man from the people of Yemen, named Abu Shah, heard a sermon of the Prophet in Mecca in the year of the conquest. He was illiterate, neither reading nor writing, so he asked the Prophet to write to him something of what he said. The prophet said to his companions "write to Abu Shah".² Moreover, Ali Bin Abi Table had a sheet of paper when he was asked: 'Have you got any book (which has been revealed to the Prophet ﷺ) apart from the Qur'an?' `Ali replied,

¹ Origins of Islamic jurisprudence, Wahba Al-Zuhaili, vol.1, p. 125.

² Al-Masnad al-Saheeh al-Saheeh, al-Bukhari, Kitab al-Luqta, Chapter on how to define the snapshot of the people of Mecca, hadith No.2434.

'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).'¹

Based on this, some 'Sunnan' were recorded at the end of the life of the Messenger. But this is not in general, as most of the Sunnah was not recorded, and whoever has written down has written for himself, or for a group special on the Prophet's order. The Holy Qur'an itself, which is the root of the origins of Islam, was not fully recorded in a single Qur'an in the life of the Prophet. It was collected and written in the Qur'ans (sheets) during the caliphate of Abu Bakr, with a reference from Omar. Abu Bakr was first reluctant to collect it and he told Omar" how to do something the Prophet did not do. Omar eventually convinced the caliphe then, Abu Bakr, to collect the Qur'an for fear that something might be lost because of the martyrdom of many Hafiz in wars.

When Abu Bakr sent for Zaid bin Thabit, who was one of the clerks of revelation in the life of the Prophet, Zaid told Abu Bakr what Abu Bakr said to Omar of (How do you do something that the Prophet did not do). Abu Bakr Zayd persuaded Zaid to collect the Qur'an, then Zaid said: "By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an.² As for the scription of the Sunnah in general, it is correct that it began to be recorded at the beginning of the second century (101 AH) during the reign of the caliph Al-Rashid Omar bin Abdul Aziz. After the directives of the Fifth Caliph Al-Rashid, Omar bin Abdul Aziz, to collect the hadith of the Prophet, the scription movement began to widen and the effect in the souls regarding the prohibition of writing of the hadiths was removed, and the concern about narration. The matter settled on the permissibility of writing, and even urging it. it is obligatory to write if fear of being forgotten and lost.

The sixth suspicion

The carriers of the Sunnah from the companions and the followers and after them were soldiers of the sultans and kings in the Umayyad and Abbasid era. They used to write from themselves the hadiths that corresponded to their desires and established their reign.

Refuting this suspicion, denouncing it, and responding to it

Dr. Mustafa Al-Sibai responded to this false claim and said: The enemies of Islam, such as the fanatics and radicals of Shiites, the orientalists, and the advocates of atheism, have not reached nor will they reach the extent of the highness that characterizes the Sunnah narrators of refraining from lying even in their ordinary lives. The enemies of Islam will not reach the amount of fear that settled in them in the side of God for fear and dread, nor the extent of their condemnation of the crime of lying to the Messenger of God until he said to them who said unbelieving who does that and kill him and not accept his repentance that the enemies of Islam are excused because they did not understand about our scholars Characteristics because it has no shadow in them or in those around them.

Those who used to lie would think in people that they were lying to them and the thief would think people are thieves like him. These lied to Allah just to add provisions to his Sunnah that he did not say.³ What refutes this suspicion is the fact that many of the narrators narrated hadiths during the reign of the Umayyads praising the family of the Prophet (peace and blessings be upon him), and hadiths in defamation of others as the hadith about Ammar: "a

¹ Sahih al-Bukhari, Hadith No. 111.

² Sahih al-Bukhari, Hadith No. 7191

³ The Sunnah and its position in the Islamic legislation, Mustafa al-Sibai, p. 226.

group of the rebels would kill you".¹ If the scholars of Madina put the hadiths of praise for Ali and vilification of Mu'awiya, while the scholars of the Levant did not, then why did they not challenge some of these? Why did all the scholars of the city accept the accounts of Imam Al-Zuhri, who was accused of placing hadiths for bin Umayyads? And how was Imam Al-Zuhri putting the hadiths to the Umayyads, knowing that his father was a supporter of Abdullah bin Zubair and the Umayyads killed him?

In summary, we can say that those who raised and raise suspicions about the Sunnah of the Prophet want to create doubt for Muslim believers in their religion. Their aim is to break the relationship between them and their prophet and his Sunnah. In order for them to manipulate the provisions and sanctities of religion. The analysis above made it clear that the proof of what they claimed and raised about the Prophet's Sunnah was weak, and that their accusations are amounted to only being suspicions and nothing more. Finally, The Sunnah of the Prophet has preserved its role in establishing and applying religion over time despite the challenges it has from enemies of religion.

Conclusion

The analysis of the study revealed certain findings which are crucial for better understanding of the authenticity of the Sunnah of the Prophet. The findings also form as a clear and detailed response to the deniers of Sunnah. The findings are stated below:

- God preserved His book by preserving the Sunnah of His Messenger from distortion and fallacies of the deviant reckless. God preserved the Sunnah by preparing for it those who know it and keep it by heart since the age of the prophetic mission until this day.
- The Sunnah of the Prophet is the second source of Islamic legislation, and it is necessary to understand, clarify, explain, and interpret the Holy Qur'an. It is essential for clarifying what is vague and what is absolute restriction. It is also a way to explain and make clear what is general and what is specific in the Holy Quran. Moreover, the Sunnah adds new provisions.
- The plans and intrigues of the enemies of Islam in general and about the Sunnah of the Prophet and our Islamic heritage are still continuing, and will remain so, more accurately, schematically prepared and aggressive.
- The affiliation of those who deny the Prophet's Sunnah to the Qur'an is invalid, because the Qur'an and the Sunnah come out of one source, which is the infallible divine revelation. These are the result and fruit of the opinions that the members of the Sayyid Ahmed Khan movement transmitted, with the support and constant contact of the English colonialists. The British were behind their movements, providing them with material and moral support.

Recommendations

- Establishing a center for the research and study of the Prophetic Sunnah and its sciences, including members from different Islamic countries. This centre must be affiliated to one of the major Islamic organizations, such as the Organization of Islamic Cooperation, to be a reference for member states in the projects of the application of the Sunnah of the Prophet, response to the suspicions raised about it. The centre should be provided him with the necessary material and moral support to do it tasks properly.

¹ Sahih Muslim, Hadith No. 2915.

- Emphasis must be placed on the importance of Sunnah in Islamic legislation, especially in colleges and universities, and in various media outlets.
- Publishing valuable studies and simplified medium-sized brochures about the Prophetic Sunnah and its sciences especially for the younger generation.
- Follow-up, study, refutation, and denunciation of every suspicion raised about the purified prophetic Sunnah, in research of terminal levels in the bachelor's, master's, and doctoral theses.

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