

CONSIDERING THE REDEFINITION OF SUNNAH ABŪ RAYYAH BASED ON THE POLES OF AL-MA'ĀJIM, AL-QUR'ĀN, HADĪTH AND THE TERMINOLOGY OF THE ULAMĀ'

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Abstract

Sunnah realistically evolved historically. From the first century Hijri to the thirteenth century Hijri did not experience any problems. According to J. Koren and Y.D. Nevo, there are two approaches to Western Studies on the history of early Islam. First, the traditional approach, limiting the field of research to Islamic sources and testing them in the way of Islamic scientific tradition. Second, the revisionist approach, analyzing the field of research on various Islamic literature with source-critical methods and making contemporary non-Arabic literature, archaeological findings, epigraphy, and numismatics as historical evidence that is not studied by traditional schools. The redefinition of the sunnah claimed by Abū Rayyah, in reality only re-examines its predecessors (insider and outsider researchers) and has implications for the rejection of thousands of ḥadīth mutawātir and the collection of kitāb fiqh codified by madzhab imams both in law, morality and other religious instructions. Abū Rayyah's thinking in the study of ḥadīth is indeed very significant even though it reaps pros and cons. He can be seen as a contributor to the development of ḥadīth studies which was adopted and developed by contemporary Muslim scholars such as Maḥmūd Shaltūt, Sulaimān al-Nadawī, Shaḥrūr, 'Abd al-Jawwād Yāsīn and Jamāl al-Bannā. But on the other hand, it was rejected by the majority of scholars, because it had implications for the rejection of thousands of ḥadīth mutawātir and the collection of kitāb fiqh codified by madzhab imams both in law, morals and other religious instructions.

Keywords: *redefinition of the sunnah, traditional approach, revisionist approach.*

Introduction

In Fazlur Rahmān's view, the sunnah realistically evolved historically. From the first century Hijri to the thirteenth century Hijri did not experience any problems. Fazlur Rahmān in Islamic Methodology in History proposes three phases of sunnah evolution. First, the informal phase, occurred when the Prophet was still alive. Second, the semi-formal phase, which occurred after the death of the Prophet, precisely during the time of the Companions and senior tabi'in. Third, the formal phase, the phase that demands uniformity and standardization throughout the Islamic World.³

A search of classical literature shows that the sunnah and ḥadīth have different meanings and uses. Mahmudunnasir stated that sunnah is the practices and habits of the

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³ Fazlur Rahman, *Islamic Methodology in History*, (Karachi: Central Institute of Islamic Studies, 1965), 32-33.

previous ummah that have been established and mutually agreed to be preserved from one generation to the next. Whereas ḥadīth are fixed and definite laws spoken by the Prophet.⁴

Fazlur Rahman defines ḥadīth as a verbal tradition, while sunnah as a practical tradition. Goldziher defines ḥadīth as a report that is theoretical (verbal), while sunnah is a report that has acquired normative quality and become a practical rule.⁵

According to J. Koren and Y.D. Nevo, there are two approaches to Western Studies about the history of early Islam. First, the traditional approach, limiting the field of research to Islamic sources and testing them in the way of Islamic scientific tradition. Second, the revisionist approach, analyzing the field of research on various Islamic literature with source-critical methods and making contemporary non-Arabic literature, archaeological findings, epigraphy, and numismatics as historical evidence that is not studied by traditional schools.⁶

This article focuses only on the study of the redefinition of the sunnah in the perspective of Maḥmūd Abū Rayyah and the ulamā' view of the redefinition of the sunnah of Maḥmūd Abū Rayyah based on the Pole of al-Ma'ājim, al-Qur'ān, the Prophet's ḥadīth, 'Āthār al-Ṣahābah and the terminology of the ulamā'.

Definition of Sunnah in Abū Rayyah Perspective

Etymologically, Abū Rayyah defines the Sunnah as the procedure of practicing Worship (*al-ṭarīqah al-ma'budah*), the behavior followed (*al-sīrah al-muttaba'ah*) or the model of the conditions followed (*al-mithāl al-muttabi'*). The root of the word Sunnah is taken from the Arabic Sha'ir: water will follow its path, if it is poured continuously. The Arabs equate the traditional and continuous ritual with the pouring of water. If water is poured, then the water will continue to run on one waterway.⁷

Abū Rayyah quoted Ibn Taymiyyah's opinion that Sunnah is a custom (*al-'ādah*), that is, a repetitive behavior in a society that they consider to be a worship behavior or non-worship behavior.⁸ Based on Ibn Taymiyyah's definition, he concluded that the Sunnah is divided into two. First, the Sunnah which connotes worship. Second, Sunnah which does not connote worship. According to him, the Sunnah of the Prophet is the procedure of the Prophet's behavior that he always does, while the Sunnah of Allah means the ordinance of obedience to Him.⁹

Abū Rayyah also quoted the opinion of al-Jurjānī. Sunnah etymologically is a way of life or behavior (*al-ṭarīqah*), whether it is commendable or reprehensible. Sunnah in terminology is a procedure that is followed in religious behavior without being based on elements of necessity or obligation. Sunnah is a behavior that the Prophet often performs that

⁴ Mahmudunnaser, *Islam It's Concept and History*, (New Delhi: Nusrat 'Ali Nasri, 1981), 109.

⁵ Ignaz Goldziher, *Muslim Studies*, (London: George Allen & Unwin, 1971), 24.

⁶ J. Koren and Y.D. Nevo, "Methodological Approaches to Islamic Studies," *Der Islam* 68 (1991), 87. Yusuf Rahman, "A Modern Western Approach to the Qur'ān: A Study of John Wansbrough's Qur'ānic Studies and Its Muslim Replies," *McGill Journal of Middle East Studies*, vol.4 (1996), 137.

⁷ Dīwān Khālīd bin 'Utbah al-Hadzlī, 157, Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah al-Muḥammadiyyah* (Kairo: Dār al-Ma'ārif, tt.), 11.

⁸ Aḥmad bin 'Abd al-Ḥalīm bin 'Abd al-Salām bin Taymiyyah, *Iqtidā' al-Ṣirāṭ al-Mustaqīm li Mukhālafah Aṣḥāb al-Jahīm*, taḥqīq wa ta'līq Nāṣir al-Dīn 'Abd al-Karīm al-'Aql (Riyāḍ: Maktabah al-Rushd, t.th), 33.

⁹ Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah al-Muḥammadiyyah* (Kairo: Dār al-Ma'ārif, tt.), 11.

is sometimes also abandoned. If the sunnah performed is related to worship, then it is called *sunnah al-hudā* and if it is done according to custom, then it is called *sunnah al-zā'idah*.¹⁰

In connection with the use of the etymological meaning of the word Sunnah, in addition to the verses of the Qur'an and several Ḥadīth that correspond to the etymological meaning, Maḥmūd Abū Rayyah was inspired to redefine the Sunnah. The sunnah that should be followed is the sunnah 'amaliyyah. The use of the word Sunnah in the words of the Prophet was never known by anyone in the time of the Messenger or in the time of the Companions. From his perspective, the Sunnah of the Prophet is a practice of the Prophet and his companions which is detected through the practice of their companions and history and is the agreement of all early Muslims. For example, the known obligatory ṣalat is five times, ṣubuḥ ṣubuḥ two rak'ahs, Maghrib three rak'ahs, the remaining four rak'ahs are four rak'ahs. Each rak'at must stand, recite the verses of the Qur'an, ruku', two prostrations and so on. This can be known through the practice of the Prophet and his companions until now.¹¹

Abū Rayyah criticized the muḥaddithīn who coined a new term for the sunnah of qawliyyah with the term al-Ḥadīth. According to him, the term al-Ḥadīth is a new term that is not known in language terms and has never been used in Arabic literature. The use of the word Sunnah which is interpreted as the words, deeds and decrees of the Prophet only began during the codification of Ḥadīth. Only the sunnah of 'amaliyyah existed in the time of the Prophet, while the sunnah of qawliyyah only appeared later.¹²

The definition of Sunnah is only limited to the practice of the Prophet's life under the pretext that Sunnah is a practice of Allah that must be carried out by the Prophet in accordance with the Qur'an in his time in mutawātir 'amalī. This definition does not include all the words and decrees of the Prophet as defined by the scholars and does not include the Sunnah of the Prophet that does not exist or is considered contrary to the Qur'an.¹³

Ulema Views on the Redefinition of Sunnah Abū Rayyah

In Fazlur Rahman's view, realistically the Sunnah evolved historically from the first century of Hijri to the twelfth century Hijri and did not experience problems.¹⁴ Etymologically, the Sunnah has various definitions, both according to the Qur'an, Ḥadīth literature and the Pole of al-Ma'ājim. The definition of the Sunnah etymology is important to distinguish it from the definition of terminology, as well as to reject the distortion of the definition of a terminology that has been agreed upon by certain scholars.

¹⁰ 'Ali bin Muḥammad bin 'Ali al-Jurjānī, *Mu'jam al-Ta'rifāt*, taḥqīq dan ta'līq Muḥammad Ṣādiq al-Minshāwī (Kairo: Dār al-Fāḍilah li al-Nashr wa al-Tawzī' wa al-Taṣdīr, t.th), 975-976.

¹¹ Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah al-Muḥammadyiyah* (Kairo: Dār al-Ma'ārif, tt.), 379-380.

¹² Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah al-Muḥammadyiyah* (Kairo: Dār al-Ma'ārif, tt.), 12.

¹³ Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah al-Muḥammadyiyah* (Kairo: Dār al-Ma'ārif, tt.), 12-15, Abū Ḥāmid Muḥammad al-Ghazālī, *al-Qisṭāt al-Mustaqīm: al-Mawāzīn al-Khamsah li al-Ma'rifah li al-Qur'ān*, taḥqīq Maḥmūd Baijū (Damaskus: Maṭba'ah al-'Ilmiyyah, 1413/1993), 55.

¹⁴ Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institute of Islamic Studies, 1965), 32-33.

Based on the Pole of *al-Ma'ājim* there are five etymological meanings of the Sunnah. First, the journey of life and the procedure (*al-sīrah wa al-ṭarīqah*).¹⁵ Second, the leader who is followed (*al-imām al-muttabi'*).¹⁶ Third, images and images (*al-ṣūrah wa al-wajh*).¹⁷ Fourth, character and character (*al-khuluq wa al-ṭabī'ah*).¹⁸ Fifth, the continuity and tradition of a work (*al-dawām wa al-'ādah*).¹⁹

In the Qur'an, the word Sunnah is repeated sixteen times, both in the form of mufrad and jama'.²⁰ The word Sunnah combined with lafz al-jalālah (Sunnah of Allah) in eight places, namely: al-Aḥzāb (33): 62 is mentioned twice, Muḥammad (47): 85, Fāṭir (35): 43 is mentioned twice, al-Aḥzāb (33): 38 and al-Faṭḥ (48): 23 is mentioned twice. The Sunnah word combined with the letter nūn al-mu'azzamah (sunnatunā) in one place, namely al-Isrā' (17): 77. The word Sunnah is combined with the word al-awwalīn (sunnah al-awwalīn) in three places, namely al-Anfāl (8): 39, al-Ḥijr (15): 13, and Fāṭir (35): 43.

The word Sunnah combined with isim mawṣūl (sunan al-ladzīna) in one place, namely al-Nisā' (4): 25. The word Sunnah in the form of mufrad that is not combined with another word (sunnah) in two places, namely al-Kahfī (18): 56 and al-Isrā' (17): 77, the word Sunnah in the form of jama' which is not combined with another word (sunan) in one place, namely 'Āli 'Imrān (3): 137. All the words of the Sunnah in the verse of the etymological definition cannot be separated from the good and bad journeys, the ordinances followed, and the traditions.²¹

The use of the term Sunnah in the Qur'an is broadly related to two things. First, the decree of the predecessors (sunnah al-awwalīn). In this context, it means the events that befall them as a result of the deeds they do as QS. al-Anfāl (8):38. According to al-Qurtubī, the word Sunnah in the form of jama' gives instructions about the rituals of the people of Ṣāleḥ

¹⁵ Muḥammad bin Mukram bin al-Manzūr, *Lisān al-'Arab*, Vol. VII (Beirut: Dār al-Ṣādir, 1990), 225, Abū al-Ḥusain Aḥmad bin Fāris, *Mu'jam al-Maqāyīs fī al-Lughah*, taḥqīq 'Abd al-Salām Hārūn, Vol. III (Beirut: Dār al-fikr, 1994), 61, Ismā'īl bin Ḥammād al-Jawharī, *al-Ṣaḥḥah Tāj al-Lughah wa Ṣaḥḥah al-'Arabiyyah*, taḥqīq 'Abd al-Ghafūr 'Aṭār, Vol. V (Beirut: Dār al-fikr, 1994), 2138-2139.

¹⁶ Muḥammad bin Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, Vol. VII (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), 137, Muḥammad bin Salām al-Jamīḥī, *Ṭabaqāt Fuḥūl al-Shu'arā'*, taḥqīq Ṭaha Aḥmad Ibrāhīm, Vol. I (Beirut: Dār al-Kutub al-'Ilmiyyah, 1422), 135, Abū Muḥammad bin Qutaybah al-Daynūrī, *al-Shi'r wa al-Shu'arā'*, taḥqīq Muḥammad Shākīr, Vol. I (Beirut: Dār al-Ṣādir, 1990), 274.

¹⁷ Ibn al-Manzūr, *Lisān al-'Arab*, Vol. XIII, 225, Muḥammad bin al-Murtaḍā al-Ḥusainī al-Zabadī, *Tāj al-'Urūs min Jawāhir al-Qāmūs*, Vol. XXV (Kairo: 'Isā al-Bābī al-Halabī wa Shirkāh, 1306), 230-231, Ibn Salām al-Jamīḥī, *Ṭabaqāt Fuḥūl al-Shu'arā'*, Vol. II, 534, Abū Qutaybah al-Daynūrī, *al-Shi'r wa al-Shu'arā'*, Vol. I, 524, Muḥammad bin 'Alī al-Shawkānī, *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaq min 'Ilm al-'Uṣūl*, Vol. I (Kairo: Muṣṭafā al-Bābī al-Halabī, 1937), 159, Jalāl al-Dīn 'Abd al-Raḥmān, *al-Sunnah Ghāyah al-Wuṣūl ilā Taḥqīq al-Daqā'iq min 'Ilm al-'Uṣūl* (Beirut: Dār al-Dhahabī, 1999), 11.

¹⁸ Mukram bin al-Manzūr, *Lisān al-'Arab*, Vol. XIII, 225, Ibrāhīm Anīs, et al, *al-Mu'jam al-Wasīd*, Vol. I (Mesir: Majma' al-Lughah al-'Arabiyyah, 1972), 4456.

¹⁹ 'Alī al-Shawkānī, *Irshād al-Fuḥūl*, Vol. I, 159, Bin al-Manzūr, *Lisān al-'Arab*, Vol. XIII, 225, Jalāl al-Dīn 'Abd al-Raḥmān, *al-Sunnah Ghāyah al-Wuṣūl*, 11, Abū al-Ḥusain Aḥmad bin Fāris, *Mu'jam al-Maqāyīs fī al-Lughah*, taḥqīq 'Abd al-Salām Hārūn, Vol. III (Beirut: Dār al-fikr, 1994), 61.

²⁰ Muḥammad Fuād 'Abd al-Bāqī, *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān* (Libanon: Dār al-Fikr, 1992), 466, Al-Ḥasanī al-Maqdisī, *Faṭḥ al-Raḥmān li Ṭalīb Āyāt al-Qur'ān* (Jeddah: al-Haramain, t.th.), 226.

²¹ Muḥammad Ismā'īl Ibrāhīm, *Mu'jam al-Alfāz wa al-'Alām al-Qur'āniyyah* (Kairo: Dār al-Fikr, Tt.), 254.

before the Prophet Muḥammad.²² According to Mujāhid, the meaning is to apply to the disbelievers of the Quraish during the battle of Badr, and also to other people. According to Ibn Kathīr, it has been imposed on the previous people, which means that if they deny and continue to disobey, then Allah hastens the adzab and torture on them.²³

Second, the decree of Allah (sunnah of Allah). In this context, it means the way or rule of Allah that applies to all its servants as QS. al-Faṭḥ (48):23. According to al-Suyūṭī, the Sunnah of Allah is the word maṣḍar. It serves to confirm the meaning of the number of previous sentences, namely about the defeat of the disbelievers and the help of the believers. This means that the Sunnah of Allah has been in place since ancient times.²⁴ According to Ibn Kathīr, the Sunnah of Allah is the rules and habits of Allah that are applied to His creatures. If faith and disbelief face each other in war, then Allah wins the army of faith and defeats the army of disbelief. Allah exalts what is ḥaq and humbles what is baṭīl. Allah treats the believers, helps and wins them even though the number of enemies is far greater in number.²⁵

In the literature of Ḥadīth, the word Sunnah is mentioned a lot. In Ṣaḥīḥ al-Bukhārī alone it is mentioned forty-five times.²⁶ The use of the term Sunnah in Ḥadīth broadly has five meanings, namely: 1) the procedure and journey of life,²⁷ 2) things that come from the Prophet, either in the form of words, deeds or decrees other than the Qur'an,²⁸ 3) shari'at,²⁹ 4) procedures that must be followed,³⁰ and 5) Sunnah that is not obligatory to do.³¹

²² Abū 'Abd Allāh Muḥammad bin Aḥmad bin Abū Bakr al-Anṣārī al-Qurtūbī, *al-Jāmi' li Ahkām al-Qur'ān wa al-Mubayyin Lima Taḍammanah min al-Sunnah wa Ayyi al-Furqān*, Vol. V (Kairo: Dār al-Ḥadīth, 2002), 148.

²³ Abū al-Fidā' Ismā'īl al-Dimashqī bin Kathīr, *Tafsīr al-Qur'ān al-'Aẓim*, Vol. III (Jeddah: Dār al-Ḥaramayn, t.th), 316.

²⁴ 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad bin Sābiq al-Dīn al-Khuḍarī al-Suyūṭī, *Tafsīr Jalālain* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1417/1996), 332.

²⁵ Abū al-Fidā' Ismā'īl al-Dimashqī bin Kathīr, *Tafsīr al-Qur'ān al-'Aẓim*, Vol. VI (Jeddah: Dār al-Ḥaramayn, t.th), 316. 'Abd al-Raḥmān bin Abī Bakr bin Muḥammad bin Sābiq al-Dīn al-Khuḍarī al-Suyūṭī, *Tafsīr Jalālain* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1417/1996), 343.

²⁶ Ṭāha al-Dāsuqī al-Ḥubayshī, *al-Sunnah fī Muwājahāt A'dā'ihā* (Kairo: Maktabah Rishwān, 1995), 36, Muḥammad bin Muḥammad Abū Zahw, *al-Ḥadīth wa al-Muḥaddithūn* (Kairo: al-Maktabah al-Tawfiqiyyah, t.th), 6.

²⁷ Abū 'Abd Allāh Muḥammad bin Ismā'īl bin al-Mughīrah al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, taḥqīq wa ta'līq Muḥammad 'Abd al-Qādir al-Shaybah al-Ḥamd, Vol. II (Saudi Arabiyyah: Maktabah al-Fahd al-Waṭaniyyah athnā' al-Nasr, 1429/2008), 326, al-Ḥajjāj Abū al-Ḥusayn al-Qusyairī al-Naisābūrī Muslim, *Ṣaḥīh Muslim*, taḥqīq wa ta'līq Muḥammad Fu'ād Abd al-Baqī, Vol. II (Beirut: Dār al-Ihyā' al-Turāth al-'Arabī, 1426/2005), 1230, Muḥy al-Dīn Abū Zakariya Yahyā bin Sharf al-Nawawī, *al-Minhāj Sharḥ Ṣaḥīh Muslim*, Vol. XVI (Kairo: Dār Ihyā' al-Turāth al-'Arabī, 1392), 104, 220.

²⁸ Muslim, *Ṣaḥīh Muslim*, Vol. II, 882, Muḥammad bin al-Murtaḍā al-Ḥusaynī al-Zabadī, *Tāj al-'Ūrūs min Jawāhir al-Qāmūs*, Vol. XXV (Kairo: 'Isā al-Bābī al-Halabī wa Shirkāh, 1306), 456, Badr al-Dīn Abū Muḥammad Maḥmūd al-'Aynī, *Umdah al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, taḥqīq wa ta'līq Muḥammad Maḥmūd 'Umar, Vol. III (Beirut: Dār al-Kutub al-'Ilmiyyah, 1421), 13, Abū Fadl Shihāb al-Dīn Aḥmad bin 'Alī bin Aḥmad bin Ḥajar al-'Asqalānī, *Faṭḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. XIX (Mesir: al-Maṭba'ah al-Kubrā al-Mīriyyah Miṣr al-Maḥmiyyah, 1300), 47, Shams al-Dīn Muḥammad bin Aḥmad bin 'Utsmān al-Dhahabī, *Talkhīsh Kitāb al-Maudhū'āt li bin al-Jauzī*, taḥqīq Abū Tamīm Yāsir bin Ibrāhīm bin Muḥammad (Riyādh: Shirkah al-Riyādh li al-Nasr wa al-Tawzī', 1419/1998), Muḥammad Nāṣir al-Dīn al-Albānī, *Ṣaḥīḥ al-Targhīb wa al-Tarhīb*, Vol. I (Riyādh: Maktabah al-Ma'ārif li al-Nasr wa al-Tawzī', 1424), 10.

²⁹ Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, taḥqīq wa ta'līq Muḥammad 'Abd al-Qādir 'Aṭā', Vol. VIII (Beirut: Dār al-Kutub al-'Ilmiyyah, 1971), 368, Abū Dāwud, *Sunan Abū Dāwud*, Vol. V, 14, al-Turmudzī, *Sunan al-Turmudzī*, Vol. V, 44, Abū Zahw, *al-Ḥadīth wa al-Muḥaddithūn*, 9-10, Muḥammad 'Ajāj al-

In terminology, scholars differ in defining the Sunnah according to the expertise of their respective disciplines. The muḥaddithīn gave a broad definition of the Sunnah, because they viewed the Prophet as the *uswah ḥasanah* for mankind, and not only as a source of law. The muḥaddithīn defines the Sunnah as everything that comes from the Prophet, whether in the form of words, deeds, decrees, physical characteristics, ethical and historical characteristics, whether before being appointed as a Messenger such as solitude in the cave of *Hirā'* or afterwards.³² The sunnah is synonymous with Ḥadīth which has a wider accumulation of meaning, namely the words, deeds, decrees, physical characteristics, ethical characteristics and history of the Prophet, either before he was appointed as a Messenger or afterwards, whether it can be used as a postulate of *shara'* or not. The majority of muḥaddithīn include the biography and behavior of the Prophet as Sunnah, even though he has not been appointed as an Apostle.³³

On the other hand, the fuqahā' define the Sunnah as everything that the Prophet has ordained that does not fall into the category of *farḍ* and is not mandatory. The jurists view everything that the Messenger does, inseparable from its function as a guide to the law of *shara'* related to all human actions in terms of obligation, Sunnah, *mubah*, *makruh*, and *haram*. Therefore, the fuqahā' defines the Sunnah as everything established by the Prophet that does not fall into the category of *farḍ* and is not obligatory.³⁴

This limit is even narrower when it is associated with the *uṣūliyyūn*. The *uṣūliyyūn* defines the Sunnah as everything that is relied on the Prophet other than the Qur'an, either in the form of words, deeds or decrees that can be used as evidence in establishing the law of

Khaṭīb, *al-Sunnah Qabl al-Tadwīn* (Kairo: Maktabah Wahbah, 1408/1988), 18-19, 'Umar bin Ḥasan 'Uthmān Falātah, *al-Waḍ'fī al-Ḥadīth*, Vol. I (Beirut: Muassasah Manāhil al-'Irfān, 1401/1981), 32, Abū Muḥammad 'Alī bin Aḥmad bin Sa'īd bin Ḥazm, *al-Ihkām fī 'Uṣūl al-Ahkām*, taḥqīq wa ta'līq Aḥmad Muḥammad Shākīr, Vol. I (Beirut: Manshūrāt Dār al-Āfāq al-Ḥadīthah, 1412), 47.

³⁰ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. I, 451, Muslim, *Ṣaḥīḥ Muslim*, Vol. I, 548, Abū al-Ḥasan 'Alī bin Khalaf bin 'Abd al-Mulk, *Sharḥ Ṣaḥīḥ al-Bukhārī*, taḥqīq wa ta'līq Abū Yāsir Tamīm bin Ibrāhīm, Vol. IV (Riyād: Maktabah al-Rush li al-Nasr, 1423), 322-325.

³¹ Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Hanbal*, Vol. IV, 436, Abū Dāwud, *Sunan Abū Dāwud*, Vol. II, 305, Abū Ja'far bin Muḥammad al-Khiṭābī, *Ma'ālim al-Sunan Sharḥ Sunan Abī Dāwūd*, taḥqīq wa ta'līq Muḥammad Rāghib al-Ṭibākī, Vol. II (Beirut: Dār al-Kutub al-'Ilmiyyah, 1351/1932), 193, Musā Shāhin Lāshīn, *al-Sunan Kulluhā Tashrī'*, taḥqīq wa ta'līq 'Alī Aḥmad al-Khaṭīb (Kairo: Majalāt al-Azhar, 1411), 54.

³² Muḥammad 'Ajāj al-Khaṭīb, *al-Sunnah Qabl al-Tadwīn* (Kairo: Maktabah Wahbah, 1408/1988), 11, Shams al-Dīn Abū al-Khair Muḥammad bin 'Abd al-Raḥmān al-Sakhawī, *Fath al-Mughīth Shahr alfiyyah al-Ḥadīth li al-'Irāqī*, taḥqīq 'Abd al-Karīm bin 'Abd Allāh bin 'Abd al-Raḥmān al-Khudair dan Muḥammad bin 'Abd Allāh bin Fahaid 'Alī Fahaid, Vol. I (Madinah: al-Maktabah al-Salafiyyah, t.th.), 25-26, Ṭāhir al-Jazāirī, *Taujīh al-Nazr ilā 'Uṣūl al-'Āsār* (Kairo: Thibā'ah al-Masr, 1329), 30, Muṣṭafā al-Sibā'ī, *al-Sunnah al-Nabawiyyah wa Makānatuhā fī al-Tashrī' al-Islāmī* (ttp: Dār al-Warrāq, 2000), 65, Muḥammad bin Muḥammad Abū Zahw, *al-Ḥadīth wa al-Muḥadīthdīthūn wa 'Ināyah al-Ummah bi al-Sunnah al-Nabawiyyah* (Mesir: al-Maushū'ah al-Masriyyah, t.th.), 10.

³³ Abū Zahw, *al-Ḥadīth wa al-Muḥadīthdīthūn*, 10, 'Abd al-Muḥdī bin 'Abd al-Qādir, *al-Madkhal ilā al-Sunnah al-Nabawiyyah* (Kairo: Dār al-'Itisām, 1998), 42-43.

³⁴ Muḥammad 'Ajāj al-Khaṭīb, *Uṣūl al-Ḥadīth: 'Ulūmuḥu wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), 19, Muṣṭafā al-Sibā'ī, *al-Sunnah wa Makānatuhā*, 53, Saif al-Dīn 'Alī bin Muḥammad al-Āmadī, *al-Ihkām fī 'Uṣūl al-Ahkām*, taḥqīq 'Abd al-Razzāq 'Afiṭī, Vol. I (Mesir: Matba'ah Dār al-Ma'ārif, 1332/1914), 227, 'Alī bin Sulaimān al-Mardāwī, *al-Tahbīr Sharḥ al-Tahrīr fī 'Uṣūl al-Fiqh*, taḥqīq wa ta'līq Muḥammad 'Abd al-Raḥmān al-Jabarain, Vol. III (Riyād: Maktabah al-Rushd, t.th.) 1421, Muḥammad bin 'Alī al-Shawkānī, *Irshād al-Fuḥūl ilā Taḥqīq al-Haq min 'Ilm al-'Uṣūl*, Vol. I (Kairo: Muṣṭafā al-Bābi al-Halabī, 1937), 186, 'Abd Wahhāb Khalaf, *'Ilm 'Uṣūl al-Fiqh wa Khalāṣah al-Tashrī' al-Islāmī* (Kairo: Matba'ah al-Madanī li al-Nasr, 1996), 36.

shari'a.³⁵ With this limitation, everything that comes from the Prophet and has no relevance to the law of shari'a, is not categorized as Sunnah. That is why the number of Sunnahs in the view of uṣūliyyūn is more limited considering that the Messenger of Allah (may peace be upon him) is a legislator of shari'at.³⁶ This variant of the definition of Sunnah has been agreed upon by the scholars of lughawiyyūn, fuqahā', uṣūliyyūn and muḥadithūn. According to them, the definition of Sunnah includes aspects of words, deeds, stipulations, nature and history.

It is different from the redefinition of Sunnah Abū Rayyah. Sunnah is only limited to the practice of the Prophet's life, because Sunnah is the practice of Allah's shari'at that the Prophet must do in accordance with the Qur'an in mutawātir 'amalī. The redefinition does not include the words and decrees of the Prophet as defined by scholars, and does not even include the Sunnah of the Prophet which does not exist or contradicts the Qur'an.³⁷

In addition to experiencing differences in definitions, there has been narrowing, siltation, and even rejection of some Sunnahs in their redefinition. According to Yūsuf al-Qaḍāwī, among the five aspects of the Sunnah, the largest percentage is the aspect of speech. The aspect of words that are the subject of shari'at contains high and universal literature that is specifically owned only by the Prophet Muḥammad.³⁸

If the Sunnah is defined unilaterally, such as the aspect of deeds as stated by Maḥmūd Abū Rayyah, it means rejecting the majority of the Sunnah. Furthermore, according to Yūsuf al-Qaḍāwī, the percentage of the fi'liyyah sunnah is very small in the collection of Ḥādīth. His statement is based on the census of Albānī which only obtained 173 ḥādīth fi'liyyah in the books al-Jāmi' al-Ṣaḥīḥ by al-Suyūṭī and Zād al-Ma'ād by Ibn Qayyim.³⁹

Al-Zabadī defines Sunnah as everything that comes from the Prophet, whether in the form of commandments, prohibitions or decrees other than the Qur'an. The Sunnah is something else that is different from the Qur'an. According to al-Zabadī, the Sunnah includes the Sunnah of the Prophet and the Sunnah in addition to the Prophet. The Sunnah law must be followed, because it is established on the basis of naṣ that the Messenger must be followed.⁴⁰ Badr al-Dīn al-'Aynī stated that the words of the Messenger and his news are included in the Sunnah category.⁴¹ Al-Tahānuwī stated that the definition of Sunnah is shari'at itself, the

³⁵ 'Ajjāj al-Khaṭīb, *al-Sunnah Qabla al-Tadwīn*, 16, 'Ajāj al-Khaṭīb, *Uṣūl al-Ḥadīth*, 19, Al-Āmadī, *al-Iḥkām fī Uṣūl al-Aḥkām*, Vol. I, 227, Sulaimān al-Mardāwī, *al-Taḥbīr Sharḥ al-Taḥrīr*, Vol. III, 1421, Al-Shawkānī, *Irshād al-Fuḥūl*, Vol. I, 186, 'Abd Wahhāb Khalaf, *'Ilm Uṣūl al-Fiqh*, 36.

³⁶ 'Ajāj al-Khaṭīb, *Uṣūl al-Ḥadīth*, 19, Al-Āmadī, *al-Iḥkām fī Uṣūl al-Aḥkām*, Vol. I, 227, Sulaimān al-Mardāwī, *al-Taḥbīr Sharḥ al-Taḥrīr*, Vol. III, 1421, Al-Shawkānī, *Irshād al-Fuḥūl*, Vol. I, 186, 'Abd Wahhāb Khalaf, *'Ilm Uṣūl al-Fiqh*, 36.

³⁷ Maḥmūd Abū Rayyah, *Aḍwā' 'alā al-Sunnah*, 12-15, Al-Ghazālī, *al-Qisṭ al-Mustaqīm*, 55, Al-Shātibī, *al-Muwāfaqāt*, Vol. IV, 290-293.

³⁸ Abī Uthmān 'Amr bin Baḥr al-Jāḥiz, *al-Bayān wa al-Tibyān*, taḥqīq 'Abd al-Salām Maḥmūd Hārūn, Vol. II (Kairo: Maktabah al-Khanjī li al-Nashr, 1418/1998), 14-15, Muṣṭafā Ṣādiq al-Rāfi'ī, *I'jāz al-Qur'ān wa al-Balāghah al-Nabawiyyah* (Beirut: Dār al-Kutub al-'Arabī, 1373/1973), 422-424.

³⁹ Yūsuf al-Qaḍāwī, *al-Madkhal li Dirāsāt al-Sunnah al-Nabawiyyah* (Kairo: Maktabah Wahbah, 1992), 23-27.

⁴⁰ Muḥammad bin al-Murtaḍā al-Ḥusainī al-Zabadī, *Tāj al-'Urūs min Jawāhir al-Qāmūs*, Vol. XXV (Kairo: 'Isā al-Bābī al-Halabī wa Shirkāh, 1306), 456.

⁴¹ Badr al-Dīn Abū Muḥammad Maḥmūd al-'Ainī, *Umdah al-Qārī' Sharḥ Ṣaḥīḥ al-Bukhārī*, taḥqīq wa ta'līq Muḥammad Maḥmūd 'Umar, Vol. III (Beirut: Dār al-Kutub al-'Ilmiyyah, 1421), 13.

Messenger is a role model that must be followed because the Messenger taught them the Sunnah.⁴²

According to Ibn Ḥazm, the Sunnah is shari'at itself, whether the law is mandatory, sunnah, mubah, makruh or haram. These are all the Sunnah of the Messenger of Allah.⁴³ Ibn Ḥazm's statement was further reinforced by Abū Zahw by stating that the words of the Prophet *alaikum bi sunnatī wa sunnah al-khulafā' al-rāshidīn min ba'dī* absolutely show that the words of the Prophet mean shari'at.⁴⁴ This was agreed upon by 'Ajāj al-Khaṭīb⁴⁵ as well as 'Umar Ḥasan Falātah.⁴⁶

In addition to the above, the basis for the redefinition of Sunnah Abū Rayyah is more inclined to the definition of Sunnah etymology as the Sunnah etymology used by the poets of the Jahiliyah period and which prevailed during the time of the Messenger and the Companions. This affirmation is very important in order to distinguish between etymological and terminological definitions, as well as to reject the distortion of the definition of terminology that has become the agreement of certain scholars.

If there is a confusion between the definition of etymology and terminology, then the definition will be biased, because the two definitions are indeed different in their review. One is from an etymological review with various definitions, and the other is from a review of terminology that has been agreed upon by experts in certain sciences. Like the word Ṣalat, in its etymology it means prayer, and the word Islām in its etymology means submission, obedience and surrender. The definition of these two words is true in the context of etymology, but not in the context of terminology. The definition of etymology is indeed very necessary to know the origin of language before there is a shift to the definition of terminology, but in communicating it must be clear in accordance with the context in question.

The claim that the definition of Sunnah Abū Rayyah is only a practice of shari'at Allah that must be carried out by the Prophet in accordance with the Qur'an in his time mutawātir 'amalī here is narrow in substantive terms at the beginning of the development of Islam, without looking at the development of the process and essence of the Sunnah that was conveyed and accepted by later generations, including the formulation of words, deeds, decrees, behaviors, traits and so on as agreed by the scholars.

According to Ṭāhir al-Jazāirī, if we look at the elements of the difference between the Sunnah and Ḥadīth, it actually only revolves around the mixing of etymological definitions and terminology as stated by Ibn Taymiyyah *al-khilāf yarji' ilā ikhtilāf tanawwu' lā ikhtilāf taḍād*.⁴⁷ Al-Tahānuwī states that the majority of Ḥadīth scholars agree on the synonym of the

⁴² Zafar Aḥmad al-Tahānawī, *Kashf Iṣṭilāḥāt al-Funūn*, Vol. I (Beirut: Maktabah al-Nahdah, 1394), 979.

⁴³ Abū Muḥammad 'Alī bin Aḥmad bin Sa'īd bin Ḥazm, *al-Ihkām fi 'Uṣūl al-Ahkām*, taḥqīq wa ta'līq Aḥmad Muḥammad Shākīr, Vol. I (Beirut: Manshūrāt Dār al-Āfāq al-Ḥadīthah, 1412), 47.

⁴⁴ Muḥammad ibn Muḥammad Abū Zahw, *al-Ḥadīth wa al-Muḥaddithūn wa 'Ināyah al-Ummah bi al-Sunnah al-Nabawiyyah*, (Mesir: al-Maushū'ah al-Masriyyah, t.t.), 9-10.

⁴⁵ Muḥammad 'Ajāj al-Khaṭīb, *al-Sunnah Qabla al-Tadwīn* (Beirut: Dār al-Fikr, 1993), 18-19.

⁴⁶ 'Umar bin Ḥasan 'Uthmān Falātah, *al-Waḍ' fi al-Ḥadīth*, Vol. I (Beirut: Muassasah Manāhil al-'Irfān, 1401/1981), 32.

⁴⁷ Ṭāhir al-Jazāirī, *Taujīh al-Naẓr ilā Uṣūl al-'Ātsār* (Kairo: Thibā'ah al-Masr, 1329), 2.

Sunnah and Ḥadīth as stated by al-'Irāqī.⁴⁸ Ṣubḥī Ṣāliḥ mediates this difference by arguing that the subject between the Sunnah and the Ḥadīth which is the source of origin is the same, so the essence of the two is the same, i.e. they both come from the Messenger.⁴⁹

Umar Falātah concluded after citing some differences between the Sunnah and Ḥadīth according to scholars that the Sunnah and Ḥadīth are identical, synonymous according to the majority of muḥadīthūn and uṣūliyyūn.⁵⁰ On this basis, the majority of scholars view the Sunnah and Ḥadīth as identical, both in terms of their authenticity and their position in Islamic law.

Conclusion

The redefinition of the sunnah claimed by Abū Rayyah, in reality only re-examines its predecessors (insider and outsider researchers) and has implications for the rejection of thousands of ḥadīth mutawātir and the collection of kitāb fiqh codified by madzhab imams both in law, morality and other religious instructions. Maḥmūd Abū Rayyah's thinking in the study of ḥadīth is indeed very significant even though it reaps pros and cons. He can be seen as a contributor to the development of ḥadīth studies which were adopted and developed by contemporary Muslim scholars such as Maḥmūd Shaltūt, Sulaimān al-Nadawī, Muḥammad Shaḥrūr, 'Abd al-Jawwād Yāsīn and Jamāl al-Bannā. But on the other hand, it was rejected by the majority of scholars, because it had implications for the rejection of thousands of ḥadīth mutawātir and the collection of kitāb fiqh codified by madzhab imams both in law, morals and other religious instructions.

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⁴⁸ Zafar Aḥmad al-Tahānawī, *Kashf Iṣṭilāḥāt al-Funūn*, Vol. I (Beirut: Maktabah al-Nahdah, 1394), 627.

⁴⁹ Ṣubḥī al-Ṣāliḥ, *'Ulūm al-Ḥadīth wa Muṣṭalaḥuh* (Beirut: Dār al-'Ilm, 1969), 9-10.

⁵⁰ 'Umar bin Ḥasan 'Uthmān 'Umar Falātah, *al-Waḍ' fī al-Ḥadīth*, Vol. I (Beirut: Muassasah Manāhil al-'Irfān, 1401/1981), 41.

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