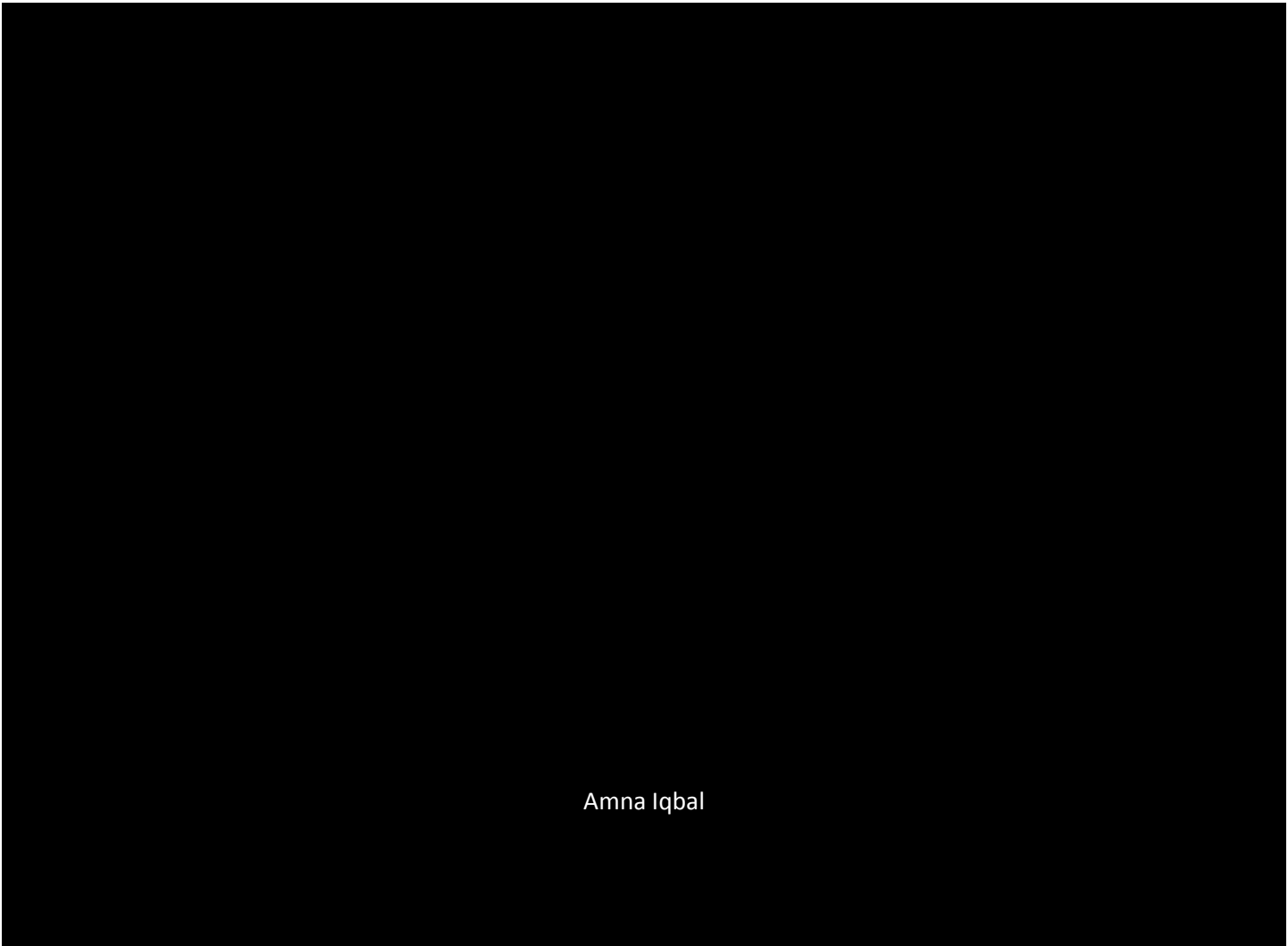


**SUNNAH (AS A PRIMARY SOURCE OF ISLAMIC
LAW)**



Amna Iqbal

SUNNAH

(AS A PRIMARY SOURCE OF ISLAMIC LAW)

LITERAL MEANING:

Well know path or well trodden path , which is followed again and again.

- A practice that is binding on individuals.
- A path on which people tread or it may be practice

TECHNICAL MEANING:

Some jurists says:

i-Recommended acts of worship while some say it supererogatory acts (nawafil)

ii-Antonym of Biddah (innovation)

iii-Practice of the companions

Example: compilation of the Quran (no surrah or hadith is available for this)

Hadith : “Hold on to my sunnah and the sunnah of the rightly guided caliphs after me”.

Hazarat Umer (RA) said “First Quran, then Sunnah (if do not find in both), go towards the practice of pious people.

CLASSIFICATION OF SUNNAH:

- a) Qawl , (words or sayongs)
- b) Fi'l, (acts) e.g prayer, fast , jihad etc
- c) Taqrir, (tacit approval given by Prophet)

According to mode of transmission:-

A) Mutlasil (connectal)

- i-Mutwatar
- ii-Mashoor (famous)
- iii-Isolated (weakest find by one or more person)

B) Mursal (disconnected or munqatih):

- i-Formal
- ii-Real

JUSTIFICATION OF SUNNAH AS A SOURCE:

According to **Holy Quran:**

“Nor does he say ought of his own desire it is not less than the inspiration sent down to him”

JUSTIFICATION ON THE BASIS OF IJMA:

All muslims during the period of Holy Prophet (PBUH) accepted sunnah as a source of law. Muslims are bound to act according to the “Ahkam” laid down in sunnah.

STATUS OF SUNNAH WITH RESPECT OF QURAN:

A) JURIST MAINTAINS SUNNAH AS SECONDARY SOURCE OF LAW:

If jurist does not find final text in Quran then they recourse to sunnah.

Example: Hazrat Muuaz Ibne Jabal sent letter to Hazrat Umer (RA) in which he write “first follow Quran then Sunnah”.

B) SUNNAH IS ELEBORATION OF COMMENTARY IN QURAN:

If text is explicit “Nass” to be acted upon

If “zahir” more than one meaning then recourse to sunnah

C) SUNNAH IS SECONDARY & COMPLEMENTARY TO HOLY QURAN

D) SUNNAH LINKS A VACILLATING CASE WITH A KNOWN PRINCIPLE:

Sometimes sunnah lays down the rules not mentioned in the quran

- These are additional meanings over the meanings of Quran
- Sunnah links up the case with the principle of quran

Examples:

I- Quran generally permitted all good things and has commanded to avoid khabai'th
Sunnah has linked with khabai'th the consumption of animals with molars and birds with claws

Sunnah has prohibited the consumption of domesticated donkeys.

II- Quran has permitted the consumption of seafood and prohibited carrion
The dead fish in the sea vacillated between these two principles
Sunnah linked it with permitted food “its water is pure and its maytah(carrion) is permissible.”

III- Quran permitted a slaughtered animal and prohibited carrion. The separated foetus of an animal after slaughter vacillated between two principles. The sunnah linked it with slaughtered animal “the slaughter of the foetus is the slaughter of mother.

E) SUNNAH PERFORMS ANALOGY ON THE BASIS OF A RULE LAID DOWN IN THE QURAN:

Sometimes Quran lays down a principle without elaborating it. Sunnah links a resembling case and this is similar to analogy

➤ **Example:**

- 1- Quran prohibits marriage of 2 sisters with one man and then says what is besides this is permitted. Sunnah prohibits marriage with his maternal & paternal aunt on the similar principle.

- 2- Quran mentions pure water descends from the sky & preserved in the earth. The case of sea water is not settled sunnah declares it pure & even its carrion is lawful

F) SUNNAH ELABORATES THE WORDS IN QURAN:

➤ **Example:**

'white thread from the black thread during ramza'

Sunnah explains it as a light of day and the darkness of the night.