

by Imam Zafrullah Domun

Last time I said that I would share with you what Hazrat Masih Maood (as) has said about the status of Hadiths in Islam. He makes a clear distinction between what the Hadiths are and what specifically is the Sunnah. To Hazrat Masih Maood (as) Sunnah established by the Holy Prophet and his companions precedes the Book of hadiths. He says:

“The second instrument for guidance vouchsafed to the Muslims is the Sunnah, i.e., the measures adopted by the Holy Prophet with a view to the exposition of the Holy Quran and its being put into actual tangible practice. For instance, looking at the surface only, there appears to be no specification in the Quran of *rak'aats* in the case of the five daily obligatory prayers, how many for what prayer, but the Sunnah of the Holy Prophet has made all these things very clear. No one should fall into the error that the Hadith and Sunnah are one and the same thing, for what is called the Hadith came to be collected a hundred and fifty years afterwards, while the Sunnah existed from the very outset side by side with the Holy Quran. After the Holy Quran, the greatest debt of gratitude the Muslims owe to anything is to the Sunnah. The obligation on God and His Apostle in regard to the guidance of mankind was only twofold, namely, that by sending down the Holy Book, God by means of His word indicated His will and pleasure, in fulfilment of the demand inherent in the Divine law: while the duty which devolved upon the Holy Prophet was this that by putting it into actual practice he should clearly demonstrate it in all its aspects in actual operation. Therefore he transformed into action what had been said in the form of words, and by his actual practice solved a number of difficulties. It is not proper to say that this duty devolved upon the Hadith, since Islam had established itself upon the earth long before the Hadith came to be collected. Did not the people offer their prayers at the time when the Hadith had not yet been collected? Did they not pay the Zakat or perform the Hajj? Or, were they ignorant as to what was permissible, for them and what was not?”

Compilations of Hadith came into being long after the Holy prophet Mohammad (saw) and his companions were gone. The first well known Book of hadith that came into being was that of Imam Anas bin Malik who lived in Medina. He entitled his book of about “*Al Mu'atta*” meaning “the well-trodden path”. Later on the other compilations like those of Imam Bukhari and Imam Muslim and the other four canonical ones came into being. Anyhow this has been a long process in the history of Islam. To understand all these

hadiths and to distinguish them for their authenticity and their worth demands a lot of study. So Hazrat Masih Maood (as) says:

Of course, the third means of guidance is the Hadith, because many points in regard to history, ethics and jurisprudence are to be found explained fully in it; and the great utility of the Hadith lies in the fact that it is a servant of the Quran and the Sunnah.

Some people, who are ignorant as to the real position of the Holy Quran, here assign to Hadith the position of a judge on the Quran, as did the Jews in regard to some of their traditions. We on the other hand look upon the Hadith as a servant of the Quran and the Sunnah, the existence of servants being in no way derogatory to the master, being in fact a sign of his importance and grandeur. The Holy Book is the Word of God, while the Sunnah is the act of the Holy Prophet, the Hadith being a supporting witness for the Sunnah. It is 'wrong to say (God forbid) that the Hadith is a judge on the Holy Quran. If there is any judge on the Holy Quran, it is the Holy Book itself. The Hadith, which in any case has an element of speculation in it, cannot be given a superior position, being no more than a supporting argument. The Quran and the Sunnah have done all the real work, the Hadith doing no more than supplying some additional verification. How can the Hadith be in the position of a judge for the Holy Quran? The Holy Book and the Sunnah were extending guidance to mankind at a time when as yet there was no sign of the so-called judge. Therefore, never say that the Hadith is a judge on the Holy Quran: say rather that the Hadith supplies further supportive evidence for the Quran and the Sunnah. Of course the Sunnah, undoubtedly, is a thing which indicates the will of the Quran, and it signifies the path on which the Holy Prophet put his companions. The Sunnah is not a name for the things which came to be written and collected a hundred or a hundred and fifty years afterwards. These are called the Hadith. The Sunnah, on the other hand, is the practical example that has, from the very earliest beginning, existed, all along, in the practical actions of the Muslims, their number extending to thousands at the most conservative estimate, But even though in a great part of it the Hadith occupies the position of a speculation, still, where it does not run counter to the Holy Quran, it deserves to be accepted, serving as a supporter for the Holy Quran and the Sunnah, with a large store-house of material, bearing on many Islamic questions. Failure to appreciate the Hadith, therefore, is tantamount to cutting away a large part of the body of Islam. But, of course, if a Hadith falls counter to the Holy Quran and the Sunnah, and counter to other Ahadith which are in accord with the Holy Book, or it stands in opposition to the Sahee Bukhari, it should not be acceptable; for acceptance thereof would imply rejection: of the Holy Quran, and of all those Hadith which stand in accord with the Holy Book. I am satisfied that no righteous person would want to subscribe to

such a belief. In any case give due recognition to Hadith and derive benefit from it to the fullest possible extent, for they come from the Holy Prophet and unless they are rejected by the Quran and the Sunnah, you should not reject them. You should adhere to the Hadith to such an extent that no action of yours, no pause, no performance, and no failure to perform any work, should be without basis in Hadith. But if there is a Hadith which stands in contradiction of what has been stated in the Quran, you should exercise your mind to reconcile it in interpretation: but where no such reconciliation is possible, the Hadith should be rejected and thrown aside, since it cannot be taken to have come from the Holy Prophet. But if there is a weak Hadith, which stands, nevertheless, in accord with the Holy Quran, it is to be accepted, for the Quran has confirmed it.”(Our Teachings P19-21)

So for us this matter should be quite clear by now about how we view the books of Hadith.

Now I will offer some comments about the war that is being waged by Saudi Arabia and its allies including the USA and other Gulf countries against one of the poorest of Muslim countries namely Yemen. Whenever sporadic wars are started between Israel and the Palestinians there is a great hue and cry in the Muslim world. But here we do not hear almost anything. Since the start of this war in March this year more than 4800 people have been killed and we do not hear any protest at all. Only those who are quite well aware of the malicious intentions of Saudi Arabia and its allies do write in international papers to inform about the humanitarian disaster that is going on over there. In fact the Saudis and their allies are fighting a group known as Houthis and they have *shi'ite* affiliations and they are close to Iran. According to reports published by Amnesty International there was potential “war crimes, by all parties,” including coalition bombing raids on a school being used as a shelter, a food market and a workers’ dormitory. A newspaper reports the following:

“More than a million people have been displaced by the fighting. Approximately 21 million people, or 80 percent of the total population, lack access to clean drinking water and are in need of some additional form of humanitarian aid.

International charity Save the Children warned on Sunday that Al Sabeen Hospital, the main women and children’s hospital in Sanaa, is faced with imminent closure due to a shortage of medical supplies and fuel for power generators. The hospital has already run out of IV fluid and ready-made food for malnourished children.

“The situation is absolutely critical. We don’t have time to wait for stocks and fuel to come in. If this hospital closes, children and women will die,” the hospital’s deputy manager, Haleb Al Bahri, told Save the Children. “The numbers of those who die will be much higher than those being killed by the bombs and the fighting.”

Since the Saudi-led assault began earlier this year, the number of people in Yemen who lack access to basic health care has increased by 40 percent to 15.2 million. The number of children admitted to Yemeni hospitals for malnutrition since March has skyrocketed by 150 percent. It is estimated that more than half a million children will suffer from severe acute malnutrition by the end of the year.”

<http://www.globalresearch.ca/saudi-arabia-and-uae-prepare-for-major-us-backed-ground-offensive-in-yemen/5473209>

This is only one hotspot where Muslims are suffering. Like it there are many other places where Muslims are not living in peace at all. For how long this will continue, only Allah knows. Unless and until Muslims understand that they have to tolerate other Muslims views without resorting to violence or other types of exclusion. It is reported that Saudi Arabia has spent more than 100 billion dollars during the past forty five years to export Wahhabism, their brand of Islam. Recently they started coming to their senses when they realized that they cannot continue to brand other Muslims as disbelievers. But it seems that such declarations were not enough. There is a greater need to translate pious intentions into good deeds. If Allah has declared Muslims to be “the best people for the guidance of mankind”, it is the duty of Muslims around the world to show that they are really such people who can light a torch where there is so much darkness.

We will soon enter the month of Zull Hajj. We are all quite aware what was the message that the Holy Prophet gave in his farewell address. Among other things he said:

“Your blood, property and honour are forbidden for one another (as something sacred), just as this holy city is sanctified for you on this day of this month. You are to appear before your Lord and you will have to account for your deeds before Him. I urge upon you not to go astray after my death and thereby cut one another’s throats.”

This is part of a long Hadith. Yet had the Muslims of today who are busy creating disorders in the world remembered , it would protect them when they will have to answer for their deeds in front of Allah. That will indeed be a terrible day for those whose excuses will not be accepted. May Allah help us and that we refrain from hurting anyone knowingly or unknowingly.