

ANTI SUNNAH MOVEMENT AND IT'S IMPACT IN MALAYSIA

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project report is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Sepertimana yang kita ketahui, Al-Qur'an dan Hadis adalah sumber rujukan yang utama kepada seluruh umat Islam. Kajian ini telah dibuat untuk mengkaji mengenai gerakan anti Sunnah dan kesannya di Malaysia. Di dalam bab satu, kajian ini menerangkan mengenai latar belakang kajian, sorotan kajian lepas, dan juga menerangkan skop kajian ini. Di dalam bab dua, penulis telah menerangkan mengenai bahagian-bahagian sunnah dan peranannya. Di dalam bab tiga pula, penulis telah menerangkan mengenai sebab-sebab kemunculan anti-Sunnah, perkembangan awal gerakan anti-Sunnah, dan mengenai gerakan anti Sunnah masa kini sekaligus membincangkan mengenai kedudukan Rashad Khalifa terhadap Hadis. Di dalam bab empat pula, penulis telah menyingkap mengenai kemunculan anti-Sunnah di Malaysia, di bahagian ini diceritakan juga mengenai Kassim Ahmad dan kedudukannya terhadap Hadis ,di akhir bab ini, penulis membincangkan mengenai kesan gerakan anti-Sunnah. Di dalam bab lima pula, penulis telah membuat kesimpulan dan telah mengemukakan beberapa cadangan terhadap gerakan anti-Sunnah di Malaysia.

ABSTRACT

As what we know, Al-Quran and Hadis is the main source of revision for the entire Muslim's community. This research is held to investigate about the anti Sunnah movement and its impact in Malaysia. In chapter one, this research explained about the background of the research, previous literature review, and also explained about the scope of this research. In chapter two, the writer explained about the divisions of Sunnah and its role. Meanwhile in chapter three, the writer explained about the factors behind the emergence of the anti Sunnah, the early progression of the anti Sunnah movement and about the anti Sunnah movement in this era and at the same time explaining about Rashad Khalifa's stand towards Hadis. In chapter four, the writer inscribes about the emergence of anti Sunnah in Malaysia, in this section also, the writer wrote of Kassim Ahmad and his stand on Hadis, and then explained about the position of the Anti Sunnah movement. At the end of this chapter, the writer discussed about the impact of the Anti Sunnah movement. Meanwhile, in the final chapter of this research, the writer has made a conclusion and present out a few suggestions on the Anti Sunnah movement and its impact in Malaysia.

ملخص البحث

كما نعلم، أن القرآن والحديث هما المصدر الرئيسي لكافة الأمة الإسلامية. إن من أهداف هذا البحث هي الدراسة عن حركة منكري الحديث وأثرها في ماليزيا. وفي الباب الأول، لقد تناول البحث عن النبذة الخلفية للبحث، والدراسات السابقة فضلا عن توضيح حدود هذا البحث. وأما في الباب الثاني، فقد تحدثت الكاتبة عن أقسام السنة ودورها. وأما في الباب الثالث، فخصصت الكاتبة عن أسباب ظهور منكري السنة وتطور هذه الحركة منذ بدايتها وقضاياها المعاصرة بالإضافة إلى المناقشة عن موقعه راشد خلفاء نحو الحديث الشريف. وفي الباب الرابع، لقد اكتشفت الكاتبة عن ظهور منكري السنة في ماليزيا مع العيانة الخاصة ببيان عن قاسم أحمد وموقفه من الحديث وتحدثت الكاتبة عن أثرها في ماليزيا. وفي الباب الخامس، بادرت الكاتبة إلى تلخيص ما تناولتها من المعلومات وتعريض بعض الإقتراحات عن هذه الحركة.

CONTENT PAGE.

	PAGE
CONTENTS	
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHITH</i>	v
CONTENT PAGE	vi
TRANSLITERATION	vii
ABBREVIATION	x
CHAPTER I: INTRODUCTION	1
A. Research Background	1
B. Review of Literature	3
C. Scope of Study	4
D. Significance of Research	5
E. Methodology of Research	5
CHAPTER II: THE CONCEPT OF SUNNAH	7
A. The Meaning of Hadith and Sunnah	7
B. Categories of Sunnah	
C. The Authority of Sunnah	10
D. The Role of Sunnah	14
CHAPTER III: HISTORICAL BACKGROUND AND DEVELOPMENT OF ANTI SUNNAH MOVEMENT	19
A. Factors In The Existence Anti Sunnah	19
B. Early Development of Anti Sunnah Movement	23
C. Anti Sunnah Movement in The Modern Age	29
D. Rashad Khalifa's Stand on Hadith	30
CHAPTER IV: ANTI SUNNAH MOVEMENT IN MALAYSIA	33
A. The Existence Of Anti Sunnah in Malaysia	33
B. Kassim's Ahmad and His Stand Against Hadith	37
C. The Impact of Anti Sunnah Movement	43
CHAPTER V: FINALE	47
A. Conclusion	47
B. Suggestion	49
BIBLIOGRAPHY	50

TRANSLITERATION TABLE
ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

Arabic	Latin	Example	Transliteration
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	^c aql
غ	gh	غلام	ghulām

ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

2. Short Vowel

Arabic	Latin	Example	Transliteration
<u>ا</u>	a	كَتَبَ	kataba
<u>ي</u>	i	عَلِمَ	‘alima
<u>و</u>	u	غَلِبَ	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
ا , ي	ā	عالم, فتى	‘ālim, fatā
ي	ī	عليم, داعي	‘alīm, dā‘ī
و	ū	علوم, أدعو	‘ulūm, Ad‘ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	Nawm
ي	ay	ليل	layl
يَّ	iyy	شافعي	shāfī ^ˆ iyy (ending)
وَّ	uww	علوَّ	^ˆ uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة transliterated to: qal^ˆah

دار وهبة transliterated to: dār wahbah

ABBREVIATION

SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿālā
ABIM	Angkatan Belia Islam Malaysia
RA	radiya Allāh ʿanhu/ʿanhā/ʿanhum
AS	ʿalayh al-salām
H	hijriyyah
Vol	volume
n.d.	no year/no date
n.pb.	no publisher
n.pl	no place
p.	page
pp.	pages

CHAPTER

I

CHAPTER I: INTRODUCTION

A. Research Background

One of the most important issues that faced the Muslim ummah throughout the Islamic centuries is that of the authority and the authenticity of *Sunnah* and *Hadith*. Considering that *Hadith* and *Sunnah* serve as an important source of Islamic law and teachings, it is undoubtedly to say that the issues related to *Sunnah* will contribute to pose a challenge to the Muslim ummah in the future. For the reason that there are indeed among the Muslim Community who are creating certain doubts of *Sunnah* and insisted on their opposite direction to the stand of the general Muslims.

In fact, the issues and problem related to *Sunnah* are not a new phenomenon in the Islamic history, since there are a few intrusive persons among the early Muslim community, particularly in the second century of *Hijrah* afterwards, as well as those exist in the recent century, who came up with a slogan, calling for dependence upon the Qur'an alone, even by making doubts and uncertainties about the existence of *Sunnah*, or by advocating some polemics and vicious attacks against its authority and authenticity in order to cover up their hidden intentions and their actual aims of rejecting both the authority and authenticity of *Sunnah* as a source of Islamic law teachings.

Admittedly, *Hadith* and *Sunnah* play an important role in developing the Muslim legacies and heritages, as well as establishing the Islamic law and teaching and many other religious instructions. It also served as an important part in establishing the entire structure of Islamic way of life. And thoroughly supporting a great influence in the development of Muslim minds and Islamic thought. It further had keen interest of influencing the development and the progress of Muslim ummah in the future. This matter of fact, as well as the fact that *Sunnah* serve as a second primary sources of Islamic besides the Qur'an.

From which the Islamic law and teaching are drawn, in fact has been accepted universally by the believers.

“(We sent them) with clear signs and books of dark prophecies and we have sent down unto thee (also) the message, that thou majesty explain clearly to men what is sent for them, and that they may give thought”.

“Ye have indeed in the Apostle of God a beautiful pattern (of conduct) for any one whose hope is in God and the final day, and who engages much in the praise of God”.

Allah has affirmed that the prophet S.A.W is a model for the Muslim ummah, who was sent to the mankind to provide guidance and instructions. The Qur’an further affirmed that whatever related to the prophet are based on the divine revelation. Therefore, believers have to follow his command and to avoid whatever he forbids them from doing so. As a matter of fact, most of the prophet’s commands and guidance conveyed and described by his *Sunnah*.

With the above statements as a background, we return to the discussion of the main theme of this study namely, the anti *Sunnah* movement. This term composed of three words, in which the word “anti” means in the opposite direction to, or pursuing and opposite policy. The word “*Sunnah*” is used for whatever came from the prophet S.A.W by his sayings, deeds and tacit approvals. It is also popularly known as *Hadith*. Although some scholars and Muslim jurists have identified that the words *Hadith* and *Sunnah* are two different things carrying different meanings, but for the purpose of this study both *Hadith* and *Sunnah* are used to be synonymous. Meanwhile, the word “*movement*” means action or activity. The combination of these words into the term of Anti *Sunnah* movement bears the meaning of several people or a group of people who have an attempt

to deny the position and the role of *Sunnah* in Islam, as well as to reject its authority and authenticity as a source of Islamic law and teachings.

Due to the previous statements, the writer has chosen the title of Anti *Sunnah* Movements and its impact on the Muslim ummah as his subject matter of the study. The study indeed has intended to expose the existence of Anti *Sunnah* movement in the Islamic history throughout the centuries. In further intends to evaluate the impact of this movement on the Muslim ummah, as well as to reply to their polemics against the authority of *Sunnah* and their rejection of its authenticity as a source of Islamic law and teachings. It is hoped this study will contributes certain significance for the Muslim in general, and the writer in particular, to understand the position and the role of *Sunnah* as a source of Islamic law and teachings, and as a source guidance and religious instruction in Islam.

B. Review of Literature

There are a number of sources that provide very useful information for the subject of this study. Among these primary sources is a book entitled *Jima' Al-Ilm*, which is based on a chapter from *Al Umm* by Al-Shafii' under the heading of *Bab Jima' Al Ilm*. Muhammad Ahmad Abd Al-Aziz edited it. This work can be regarded as the early account of the existence of Anti *Sunnah* movement in the Islamic history, particularly for the event in the second century of *Hijrah*. In this book, Al-Shafii' has elaborately stated his discussion and debate with a person represented the group of Anti *Sunnah* on that particular time. However, he does not mentioned who was that person or that group who rejected the authority of *Sunnah*.

Thoroughly, the work left by Al-Shafii' created certain conjectures by later scholars in order to identify the identity of the person or the group of anti *Sunnah* as been mentioned by Al-Shafii' in his book. Among them is Sheikh Muhammad Al-Khudari in his book entitled *Tarikh Al-Tashri' Al-Islami*. According to Al-Khudari the person who debated with Al-Shafii' was among the Mu'tazilities.

Another work concerning this issue is a book entitled *Hadis: Satu Penilaian Semula* (*Hadith* revaluation) by Kassim Ahmad. There are many controversial statements the author used in this book to guide the readers on important facts regarding his rejection of *hadith* that he considered as a false teaching contributed to the prophet Muhammad. According to the author, the only source of Islamic law and theology is the holy Qur'an. This book in fact had a general condemnation from many quarters among the Muslim community in Malaysia and in July 1986 the government banned it. Clearly, the issues of the authenticity and authority of the *Sunnah* is both ideological as well as an issue that has much to do with theosophy. Thus, this study will focus on both ideological stands and theosophical and its opponents.

C. Scope of Study.

The discussion of this study tries to expose the history of the existence and development of Anti *Sunnah* movement throughout the centuries of Islamic era, and its impact on the Muslim ummah particularly to the Muslims in Malaysia.

The study starts with the theoretical discussion of the concept of *Sunnah* in Islam comprising various definitions of *Hadith* and *Sunnah* according to the *Muhaddithun*, the *Usuliyyun* and the *Fuqaha*'. It is followed by the history and the development of anti *Sunnah* movement from the early century of the Islamic era to the recent century.

The stand of the anti *Sunnah* movement especially with regards to the authority and authenticity of *Sunnah* as a source of Islamic law has become a controversial issues whereby it has led to a heat debate among the Muslim scholars. Thus, this study tries to point out the views and the principles held by the group of anti *Sunnah* by referring to their two eminent leaders: Rashad Khalifa and Kassim Ahmad. The study also tries to give a reply to the rejection of the authority and authenticity of *Sunnah* as a source of Islamic law and teachings.

The study ends by analyzing the impact of this movement on the Muslim ummah, particularly on the Muslims in Malaysia.

D. Significance of Research

The issues and problem of *Sunnah* is one of the intended fields, which have been influenced by the anti *Sunnah* movement.

Accordingly, the specific significance of this study can be seen from the following purposes: -

1. Give a wide exposure and deep understanding to the Muslim about the role of *Sunnah* and its position in Islam.
They can understand properly the true place and right conception of *Sunnah* in Islam as a source of Islamic law and teaching and as a source of guidance.
2. This study is an attempt to reply the stand of Anti *Sunnah* movement and their rejection of *Sunnah* as a source of guidance in Islamic life.
3. Tries to show that this doubt fullness was actually come from the Muslim enemies and their followers who always tried to take the opportunity to deviate Muslims from the right path.
4. This research is also essential to the Muslims in order to remind them that they could be exposed to the influenced of Anti *Sunnah* more in their attempt to spread out their unguided views and misunderstandings. Therefore, it needs to be refuted and rejected.

E. Methodology of Research.

The method of this study comprises both empirical and no empirical research yielding the background data, which examine the concept of *Sunnah* in Islam as well as its authority and authenticity as a source of Islamic law and teachings. Nevertheless, the main method of this study it is library research. The thorough inquiries are based upon the assessment and study on any literature available. It also involves some data collections in order to figure out the existence of Anti *Sunnah* movement in the Islamic world throughout the

centuries of the Islamic era, as well as their literatures in order to expose their polemics and vicious attacks against *Sunnah*. Clearly, this endeavor needs a profound understanding of historical and textual method in order to reconstruct a balanced picture.

CHAPTER II

CHAPTER II: THE CONCEPT OF SUNNAH

A. Definition of Sunnah and Hadith

The word *Hadith* literally means statement. It was also popularly known as the *Sunnah* meaning a practice or custom. It literally means a mode of life (Ab. Rahman, 2002:158).

In Arabic, *Sunnah* means tradition and destiny. Allah S.W.T said:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Meaning:

“Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth” (Al-Qur’an. Al-Imran 3:137).

Inference from the verse: Time has passed by for the previous people and their ways of life in which God has chosen for them. However, they disobeyed and betrayed; for that reason, God had destroyed them until there was no one left alive.

Allah S.W.T said:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

Meaning:

“(Such has been) the practice (approved) of God already in the past: no change will thou find in the practice (approved) of God.” (Al-Qur’an. Al-Fath 48:23).

Inference from the verse: God’s calculation towards mankind had already been proven in the past, that is, the loss of the infidel and victory to the pious. It had happened and it will never change (Al-Baghdadi, n.d: 13-14).

According to Arabic lexicographers, *Sunnah* means: ‘a way, course, rule, mode or manner, of acting or conduct of life’ (Azami, n.d : 20).

In the Qur’an, the word *Sunnah* and its plural *sunan* have been used sixteen times. In all of these cases it is used in the sense of established course of rule, mode of life, and line of conduct.

In Arabic literature, especially in the early *Hadith-Fiqh* books, it has been used in different meanings such as:

- Shari’a: An established non-compulsory religious practice without its being fard or *wajib* (compulsory).
- Tariqat ad-Din: Model behaviour of the Prophet Muhammad.

According to Abul Baqa’, the term *Sunnah* is not restricted as such to the *sunnah* of the Prophet or of his companions. In Shafi’i however, the use of the term *Sunnah* is restricted to the *sunnah* of the Prophet alone. As we have known, according to the Arabic lexicography, *Sunnah* means ‘Mode of life’, etc. Therefore, when the Almighty Allah ordered Muslim to obey the Prophet and follow suit his good examples, the expression ‘*sunnah* of the Prophet’ came into use. The usage began in the life of the Prophet, and he used it (Azami, n.d: 3-4).

Whereas, the word *Hadith* comes from the word “*Hadatha*” (حدث) which literally means ‘new’ (as opposed to ‘Qadim’) or ‘speak’ or ‘news’. Etymologically, the word *Hadith* has different meanings, such as:

1. Action, as Allah S.W.T said:

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

“On that day those who reject faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from God!” (Al-Qur’an. An-Nisa’ 4:42).

2. News, as Allah S.W.T said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ
وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Meaning:

“O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, -O thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to thy will (as a Muslim), and unite me with the righteous.” (Al-Qur’an. Yusuf 12:101)

3. Words or talking, as Allah S.W.T said:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

Meaning:

“God! There is no god but He: of a surety He will gather you together against the Day of the Judgement, about which there is no doubt. And whose word can be truer than God’s?” (Al-Qur’an. An-Nisa’ 4:87).

Thus, it is clear that, literally, the word *Hadith* can be defined as news or conversation and story, either related to religion or the humans’ lives as well as whether it had happened or is still happening and whether it is more or less (Abd. Rahman, 1996: 27-28). According to Muhaddthin, *Hadith* stands for ‘what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his *sifat* (features), meaning his physical appearance’. However, physical appearance of the Prophet is not included in the definition used by the jurists.

Thus, *Hadith* literature means the literature, which consists of the narrations of the life of the Prophet and the things that he approved. However, the term was used sometimes in a much broader sense to cover the narrations about the Companions and the Successors.

Sometimes, some other words were also used in the same sense, such as '*khabar*' and '*athar*'. Most of the scholars used these three terms: '*hadith*', '*khabar*' and '*athar*' as synonymous. Nevertheless, some scholars, mostly of the Khurasan region differentiate the term '*khabar*' and '*athar*'. They use '*khabar*' in the aspect of *Hadith* and the term '*athar*' is restricted to the sayings and decisions of the Companions only. *Sunnah* is another keyword, although different from the meaning of *Hadith*, is the term. The term is also used synonymously. Because of its importance, the term '*Sunnah*' will be discussed in details (Azami, n.d: 3).

B. Categories of Sunnah

From the meaning given by the Muhaddithun, '*Sunnah*' can be divided into four categories:

1. *Sunnah Qawliyyah* (verbal tradition), meaning, the saying or the Speeches of the Prophet. For example, Abu Hurairah (RA) has related that the Messenger of Allah said:

“Allah does not go after your bodies, but He scans your hearts and deeds”.
2. *Sunnah Fi'liyyah* (actual tradition), meaning, the deeds and practices of the Prophet as witnessed and conveyed by his Companions such as the *Hadith* related by Aishah (Umm-ul-Mukminin), who had said:

“The Messenger of Allah S.W.T used to fast (so continuously) till we said that he would not break, and he breaks till we said that he would not fast, and I did not saw the messenger of Allah S.W.T

completing the fasting of a month but of *Ramadhan*, and I did not see him fasting more in any other month than that of Sha'ban."

3. *Sunnah Taqriyyah* (approval tradition), the Prophet's tacit approval, meaning, the approval of the Prophet regarding certain things or conducts which happened or were practiced by the Companions under his eyes and with his knowledge, and he did not show any objection. For example, the *Hadith* reported by Ibn 'Umar, who said:

"When the Prophet returned from the Battle of Clans (Al-Ahzab), he said to us: "No one should pray 'Asr but at Basni Quraizah". On the way, comes to them the time of 'Asr prayer. Some of them said that they would not pray until they arrived at Bani Quraizah, while some said that they have to pray on the spot and that the intention of the Prophet was not as the others understood. And when that was told to the Prophet, he did not blame any one of them."

4. *Sunnah Wasfiyyah* (descriptive tradition), meaning, the description of the Prophet's features and physical attributes (Mohd, 2002: 17-18).

C. The Authority of Sunnah

Allah S.W.T had put an end to all the Samaiyyah's history and replacing it with Islamic guidelines by sending Nabi Muhammad S.A.W (the Prophet) as a messenger of the end of times. The Prophet brought along with him the Holy Al-Qur'an as the biggest gift ever given by Him. Then, Allah S.W.T ordered the messenger to convey and explain the contents of the Holy Qur'an to all mankind. Therefore, the Holy Qur'an is the main foundation in the Islamic Syaria'ah as it was God's words which were passed on to the messenger through Jibrail a.s. Hence, no one can ever disapprove or doubt its contents in whatever ways.

All that comes from the messenger which is not from the Holy Qur'an, either to explain about the syara' regulations or to give an interpretation and to obey the Holy Qur'an's contents is termed '*al-Hadith al-Nabawi*' as discussed before. The *Hadith*, either from God or from the Messenger, is based on the truth. Thus, the source of the *Hadith* definitely comes from God's words (Al-Khatib, n.d: 34).

This is based on what Allah S.W.T said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Meaning:

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him (Al-Qur'an. An-Najm 53:3&4).

In conclusion, *Hadith* is one of the two components of *wahyu* given by Allah S.W.T through Jibrail a.s., whereas the other component is the Holy Qur'an (Abu Zahw, n.d:11).

Imam Ibn Hazm said: “It is already clear to us that the Holy Qur'an is the basic source in the Islamic Syaria'ah. When we look at it, we can see that it contains compulsory orders telling us to obey every instruction of the Prophet's.

In Surah An-Najm, verse 3&4, which means “Nor does he say (aught) of (his own) Desire”. It is no less than inspiration sent down to him (Al-Khatib, n.d: 34&35).

Here, it is clearly stated that the basic sources in the Islamic Syari'ah are the Holy Qur'an and the *Hadith*. It will be impossible for each Muslim to understand the Islamic Syari'ah unless they refer to the two basic sources. Even though there are groups that are always trying to decline totally or at least half of it, *Hadith's* importance and status in Islam and its Syari'ah are undeniable since the period of Rasulullah's until the period of the Mujtahid's and up until the last day of Judgement. These groups existed since the

Prophet's time and do exists today. Though the techniques and methods used are different, their goals are still the same.

In order to understand the status of *Hadith* in Islam, we have to refer to the most basic source of Islam, that is the Holy Qur'an. This is due to the genuine status of the Holy Quran, which is clearly perceptible and evident without any doubt. There are many verses that indicate *Al-Hadith's* status in Islam. Among them are:

1. Allah S.W.T said:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا

Meaning:

“He, who obeys the Messenger, obeys God. But if any turn away, we have not sent thee to watch over their (evil deeds).” (Al-Qur'an. An-Nisa', 4:8)

From the verses above, both the status of the Holy Qur'an and the Prophet in Islam are clearly proven to us. Those verses distinctly indicate that the Prophet, with Allah's will was sent to be obeyed, and not only as a messenger for mankind. A person is not considered as pious unless he or she adheres to Allah's rules by taking examples of the Prophet's life (Azami, n.d: 13).

For that reason, Al-Qur'an and *Hadith* are inseparable. There are no reasons for us to doubt the *Hadith*. The same goes to as why we can't feel uncertain about the Holy Qur'an. By doubting the *Hadith*, we are actually feeling uncertain towards the Prophet, his sayings, and the messages he brought. Thus, we doubt Allah and His commands. Ulama', especially the Companions came to a conclusion in saying that *Hadith* have their own authority specifically on problems that do not have their own *nas*, besides advocates and detailers towards the rules which their *nas* already exist in the Holy Qur'an. This itself shows that *Hadith* comes in second after the Holy Qur'an. This can also be seen from the Quran and *Hadith* perspectives in which the Quran was (diriwayat) by

Mutawatirs, whereas, only a small portion of the *Hadith* is being (riwayat) by *Mutawatirs*. This shows that the Qur'an's status is higher than that to the *Hadith*.

In conclusion, although the *Hadith* and the Holy Qur'an need each other and the obligation for *Hadith* is as crucial as to the Qur'an, *Hadith* is still the second source in Islam after the Qur'an. This is because the Qur'an has clearly and unmistakably shown its importance, whether in detail or not. Meanwhile, only the generality of the *Hadith* is determined. The Holy Qur'an is also the origin while *Hadith* is its subdivision, either as an explanatory or as an addendum to the content of the Qur'an. As a matter of fact, *Hadith* is just an explanatory or addendum for something that always remains as the second prestige (Al-Khatib, n.d: 36).

Groups which disapprove the acceptance of *Hadith* as one of the basic source in Islam and at the same time declaring themselves as 'Qur'aniyyun' who accept the Qur'an without the *Hadith*, has been proven that their assertion is wrong. This is because they argue only with the Qur'an for its *Mutawatir* that can never be doubted its truth. Furthermore, the Qur'an becomes their (the Qur'aniyyun's) contention because the Qur'an which they accept its truth, contains the command for them to be loyal and to obey the Prophet. It is also stated that the Prophet only spoke based on divine revelation and Allah S.W.T. It also equalizes the obedience towards the Prophet with the obedience towards Allah S.W.T. The Qur'aniyyuns also stated that the flinch in the Muslim's development is caused by their beliefs on the *Hadith*. This cannot be accepted and in fact, what is happening is vice versa. The flinch in Muslim's development occurred as a result of Muslims themselves who did not comply with both the Qur'an and the *Hadith* (Abd. Rahman, 1996: 36).

D. The Role of Sunnah

During the period of the Prophet, there are no single sources that become the reference relating to Islam except the Holy Qur'an and the *Hadith*. However, the Qur'an only

consists of general basics on certain information without being specific. Although time passes by, the contents of the Qur'an have never changed and it is not specialized for a specific period or people as well as the condition and custom at that time. All matters must be done according to the contents of the Holy Qur'an and in this matter, the Holy Qur'an remains as the ultimate source and it is suitable for all mankind, anywhere and anytime. The Holy Qur'an guarantees guidelines concerning laws and the appropriate ways humans should live their life in order for mankind to develop and succeed. Apart from that, the Holy Qur'an also focuses on problems relating to manners, beliefs, devotion to God and the past history of mankind. However, all these are only being explained in general (Al-Khatib, n.d: 23).

As mentioned before, the Messenger's responsibility is not only to convey the contents of God's words, but he is also responsible in explaining what it is all about. This includes interpreting and elaborating its meaning, specifying general matters, advocating the Qur'an as well as clarifying any indistinct input.

It is obvious that *Hadith* plays a vital role in the Islamic Laws and it has its own influences in the progress of *Fiqh* knowledge since the Prophet's time until the time of the pious Imam's time. This means that once we accept the Holy Qur'an as our guidance in life, we cannot disapprove the *Hadith*. This is because it is impossible for us to understand the Qur'an without referring to its guidelines, which is the *Hadith*. Thus, the purpose of the Qur'an to supply mankind with a true direction and guidelines cannot be achieved.

The Ulama's agree that *Hadith* can be categorized into three parts based on its roles and functions:-

1. The *Hadith* as the advocator and strength of the Qur'an. These roles take place when the contents of the *Hadith* are the same to those in the Qur'an.
2. The *Hadith* as an enlightenment towards the contents of the Holy Qur'an, whether to relate in detail any general matters, to clarify indistinct matter, to specify general issues or to set a limit on certain matters. The example of

relating in detail a general matter can be seen from how the Prophet explains the manners in performing the prayers, fasting and other rules that are general and not elaborated specifically. An example on specializing general matters can be seen from the Messenger's explanation on what the word 'cruel' means in Al-An'am, verse 82.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Meaning:

“It is those who believe and confuse not their beliefs with wrong- that are (truly) in security, for they are on (right) guidance.”

Some of the Messenger's companions understood cruelty only in general until it was being clarified by the Messenger that the word 'Cruel' is specified only to the action of disobeying Allah S.W.T.

Whereas, the example for specializing indistinct matters is when the Prophet explains the meaning of the phrase (الخيطة الأبيض) and (الخيطة الأسود) in Surah Al-Baqarah, verse 187:

Meaning:

“... And eat and drink, until the white thread of dawn appear to you distinct from its black thread...”

The Prophet explains that the white and black thread respectively represents brightness in daytime and darkness in nighttime. An example of setting limits can be seen from the meaning of the *Hadith* in Surah Al-Ma'idah, verse 38 where it states the meaning of 'hand':

Meaning:

“As to the thief, male or female, cut off his or her hands: a punishment by way of example, from God for their crime: and God is Exalted in power.”

The Prophet explains that the hand refers to the right hand and it must be cut off from the wrist and not from the elbow.

3. The *Hadith* to show certain rules that are not proven in the Qur'an (Al-Haddad, 1988: 325)

For example, the Prophet's *Hadith* about the sea:

Meaning:

"The water is unblemished and the carcass can be eaten." (Ibn. Majah, n.d: 136).

The same goes to the *Hadith*, which forbids humans from eating the flesh of wild animals with canine teeth.

From the explanations above, we can conclude that *Hadith* can also be the source of rules, which has its own authoritative power, and it can act as concrete arguments, which will become compulsory for humans to serve to it.

All these are based on the evidences revealed before, either from the Qur'an or the *Hadith* and also the practice of the Companions before and after his demise along with the Muslim's *Ijma'*. This is a gift from Allah S.W.T to His Messenger, even though the Ulama' have different views on the third part of the *Hadith*. According to Imam Shafi'I: "I did not know anything about the disagreement among scholars regarding the three categorized parts of the Prophet's *Sunnah*. They have agreed to accept the two parts for which the *nas* have already existed in the Qur'an and are being supported by the Prophet as well as the explanation about the meaning and the description of the *nas* in the Holy Qur'an that is only general. The part which caused the disagreement is the third part, which has got no *nas* in the Qur'an."

The conflict is not based on its existence, but from its roles and functions. Does it have its own authoritative power or subject to the *nas* of the Qur'an directly or in *Ta'wil*? Most of the Ulama's think that *Hadith* has its own authoritative power based on either the clear *Aqli* or *Naqli* evidences.

Based on the explanations above, it can be concluded that *Hadith* is the second source in the Islamic laws. In fact, its roles and influences are crucial in developing the laws since the Prophet's epoch until the epoch of the Mujtahid. Therefore, *Hadith* is inseparable from the Qur'an and Islam.

CHAPTER

III

CHAPTER III: HISTORICAL BACKGROUND AND DEVELOPMENT OF ANTI SUNNAH MOVEMENT

A. Factors in the existence of the Anti Sunnah

Each and every Muslim should know that Islam is a religion that comes from Allah, the almighty. Allah had sent many prophets to relate Islamic Syaria'ah to human beings. The last prophet was Nabi Muhammad S.A.W. Allah had bestowed the Qur'an verses gradually for 23 years on Nabi Muhammad S.A.W. The verses were written immediately by Companions who knew how to write. It was only after the death of the Prophet that the verses were compiled as a 'Mashaf'. The name of the holy 'Mashaf' is Al-Quran.

Other than the Quran verses, Allah also imparted inspiration, guidance or *al-Hikmah*, which were not originally meant to be either compiled or recorded in the Quran sent down to the Prophet. The Prophet, based on the personal guidance by Allah S.W.T, guided, taught and advised his followers. He also explained the meanings of the verses in the Qur'an, which were not clearly understood.

The guidance of the Prophet that was not recorded in the Quran is called *al-Sunnah*, an abbreviation of the '*Sunnah Rasul*'. Therefore, whatever teaching, facts, cases, commands and prohibitions from the Prophet are called '*Sunnah Rasul*' (Suhaimi, 1996: 1-2).

When Nabi Muhammad S.A.W was still alive, there were no arousal of doubts towards the Qur'an and the *Hadith*. His followers understood the Qur'an and the *Hadith* from memorization and notes which were done individually. When the Qur'an verses were first compiled after the death of the Prophet, the first attempt was centred only to the Qur'an because they were afraid that in their effort of compiling the Qur'an, the verses might get mixed with either the *Hadith* or the *Sunnah Rasul*.

The attempt of compiling the *Hadith* started just a few decades when there were signs of attempting false *Hadith*. Therefore, efforts of compiling the *Hadith* began, which includes the attempt of censoring and grading it to differentiate between the true *Hadith* or *Sahih* and the false *Hadith* (Suhaimi, 1996:3).

The Islamic world was then in a shock with the actions of some groups that refused to accept the *Hadith*. These groups did not rejected the *Hadith* based on the measurement or the perfect discipline of the Ulama' *Hadith*, but based on their free thinking which were believed to be influenced by the thinking of outsiders (Suhaimi, 1996: 4).

The history of the *anti-Hadith* movement proves that it was not a new phenomenon. It had existed since the year 124H. Its well known personalities included the intellectuals, but not in the *Ulumuddin* field of study. Therefore, their knowledge about religion was limited. Some of the *Mu'tazilah* members rejected *Hadith as-Sunnah* as their knowledge had been influenced by external factors.

Influential *Mu'tazilah* figures from the year 124 to 232 Hijriah mattered mind rather than the nas Qur'an and *Hadith as-Sunnah*. That was their reason to decline the Mi'raj event. They also claimed that the command to perform prayers five times a day was not sent to the Prophet in that particular event (Suhaimi, 1996: 196).

The *Mu'tazilahs* were influenced by the Yunani's philosophers, when there were a lot of Nasrani as well as Aristotles and Plato doctrine's embracers who went to Iraq and other Islamic nations to convert into Islam. However, they also channelled Yunani's doctrines among Islamic's intellectuals.

Clearly, the *Mu'tazilah's* doctrine mattered mind more than the Qur'an and the *Hadith*. That was why their Alim Ulama' interpreted the Qur'an verses according to their own thoughts. They also declined many *Hadith* because they did not suit their rationality and hence, those *Hadiths* were perceived as false. In fact, there are also groups in the *Mu'tazilah's* stream that declined the *Hadith* totally.

For instance, among the faith concepts that was declined by the Mu'tazilah was the Mi'raj event in which the Prophet went up to the sky to meet with Allah. This happens because that event opposed their mind's rationality. The same goes to the belief on the torturing of bodies in graves as the belief was assumed to be impossible according to their logical thinking.

The refusal was made based on the common sense itself even though there is evidence in the *Hadith* which claims that the Mi'raj event and the torture in graves are true. Therefore, Mu'tazilah's group is a group of Muslim who define the Qur'an based only on their mind which leads them to entwine the actual meaning in order to standardize it with their thinking.

During Rashid Ridha's time, there was a group that denies the *Hadith*. They were Muhammad Abduh's students in Egypt. The most influential mastermind behind the group was Dr. Tawfiq Sidqi who wrote a book entitled 'Al-Islam hual Qur'an Wahdah' which means 'Holy Qur'an is the only source in Islam'. Dr. Tawfiq brought into use some of the Qur'an's verses which he claimed to support his views. But somehow, it was clear that the meaning of the verses which he held on to were misinterpreted.

There were people who were influenced with these *Anti-Hadith* proponents' statements from time to time. But, the books written by the Mu'tazilah's proponents and their followers such as Dr. Tawfiq and Ustaz Ahmad Amin were used as references for orientalist and were used to condemn Islam from within.

The orientalist's works were then read by Muslims and non-Muslims who were educated in western countries. One of them was Rashid Khalifa, an Egyptian who lived in Tucson, America and Arizona. Rashid hold a Ph.d degree in Chemistry. He might have been attracted to the binary system, especially when the number 19 is the main focus in Bahai doctrines. He tried to look for the Holy Qur'an's verses that can be amounted and divided with the number 19. He finally encountered those verses, although there were not many of them.

Next, he manipulated his new founding for his own benefits. He read the works of orientalist about the *Hadith* because Rashad himself do not know much about the *Hadith*. So, new ideas appear where he thought of using the number 19 to purify the Holy Qur'an and at the same time neglecting the *Hadith*. His last vision was to appoint himself as the messenger for the people of multiracial country, America.

Rashad wrote a book that implies his theories and translated the Qur'an into English. Every month, he publishes bulletin from his activity centre located in Tucson. His books and pamphlets were sent all over the world. Thus, there are people who were influenced by his works and became his followers since they are ignorant towards the *Hadith* and the Qur'an.

However, *anti-Hadith* groups are still moving actively, both in Tucson, America and in Malaysia. Still, Ulama's pieces of writing have yet to be distributed since the past eight years even though they revealed the falseness of the *anti-Hadith* beliefs. One thing for sure is that, the *anti-Hadith's* activities are not something new in the Islamic history. These activities resulted from Islamic opponents' effort to make Muslims and non-Muslims confuse about the truth in the Islamic Syaria'ah.

In Islamic history, there have been so many misleading teaching detected all over the world. There is also *Tariqat* or Tasawuf groups which were originally in the right path but in the end, was being misled by its own followers. As we all know, various sects on the *Aqidah* appeared which caused the Muslims to come apart. But then, these various branches on *Akidah* were not long lasting and it was not widely spread as the Islamic Ulama' have been struggling to preserve the Islamic purity since the last 100 years.

Until now, a majority of the Muslims still hold on to '*Ahlussunnah Wal Jamaah*' sect because this sect holds on strongly to the Holy Qur'an's direction, the Messenger's *Sunnah*, the journey of the Messengers's friends and the true Ijma' Ulama'. Therefore, the *Sunnah* or the Messenger's *Hadith* is considered the most important aspect in Islam

which is based on guidelines from the Qur'an. Any efforts to interfere with the arrangement of Allah's system will surely fail.

B. Early Development of Anti Sunnah Movement

Anti Sunnah movement can be regarded as those people or a group of people who have produced certain polemics and vicious attack against *Sunnah*, and who are certainly doubted about the authenticity of *Sunnah*, as well as those who went to the extent ever challenging its validity or rejecting its authority as a legal sources and as a sources of guidance in Islam. Accordingly, we can divide those who rejected the *Sunnah*, into three categories:

First: Those who produced a total rejection on the authority and authenticity of *Sunnah*, as an Islamic legal and religious source. Therefore, they insisted that the only authoritative and authentic source of Islam is the Holy Qur'an. Consequently, they refused to accept any attempt to introduce whatever kinds of *Sunnah* in addition to what has been enunciated and revealed in the Qur'an. The reason is that the Holy Qur'an is a complete and perfect source which has been revealed by Allah unto His Prophet (SAAS), and that everything concerning the Islamic law and regulations has been mentioned in the Qur'an. Therefore, they declared that Islam must be solely based on the Holy Qur'an.

Second: those who refused to accept whatever kinds of *Sunnah*, except what has been adumbrated in the Qur'an (*Laha Asl Fi al-Qur'an*) or what is in agreement with the Qur'an (*Idha Kana Fi Ma'naha Qur'an*).

Third: those who produced certain doubtnes about the bulk of *Hadith*, in which they recognized as untrustworthy. This category comprise those who rejected the authenticity of *Hadith ahad* (isolated tradition), and those who rejected a great number of *Hadith* which has been related by their opponents, who are not on their stands or not among their parties, such as the Shi'ties and the Kharijities who rejected a great number of *Hadith*

which are considered as an authoritative and authentic source of Islam by the majority of Muslims (Mohd, 2002:27-28).

On a closer examination, we may say that the polemics against *Sunnah* by the *anti Sunnah* movement, in its early development, were preserved by the particular groups among Muslim community, which based on certain issues related to the political sentiment and their different outstanding, especially about the institution of Caliphate or Imamah, which also brought them to different views and perceptions about the Prophet's companions, from whom the Prophetic *Sunnah* was narrated.

In fact, the issues related to the polemics and vicious attacks against *Sunnah* were not a new phenomenon in the Islamic history. It could be traced back as early as to the first century of *Hijrah*, particularly in the time of Caliph 'Ali (KW), as a consequence of certain polemics among Muslim community on that particular time, as well as a consequence of political sentiment established by the different groups, especially by the *Shi'ties* and the *Kharijities*. Indeed, they have their own views and perceptions about the *Sunnah* of the Prophet (SAAS), which is in particular based on their expectations and prejudiced ideas and opinions about the companions, who are the narrators of *Hadith*. Accordingly, they have raised up certain doubtness and polemics against *Sunnah* among the Muslim community on that time, and went to the extent of rejecting a great number of *Hadith* related by the majority of companions (*Jumhur Sahabah*), which has been accepted by the Muslims in general (Mohd, 2002:29).

The Kharijites, who are refused to accept the agreement of Tahkim after the battle of Siffin, has been established in a number of groups. Their basic principle was the slogan *La Hukm Illa Lillah Wa La Hakim al-Rijal* meaning "no judgment but that of Allah, and there is no human judge". They tended to insist on the rejection of all other Muslims, regarding them as infidels and therefore liable to be killed unless they "repented" and "accepted Islam", i.e. unless they recognized the Kharijites *Imam* and the Kharijites form of Islam.

On their first stand, they did not condemn and defame all companions before the occurrence of *Fitnah* (affection). However, after this affection, they went to the extent to charge ‘Ali, ‘Uthman, those who fought in the battle of Camel (*Ashab al-Jamal*, the two arbitrators (*al-Hakamain*) i.e. Abu Musa Al-Ash’ari and ‘Amr Ibn al-‘As, those agreed with the Tahkim and those who accepted even both of the two arbitrators or one of them, had turned apostate or infidel. For this reason, they refused to accept a great number of *Hadith* related by the majority of companions after the occurrence of *fitnah*, for their acceptance of the agreement of Tahkim and their adherent to the tyrant leaders, as they pretended and that is why they cannot be trusted and not liable to be just. Therefore, such of *Hadith* related from them are not binding for the Muslims as an authoritative legal and religious source in Islam (Mohd, 2002:30).

Like Kharijites, the shi’ites also have their own views and prejudices ideas about the companions, which is consequently led them to deviate from the direction of the majority of the Muslims or the Sunnites, particularly on their conception of Imamah and their views on the *Sunnah* of the Prophet (SAAS). The Shi’ites also divided into a number of groups, some are relatively moderate and others more extreme. Basically, they did not have a complete denial of *Sunnah*, i.e. the rejection of the authority and authenticity of *Sunnah*. However, they tended to insist on the rejection of certain *Hadith*, which came from the majority of companions, who are recognized as infidels and debauchees from their viewpoint (As-Siba’I, 1978:130).

According to the Shi’ites, all companions, except a few of them, had turned apostate or sinners after the death of the Prophet (SAAS) on the reason that the companions give a precedence of rank to the three Caliphs, i.e. abu Bakr, ‘Umar and ‘Uthman, and their acknowledging their positions as Imams. Thus they rejected a great number *Hadith* that are not related by the members of Ahl-al-Bayt or their descendants. The only exception to this rule is their acceptance of a few *Hadith* narrated by those who are sided with ‘Ali and who are recognized as his supported, such as al-Miqdad b. al-aswad, Abu Dhar al-Ghiffari and Salman al-Farisi (Al-Khatib, 1986:11).