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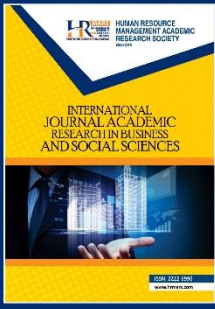
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The Actual Sunnah: Its Concept, Guidelines and Evidence

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Abstract

Scholars differed about the significance of the action of the Prophet, may God's prayers and peace be upon him, on rulings. Does his action, May God bless him and grant him peace, indicate obligatory? Or indicate scarring? Or indicate permissibility and allowance? So, this research came to show the divisions of his actions, peace be upon him peace, and the significance of each section, so the importance of the research stems from the people's needs for it in order to understand the significance of the actions of the Prophet, may God bless him and grant him peace, and the distinction between his actions, so the research aims to clarify the validity of the actual (or practical) Sunnah, and the evidence for that. And the research will answer the questions it raises, which are: Is the actual Sunnah authentic? And what is the evidence for that? And are the actions of the Prophet, may God's prayers and peace be upon him, have one degree of significance? The researcher will follow the inductive approach. And that by extrapolating and tracking the actions of the Prophet, may God's prayers and peace be upon him, then he applies the analytical and deductive approaches in explaining the significance of each section of the action classes. Among the results that the research will reach: that the act of the Prophet - may God's prayers and peace be upon him - abstract from evidence, then it was not in the face of the act of worship, because it only indicates the legitimacy of doing this matter, and that it is not justified to judge something as obligatory or deputizing which is simply due to what the Prophet, may God's prayers and peace be upon him, did to him, and God grants success and help from him. The researcher recommends to his fellow researchers in Sunnah sciences to study Sunnah issues, especially contemporary issues

Keywords: Sunnah, Authentic Verb, Rulings.

The Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the one who was sent clearly on behalf of the Lord of the Worlds, and upon his good family and companions, the pure ones. And after it is known that the Sunnah is divided into three sections: saying, actual, and report. This research deals with this second section are the actual (or practical) year, and it came under the title: "The Actual Sunnah; Its Concept, Guideline, And Its Authoritativeness".

The Actual Year Linguistically and Idiomatically

Definition of the Sunnah linguistically and idiomatically: The Sunnah is a language: the biography and the followed method; good or bad (Al-Zubaidi, 2006), and from that his saying, may God's prayers and peace be upon him: "Whoever establishes a good practice in Islam, then acts upon it after him, a reward like that is written for him as Whoever practices it, without detracting from their rewards in the slightest, and whoever introduces a bad tradition in Islam, then it is practiced after him, it will be written on him like the burden of a sinner as the one who did it, and there is no reduction in their burdens" (Muslim, 2002). And idiomatically: "The sayings of the Prophet, may God's prayers and peace be upon him, his deeds, his reports, and his physical and moral qualities" (Abu Shuhbah, 2009).

Definition Of the Action Language And Idiomatically

The verb is language: (the action) with the infinitive is the infinitive (do) and (the action) is by breaking the noun, and the plural (the doer) is like slander and the lighter (Al-Razi, 1986).

Al-Fayoumi said: "I did it actually by fateh, so it is done, and the noun is a verb with a break and its plural by break is doer like slander and the slander and a well and a well, and a reef and reefs, and a shadow and shadows. And the verb is in the tight fateh, and the verb is like salam, and the words of the good description and the adjective is also correct, so when he says he is ugly, he means the verb, just as he says he is a good participle. And it is also an infinitive, so he says: he did really, high, like I went actually and forth and he told lies means created it (Al-Fayyumi, 2009)

The first verb, (by breaking): the movement of a human being, or a metaphor for every multiple action, and Al-Sagan said: It is the creation of everything work or something else, so it is more important than work" (Al-Fayrouzabadi, 2005).

Actual Sunnah: It is for the Prophet, may God's prayers and peace be upon him, to do one of the things, and his companions tell us how to do that, such as his ablution, his prayer with them, his pilgrimage, and so on.

The Validity Of The Actual Year

The origin of the authenticity of his actions, may God bless him and grant him peace, is the general evidence indicating the authenticity of the Sunnah. Actions are one of the categories of the Sunnah, so all types of statement fall into it; from elaborating the general, specifying the general, restricting the absolute, interpreting the apparent, abrogation, and so on.

Moreover, there are evidences indicating that it is obligatory to follow his example, may God's prayers and peace be upon him, and to follow him in his actions in particular, including:

(1) The Almighty's saying: "Indeed, in the Messenger of God, you have an excellent example for those who hope in God and for the next" [Al-Ahzab: 21].

Ibn Katheer (1999) said: "This noble verse is a great foundation in referring to the Messenger of God, may God's prayers and peace be upon him, in his words and deeds and his conditions, and that is why the Blessed and Most High commanded the people to take care of the Prophet, may God's prayers and peace be upon him, on the day of Al-Ahzab's death, and the calamities that befell him and he was stationed, and he was surrounded by him, and you are visible to him, the relief from his Lord, Glory be to Him." (Ibn Katheer, 1999)

(2) The Almighty's saying: "So believe in God and His Messenger, the Prophet, the Unlettered, the One who believes in Allah and His words (this Qur'an), the Taurat and the Gospel and follow him so that you may be guided" Al-Araf 158

Ibn Taymiyyah (2004) said: "This is because the follow-up is to do the same as what was done in the manner in which it was done on the way of worshipping. He prescribed for us to do it in terms of worship, and if he intended to allocate a place or time for worship, then we would customize it as it was intended to circumambulate the Kaaba, to touch the Black Stone, and to pray behind the shrine at the cylinder of the mosque of Al-Madina, and the intention of ascending to Safa and Al-Marwah, and supplication and remembrance there, as well as for you Arafah, Muzdalifah, and others. And as for what he did to you, he said, and he did not intend it, such as when he descended in a place and prayed in it because he descended it not with the intention of singling him out by the prayer and descending in it, so if they intended to single out that place without praying in it or descending, then we would not be followed, rather this is from the innovation -The one that Umar ibn al-Khattab used to forbid." (Ibn Taymiyyah, 2004).

The Categories Of The Actions Of The Prophet, May Allah Bless Him And Grant Him Peace

The actions of the Prophet, May God bless him and grant him peace, are generally divided into two categories:

The first: actions based on revelation.

The second: actions that are not based on revelation.

Al-Juwayni said: "The action of the owner of the law does not change, whether it is for the sake of nearness and obedience, or otherwise, if the evidence is implied by the one who belongs to him, and if he is not indicative, he does not belong to him, because God Almighty says: "Indeed you had in the Messenger of God is a good example." It is understood that it is obligatory according to some of our companions, and from some of our companions who said that it is assumed that it is obligatory. So, if it is in a manner other than nearness and obedience, then it is implied that it is permissible in his right and ours." (Al- Juwayni, 1997).

Al-Juwayni divided it into two main parts:

(1) To be on the face of nearness and obedience.

* The evidence of specialization bears specification.

Its meaning: that the origin is lack of jurisdiction, and that is why evidence is needed in it. And if it is not indicated, it will not be related to him; because the principle is that it is conveyed on behalf of God Almighty, and there is a good example for all believers: {You have an excellent example in the Messenger of God} [Al-Ahzab: 21]

There are three types

The first type of it: what the evidence indicates that it is obligatory for it, so it is enacted for his nation. Examples include:

(1) It is obligatory for the Prophet, may God's prayers and peace be upon him, to perform the night prayer, but not for the Ummah.

The Almighty said: "Oh, Al-Mazmal, pray at night, but a little, describe it, or cut it a little, or add to it. We will make a statement against you, then a word." [Al-Muzzammil: 1-5]

And the Most High said: "And from God who is able to turn it around, find a reward for you. It is hoped that your Lord will raise you to an elevated station" [Al-Israa: 79].

(2) Paying off the debt on behalf of the dead debtor who is insolvent:

The two sheikhs, on the authority of Abu Hurairah, may God be pleased with him, included: The Messenger of God, may God's prayers and peace be upon him, used to bring the person who fulfilled his debt and ask (did he leave extra for fulfillment" and if it happened that he left loyalty, he prayed, and if not, he said to the Muslim, "Pray on your friend" And when Allah opened the paths upon him. He said, "I am more deserving of the believers than I have their share, so whoever dies from the believers and has a debt, so let him make it up, and whoever leaves money, let her inherit it (Al-Bukhari, 2007)

And the second type: that the evidence indicates that it is forbidden to him, may God's prayers and peace be upon him, and he hates it for his nation.

Examples include:

(1) Eating anything that smells bad

The two sheikhs brought out, on the authority of Jab R bin Abdullah, may God be pleased with them, that he said: The Prophet, may God bless him and grant him peace, said "Anyone who ate onion or garlic must leave us or to leave our mosque and stay in his home and even if it is Badr. Ibn Wahb said: It is a dish, in which there are vegetables. So, whoever says that there is a smell of it and he is asked about it and responds by what it includes of beans then he said get them closer so they brought it to some of his companions who was with him, so when he saw him, he hated to eat it." He said "Eat as I whisper the one that don't whisper" (Al-Bukhari, 2007)

(2) Charity of all kinds

Muslim narrated, on the authority of Rabia bin Al-Harith bin Abd Al-Muttalib, and Al-Ab As bin Abd Al-Muttalib, on the authority of the Prophet, may God's prayers and peace be upon him, "Surely, these are alms, for they are the filth of people, and I do not recite Muhammad, nor do I revere a Mud." He said (Muslim, 2002).

And Muslim narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God's prayers and peace be upon him, "If he had food, he would ask about it, and if it was said: This is a gift, he ate from it, and if it was said: Charity, he does not eat from it." (Muslim, 2002).

And in the narration of Al-Bukhari (2007): "The Messenger of God, may God's prayers and peace be upon him, was when he was given food, he asked about it, so he says, "? Is it a gift or charity" if it is said a charity, he told his companions "You eat" and he did not eat, and if he was given a gift, he struck his hand, may God bless him and grant him peace, and ate with them." Al-Bukhari No. 2007)

These hadiths are general and include obligatory and voluntary charity, both of which are forbidden to the Prophet, may God bless him and grant him peace.

Ibn Hajar (2013) said: "It was forbidden for the Prophet, may God's prayers and peace be upon him, to give obligatory or voluntary alms, as was said by more than one person. More

than one person narrated on the authority of Al-Shafi about the volunteering and the same in a narration on the authority of Uhud" (Ibn Hajar, 2013).

The wisdom in honoring the charitable giving of the Prophet, may God's prayers and peace be upon him, is to preserve and purify his honorable position from the dirt of people's money. And as for the entry of the family into that, they entered according to their affiliation with him and their honoring with that.

(3) Withholding the one whom you dislike to marry

It was forbidden for him, may God bless him and grant him peace, to seize the women from whom she chose to separate and desired.

Al-Bukhari included, on the authority of Aisha, may God be pleased with her: The daughter of Al-Jun, who was introduced to the Messenger of God, may God's prayers and peace be upon him and got closer from her, she said, "I seek refuge in God from you." He said, "You asked for the help of the Best, go to your family" (Al-Bukhari, 2007)

Ibn al-Mulqqin said: "And he understood what he mentioned that it was forbidden for him to marry every woman who disliked his company, and it is appropriate that the matter be like this when he is free from harm and testifies to that the obligation of prior choice" (Ibn Al-Mulaqqin, 2008).

(4) Deceitful eyes: It is the gesture towards what is permissible for someone who kills or beats, contrary to what appears and feels the situation, and it is not forbidden on others, except in a banned one.

Ibn Hajar (2013) said: "One of his characteristics was that he was the one who turned away from treacherous eyes." (Ibn Hajar, 2013).

Al-Khattabi (1932) said: "The meaning of traitorous eyes is that he harbors in his heart something other than what he shows to people, and if he stops with his tongue and indicates with his eyes to a contradiction

That betrayed. And the appearance of that betrayal was from his eyes, so it was called the traitor of the eyes" (Al-Khattabi, 1932).

Abu Dawud brought out with an authentic chain of narrators, on the authority of Saad bin Abi Waqqas, may God be pleased with him, who said: On the day of Fateh-e-Hamakah, the Messenger of Allah secured the other except for four men and two women and not more than them. And Ibn A. B. Sarh, and he mentioned the Hadith, he said: And Ibn Aby Othman Ibn Affan, so when the Messenger of God, may God's prayers and peace be upon him, called the people to pledge allegiance, he brought him to him.

He entrusted the Messenger of God, may God bless him and grant him peace, and said: O God, bye bye, Abd God, so he raised his head and looked at him three times, all of this. Was there not among you a well-mannered man who would stand up to this place where he saw me handing it over: "I will pay it back after three." Then he turned to his companions and said: He is not." They said: "I do not know, O Messenger of God, what is in your heart except that you nodded to us with your eyes." He said "? Sell it to him and kill him. Abd Allah was Uthman's

brother through breast-feeding, and the first was Yad bin Abu Dawood said, Uthman's brother's obstacle to his mother, and Uthman Al-Had struck him as he drank alcohol". (Abu Daud, 2009).

(5) He removes the nation of war so that it fights

So, what is specific to the prophets in general is that if they wear a nation of war, they do not leave it until they meet their enemy and fight him.

Ahmed included in his Musnad, with an authentic chain of narrators, on the authority of Jaber Ibn Abd Allah, may God be pleased with them both, that the Messenger of God, may God's prayers and peace be upon him,

He said: "I saw as if I was in the shield of a fort, and I saw a slaughtered cows, so I interpreted that the shield of the fort was a city, and that the cows are a person, by God "It's Good." He said: So, he said to his companions: "If we stay in Medina, then if they enter upon us, we will fight them." So, they said: O Messenger of God and God whoever enters into the civil society, how can we enter into it in Islam? He said, in his hadith: So, he said: "Your concern is, then he said: So, he answered his nation, he said: So, the Ansar said: They responded to the Messenger of God, may God bless him and grant him peace, what he said, so he came, and they said: - God bless you, then, so he said: "It is not for him if he wants his nation to place it until he fights for them" (Ibn Hanbal, 2001).

And the third type: what the evidence indicating that it is permissible for him, may God's prayers and peace be upon him, to the exclusion of others, and it is prohibited for his nation. Examples include:

(1) God Almighty permitted him to marry a woman without a dowry or a guardian.

The Most High said: "Oh, O Prophet, if we have made lawful for you your wives who do not receive their wages and what you possess, it is in return for God's sake and for you and us, your paternal uncle and your maternal uncle, the daughters of your paternal uncle, and your paternal uncle, and the daughters of your paternal aunt, and your paternal aunt, , and those who migrated with you, and a believing woman if she gave herself to the Prophet as the Prophet wanted her to be private for you, without giving her money..." [Al-Ahzab: 50].

Al-Nawawi (1994) said, commenting on the hadith of Anas, may God be pleased with him: "The first Messenger of God, may God's prayers and peace be upon him, was not the first to have one of his wives more or better than the first on Zaynab It is possible that the reason for this is thanks to the grace of God in the fact that God Almighty bestowed His face on it with revelation not with a guardian and witnesses rather than them and our correct doctrine at our partners is right (Al-Nawawi, 1994)

(2) The permissibility of marrying more than four spouses

The Messenger of God, may God's prayers and peace be upon him, died on behalf of nine women: Sawda bint Zam'a al-Quraishi, and Aisha bint Abu Bakr al-Siddiq.

Umm Salamah Hind, the daughter of Umayyah, Hafsa, daughter of Umar ibn al-Khattab, Zainab, daughter of Jahsh al-Asadiyyah, and Juwayriyyah, daughter of al-Harith. and Umm Habiba Ramla bint Abi Sufyan, Safiyyah bint Huyay, and Maimunah bint al-Harith al-Halaliyah.

Al-Shafi'i (1990) said: "It is not permissible for a Muslim to combine more than four things, except for what God and His Messenger, may God's prayers and peace be upon him, singled out without the Muslims to marry more than four in collection (Al-Shafi'i, 1990)

Ibn Katheer quoted on the authority of Al-Shafi'i as saying: "The Sunnah of the Messenger of God, may God's prayers and peace be upon him, which is clear from God, indicates that it is not permissible for anyone other than the Messenger of God, may God's prayers and peace be upon him, has the right to marry more than four wives."

Then he commented on it by saying: "And this is what the Shafi'i, may God have mercy on him, said, which is agreed among the scientists, except what is narrated about a sector of the Shiites saying that it is permissible to combine more than four to nine" (Ibn Katheer, 1999).

Explaining the wisdom behind that, Al-Hafiz Ibn Hajar says: what you have from the speech of the scientists in wisdom in multiplying it from the women are ten aspects: one of them: that a lot of people watch his hidden conditions when the polytheists think that he is magician or other than this. Second of them: not to be honored by the tribe of the Arabs by having intermarriage with him in them. A third of them: to increase in their familiarity.

Fourth: No excess in dependence, so that each person should not be preoccupied by what he likes for him. Fifth: to increase his tribe from the side of his wives, his helpers increased over those who fought against him. Sixth: Conveying the Shari'a rulings that men do not know because most of what happens with the wife is something similar to him. Seventh: To know what one's morals are, as he has married, Om Habiba and her father, at that time, returned to him after killing her father, her uncle and her husband so if he wasn't at the best moral in his manner, they would feel disgusting of him however what happened that he was dearer to me than all of his family. Eighth: breaking his habit of having frequent intercourse with less food, drinking, fasting a lot, connecting, and praying and those who couldn't do it or to afford the supplements of marriage, he should fast and he indicated that its numerous times breaks his lust, then this habit was broken in his right, may God bless him and grant him peace. Ninth and tenth: protecting them and fulfilling their rights" (Ibn Hajar, 2013)

(3) It is desirable for the Prophet, may God's prayers and peace be upon him, to pray while fasting, without his ummah.

"The Messenger of God, may God's prayers and peace be upon him, forgave the Prophet, may God's prayers and peace be upon him, forgave him, for he did not." The two sheikhs reported on the authority of Aisha, may God be pleased with her, who said: "Indeed, I am not like you, as I am obeyed by God and sympathize who feed and water me." So, they said: If you pray and pray, he said (Al-Bukhari, 2007)

It says in "Mukhtasar Khalil": "The Prophet, may God's prayers and peace be upon him, singled out the obligatory things for: Dhuha, Al-Adha, Tahajjud, and Witr that is prepared, the toothpick, choosing his wives in it, divorcing what he wants, answering the worshiper, consulting, paying off the debt of the dead person who is insolvent, and proving

His work, the perseverance of the enemy is a lot, and the change of evil. And the sanctity of the two alms for him and his family, and eating it like garlic, or leaning, and constipation, hating him, changing his wives, marrying a female Christian and a female slave, entering into someone else's house, seizing his nation so that he fights, manna so that he may multiply, and

a traitor of the eyes, the judgment between him and his desire, raising the voice over him, his call from behind the room and his bass. And the permissibility of communication, and entry of Makkah without ihram and fighting, describe the booty and the fifth, and marry oneself, and whomever he wants, and with the wording of the word, and more than four and without

Dowry, guardian, and witnesses, with Ihram and without swearing, and he judges for himself and his son, and he is protected for him, and he does not inherit" (Khalil, 2004).

* And if he does not indicate, he will not be singled out for it, because God Almighty says: {Indeed, in the Messenger of God, you had a good example for whoever hopes for God and to the Day of the Last, and to remember God a great deal} [Al-Ahzab: 21], so it is understood as obligatory according to some of our companions [such as Ibn Surayj and Ibn Abu Hurairah from Al-Shafi'ia, and it is the saying of the imam Ahmed, and most of his most companions, and it is the saying of Malik, and it is also the saying of the Mu'tazila.

Among their evidences

(1) The Almighty's saying: "Say, 'If you turn away from God, then help me. God loves you, and He will forgive you your sins. And God is Forgiving, Merciful'" [Al-Imran 31]

(2) The Almighty's saying: "Believe, then, in God and His Messenger, the Prophet, the Unlettered, the One who believes in God, and everyone who dies comes with His support, that perhaps you will be guided" [Al-A'raf: 158]

In these two verses, it is commanded to follow the Prophet, may God's prayers and peace be upon him, and the command is obligatory, and the following is in word and deed.

* And among some of our companions who said that it is carried on the assignment [Imam Al-Razi attributed it to Al-Shafi'i in Al-Mahsul, and Al-Baydawi transmitted it from Al-Shafi'i, which is a narration on the authority of Ahmed, and it was transmitted by Professor Abu Ishaq Al-Shirazi on the authority of Al-Sayrafi, Al-qafal and Abi Hamid from Shafi'i attitude. And this is the doctrine of the majority of the fundamentalists, for they divide the Sunnah into three sections, and they say: The saying is taken from it the five verdicts, and the act takes only two verdicts from it, namely: assignment and permissibility, and the report takes from it one verdict, which is permissibility only.

And among their evidences

(1) All Ummah will be entered: (What Al-Bukhari reported on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: "He who obeys me will enter Paradise, and he who disobeys me has refused." They said: O Messenger of God, and who refuses? He said, "those who obey me will enter the Paradise and those whose disobey me, refuse" (Al-Bukhari, 2007). The reasoning is that obedience and disobedience are in words without action, which indicates that obligation is derived from words without the action.

(2) If the Messenger of God, may God's prayers and peace be upon him, was to supplicate: "What the two sheikhs narrated on the authority of Aisha, may God be pleased with her, she said: the prophet calls for work, and he likes to work with it for fear that people will work with it, so it is imposed on them, and the Messenger of God, may God bless him and grant him peace. He didn't use to recite the Morning Prayer at all, and I will recite it" (Al-Bukhari, 2007).

The reasoning is that the imposition is not the same as what he did, may God's prayers and peace be upon him. Rather, it may be imposed by God Almighty if they follow His example which indicates that it is not obligatory if they followed him and that indicated to the lack of the necessity of the action

* And who are the ones who said that he stops from him. This is the saying of Ad-Daqqaq and Abu Ishaq Al-Shirazi, Al-Ghazaly and Al-Razi from the Shafi'is, and it is the saying of Al-Karkhi from the Hanafi attitude.

The second part of his actions, may God bless him and grant him peace: "or other than that." Examples include:

What was issued by him as a matter of nature and human nature, and in that he is not a legislator, and following him in that is rebuke by following it without obligation, and the one who does it is rewarded, but no one else is obliged to do so.

And that is like his food, drink, and sleep, which has no verbal norms, like his love for bears, and the cubit of a sheep.

The two sheikhs included it on the authority of Anas bin Malik, may God be pleased with him, who said: A tailor invited the Messenger of God, may God's prayers and peace be upon him, to give him food that he made it. Anas bin Malik said: So, I went with the Messenger of God, may God's prayers and peace be upon him, to all that food, so he approached the Messenger of Allah, May God bless him and grant him peace presents bread and broth, in this is a bread and a pot, so I saw the Prophet, may God's prayers and peace be upon him "is following the pumpkin from the surrounding of the bowl" so I started to like the pumpkin from that time" (Al-Bukhari, 2007)

What was issued by him as a way of the custom of his people, this is not legislation, and following him, may God's prayers and peace be upon him, in that is blessing by imitating him, and his doer will be rewarded for this intention, but no one else is required to do so, as this is not included in the legislation.

An example of this is that he, may God's prayers and peace be upon him, did not eat lizard meat. He does not eat it because it is not part of the food of his people, and he is not used to eating it.

I do not eat a dhub nor do I forbid it." The two sheikhs reported on the authority of Ibn Umar, may God be pleased with him, that he said: The Prophet, may God's prayers and peace be upon him, said (Al-Bukhari, 2007)

Also included in this is what he did with you for certain circumstances, and not as a way of getting close to him, and for example what was narrated by Abu Daoud with good evidence, on the authority of Umaima bin Tariqah, that she said: The Prophet, may God's prayers and peace be upon him, had a pot of sticks under his bed to urinate in it" (Al-Bukhari, 2007)

We do not say that it is Sunnah for every Muslim to take a cup of chopsticks for himself, and put it under his bed to urinate in it at night! As if this is not part of the legislative year in anything.

Or hesitating between the two matters, between formation and legislation, by persevering in it in a well-known manner and a specific body, such as lying down after the two rak'ahs of Fajr, and sitting for rest before standing up for the second or fourth rak'ah.

The Prophet, may God's prayers and peace be upon him, when he prayed, he bowed at dawn." Al-Bukhari narrated, on the authority of Aisha, may God be pleased with her, that she said: when the prophet performs the two Rak'aa of the dawn, he lies down on the right side (Al-Bukhari, 2007)

Al-Bukhari narrated, on the authority of Abu Qilabah, that he said: Tell the wealth of Ibn al-Huwair th al-Laythi, that he saw the prophet praying, so if he is in an odd part of his prayer, he should not get up straight or standing (Al-Bukhari, 2007)

Or that he is actually in one of his jobs: such as the great leadership, the judiciary, the issuance of fatwas, and the leadership of the army. and so on. as taking the ring, and others.

Abu Dawood came out with an authentic chain of narrators, on the authority of Ibn Malik, who said: "The Messenger of God, may God's prayers and peace be upon him, wanted to write to some non-Arabs, and it was said to him: They do not read a book except carefully, so take a silver ring and engrave on it the hand of the Messenger of God. (Abu Daud, 2009).

This disagreement regarding the authenticity of the act of the Prophet, may God bless him and grant him peace, in matters that do not indicate evidence of obligation or assignment so if he has the evidence, it is a must to follow him. It should also be noted that the action of the Prophet, may God bless him and grant him peace, if it is a statement of the totality, then it is taken

His verdict, and if it is obligatory, then the act is obligatory, such as the description of his prayer, may God's prayers and peace be upon him." And perform the prayer".

The Contradiction of Two Actions of The Prophet, May God Bless Him And Grant Him Peace

(1) The majority of scholars are of the view that it is not possible for two actions of the Prophet, may God bless him and grant him peace, that is for the ability of gathering and if gathering is possible, the discrepancy is removed.

For example, the Prophet, may God bless him and grant him peace, fasted at a time and broke his fast at the same time, for example, because it could be obligatory, recommended, or permissible at one of the two times, at the other time rather than this. This is the meaning of the saying: "The action has no generality in view of itself."

This is all financed on actions devoid of words.

Al-Asnawi (1999) said: "The contradiction between the two matters is their opposition in a way that prevents each of them from the requirements of its owner, and it is not imagined the conflict between the two verbs, whereby one of them copies the other or is dedicated to it; Because if their provisions do not contradict, there won't be any discrepancy there and if they contradict, so the same occurs; Because it is permissible for the action to be at an obligatory time and at such a time without it being invalidate for the first verdict; Because there is no generality of actions in the absence of words, yes if with the first act there is a saying that is required for obligation of repeating it, the second verb may be abrogated or

specific to that saying as will follow, not to the verb, so the contradiction between the two verbs can't be considered originally" (Al-Asnawi, 1999)

Judge Al-Baqillani held that the multiplicity of the act with precedence and delay or other than that is funded on the permissibility of the two things if it is not one of them contains a ban. Al-Juwayni said: "What al-Qaadi mentioned is clear in the view of the principles, for verbs have no forms." (Al-Juwayni, 1997) Abu Al-Hussein Al-Basri Al-Mu'tazili says: "I Know that opposing verbs cannot exist, because opposition and abstaining are complete with the negation, and the verbs negated if they contradicted and are mutually exclusive if they are opposites and their place is one and their time is one, and it is impossible for the verb to exist and its opposite at one time is one in one group, so if it is not possible to have conflicting verbs, then as for the two opposite verbs at two times, they are not self-contradictory; Because Allah does not contradict their existence, and He does not preclude contact with them, so we are already worshippers at a time, and its opposite at a time. And another time, and they may be contradictory without their being" (Abu al-Husayn, 2003)

(2) Some scholars went to say that the last of the two verbs abrogated the first when the two verbs conflicted.

Al-Juwayni said: "If two different actions of the Messenger of God, may God's prayers and peace be upon him, are reported, then many scholars have come to that to cling to their last and to believe that it is a copy of the first and to bring them down is the same as the two sayings transmitted by historians, for the last of them was abrogated for their first if they were two texts, and al-Shafi'i had a keen interest (inclination) to that, and it is his apparent path in how to pray fear in Zat Al-reqqa invasion. For the narration of Ibn Umar, may God be pleased with them, is correct in it, that the Prophet, may God's prayers and peace be upon him, prayed for the prayer the fear at one of the two parties prayed a rak'ah, and the other group was facing the enemy, then they turned away, and they stood in the place of those, and the others came and he led him in another rak'ah, then he saluted them, and they stood up, performed their rak'a and the others stood up finished their own prayer (Al-Tirmidhi, 1996).

And the two sheikhs extracted on the authority of Salih Ibn Khawat, who witnessed the Messenger of God, may God's prayers and peace be upon him, and on the day of Zat Al-Reqqa, he prayed the fear prayer: A group lined up with him, another group facing the enemy, and he prayed one rak'ah with the one with him, then he stood firm, and completed the prayer for themselves and then left and they lined for facing the enemy, and the other group came and he prayed the rak'ah with them that was left of his prayers, then he stayed silently. And they completed for themselves, then he greeted them" (Al- Bukhari. 1422h, No. 4129, Muslim, n. d, No. 841), Al-Shafi'i saw Ibn Khawat's narration late, and he saw Ibn Umar's narration in other than that battle, so he assessed it in previous raids, and may have followed another path that accepted the meeting of the two narratives in one raid and saw them contradictory, then adhered to the method of analogy, the proximity of the two paths to submission, reverence, and lack of movement" (Al-Juwayni, 1997)

The most correct is the opinion of the public, which is the saying that there is no contradiction between two of his actions, may God's prayers and peace be upon him, because actions are not formulas and it cannot be considered and judged.

His Saying Contradicts His Act, May God Bless Him and Grant Him Peace

(1) If the words of the Prophet, may God's prayers and peace be upon him, conflict with his actions in every respect, the other of them shall be abrogated for the former, if we know the first and the later, but if he does not know the first and the later, then he combines words and deeds in one of the ways of gathering those who contradict each other, and if it is not possible then the scholars differed into several schools of thought:

The first: giving precedence to saying over action, and this is what al-Fakhr al-Razi, al-Amedi, al-Hanbali, al-Subki, and Abu al-Husayn al-Basri Almotazly say.

The second: giving precedence to action over saying, and this is what some Shaafa'is say.

The third: stopping until the date is known, because both of them are evidence to be invoked, and some of the theologians say it.

Fourth: stopping with regard to the Messenger, may God's prayers and peace be upon him, and acting with regard to the nation, and it was chosen by Al-Badawi and Ibn Alhageb.

(2) If the words of the Prophet, may God's prayers and peace be upon him, conflict with his action from one aspect to another, such as his intention to face the qiblah or turning it back by urinating and defecation, as Muslim narrated, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him.

"If one of you sits on something he needs, then he should not face the qiblah, nor should he turn his back on it." He said (Muslim, n.d, Np. 265) And it contradicts it from the point of view of what Al-Bukhari brought out, on the authority of Abd Allah ibn Umar, may God be pleased with them both, who said: I get over the house's roof of Hafsa for some of my needs, so I saw the Messenger of God, may God's prayers and peace be upon him, relieved of his needs, giving his back to the qiblah, facing the Alsham." (Al-Bukhari, 2007)

The scholars differed on this, and the Shafi'is chose to combine action and saying, that is by adhering the prohibition at the desert and the allowance in the houses.

Conclusion

The research, thanks to God Almighty, reached several results, including:

(1) The actions of the Prophet, may God's prayers and peace be upon him, are one of the sections of the Sunnah, and all kinds of eloquence are included into them, from detailing the general, and specifying the generality, restriction of the absolute, apparent interpretation, abrogation, and so on.

(2) That the act of the Prophet, may God's prayers and peace be upon him, which is not in the manner of relevance, and it doesn't indicate by itself only the absolute legitimacy, and does not indicate the obligation and no assignment without the presence of other clues.

(3) That the evidence for the specialty of the Prophet, may God's prayers and peace be upon him, is that something is obligatory, or that it is banned, or that it is permissible, then the nation is not included in this verdict.

(4) If the saying of the Prophet, may God bless him and grant him peace, conflicts with his action in every way, the other of them is an abrogation of the former, if we know the former and the later, but if he does not know the first and the late, then he combines the saying and the deed in one of the ways of combining the opposites.

(5) The majority of scholars are of the view that it is not possible for two actions of the Prophet, may God bless him and grant him peace, to contradict each other, for the possibility of gathering, and if gathering is possible, the discrepancy is removed.

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