

# Al-Sunnah Al-Taqririyyah: Meaning, Method, Argument and Divisions

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## **Abstract**

This study aims to prove the validity of the Sunnah taqririyyah is one of the three parts of the Sunnah, namely oral (Qawliyyah), deeds (fi'liyyah) and silence (taqririyyah). This study explains the determination of the Sunnah of taqririyyah and the level of its validity and evidence, as well as explains the law if there is a discrepancy between the taqir and the Sunnah of qawliyyah, or fi'liyyah. This study aims to explain the validity of Sunnah taqririyyah along with its arguments. An explanation of the descriptions of the Prophet's silence and the syari'yyah arguments for each description. This study will use the inductive method, that is, by extrapolating and tracing the silence of the Prophet saw, then followed by an analytical and deductive approach in explaining the propositions of each description. One of the results of the study to be achieved is that the silence of the Prophet saw is a thing that shows can do, and does not show with the intention that it is obligatory or should. As well as from the expected result that the Sunnah of taqririyyah specializes the general, and restricts the absolute, The researcher recommends deepening the study of the honorable Sunnah, especially with regard to the legislative aspects, and also recommends academic institutions to hold seminars and conferences on the honorable Prophet's Sunnah. and Allah grants success and from Him help and assistance.

**Keywords:** Sunnah; Taqir; Sahih; Laws

## **First Section: Al-Sunnah Al-Taqririyyah**

### **Definition Of Al-Sunnah Linguistically And Idiomatically**

**Al-Sunnah in language:** the biography and the followed method; good or bad. (Al-Zubaidi,1987), and from that his saying, may God's prayers and peace be upon him: "Whoever establishes a good tradition in Islam and applies it, the blessing of those who apply by it will be written for him and they will not be shortened by anything in their reward and whoever establishes a bad habit in Islam, and applies by it, the sins of those who apply by it will be written for him and they will not be shortened by anything in their sins ." (Muslim, 2002).

**Al-Sunnah idiomatically:** “The sayings of the Prophet, May God bless him and grant him peace, his actions, his statements, and his physical and moral qualities” (Abushuhba, 1983)

**Definition Of Report**

**Acknowledgment in language:** the infinitive of the verb is called acknowledge. And the stability is the empowerment. And to acknowledge something means that he recognizes it. And I acknowledged the worker on his work and the bird in its nets and I left it dry.” (Al-Fayumi, 2009).

**Ibn Faris said:** “The qaf and the ra’a are of two correct origins, one of which denotes coldness, and the other indicates ability. The first is the chilly which is the coldness and a cold day is acknowledged. (Ibnfaris, 1979). So the acknowledgment is submission and identification, it is said: He acknowledges the right, means he submitted to it and identified it.

**And acknowledgment idiomatically:** that the Prophet, may God’s prayers and peace be upon him, remained silent about denying a saying or an action that was said or done in his hands or in his time, and he knew it. (Al-Zarkashi, 1994). And it was said: “If the Messenger of Allah: may God’s prayers and peace be upon him hears something and does not denounce it, or if he sees an action, then he does not denounce it with the lack of impediments.” (Al-Shirazi, 2003). And it was said: “The silence of the Prophet: may God’s prayers and peace be upon him, and his abandonment of denunciation for a statement or an action that took place in his presence, or in his absence, and was conveyed to him or confirming his satisfaction by showing desiring for it or by showing approval of it.” (Al-Jadie’,1997), and on that the reporting: It is the lack of denial of the Prophet, may God’s prayers and peace be upon him, for what he knew of, whether he said or did, and Al- Sunnah Al-Taqririyyah is: everything approved by the Prophet, may God’s prayers and peace be upon him, of saying or doing that he knew about and did not deny it.

**Second Section: the authenticity of Al-Sunnah Al-Taqririyyah**

The basis for the authenticity of his approval may God’s prayers and peace be upon him, is that it is not permissible in his right to delay the statement until the time of need. Therefore, his silence is evidence of the permissibility of that action or saying, unlike the silence of others. That is why Imam Al-Bukhari wrote in his authentic (Sahih) by saying: “The act of whoever saw that the Prophet may God’s prayers and peace be upon him, left the denial as an argument, and would not grant anything other than the Messenger.” (Al-Bukhari, 2007). Judge Ayadh said: “Whoever permit minor sins and deny them from my Prophet, may God bless him and grant him peace gathering that it can't be acknowledged on a denial action or saying, and that when he saw something, he remained silent about it, may God’s prayers and peace be upon him, is considered an evidence of its allowance. (Iyadh, 1988). Al-Juwayni said: “The affirmation of the owner of the sharia on the saying issuing from somebody is the saying of the owner of the sharia. And its declaration on the action is as his acting. And what he did in his time with someone other than his companion, and he knew about it and did not deny it, so his ruling is the same as what he did in his council.” (Al-Juwayni, 1997). And he said in Al-Burhan: “What the majority of the saints held is that the Messenger of God, may God’s prayers and peace be upon him, if he sees an accountable person does an action or says a word, so he acknowledged it and did not denounce it. That was legal from him, so he lifted the embarrassment in what he saw.” (Al-Juwayni, 1997). Al-Juwayni here shows us the authenticity of Al- Sunnah Al-Taqririyyah, so the declaration on saying is like saying in the

authenticity, and the declaration on action like the act, but we must first explain the concept of the declaration and its sections.

Ibn Hazm said: "As for the thing that the Prophet: May peace be upon him, sees, or informs, or hears, he should not denounce it or order it, so it is permissible... So if that thing was reprehensible because he, peace be upon him, forbade it, no doubt, so when he did not forbid it, it was not reprehensible, so it is permitted." (IbnHazm, 2003). Al-Tilmisani said: "Know that the Prophet, may God's prayers and peace be upon him, does not acknowledge a mistake or disobedience as acknowledging on the act is a sin, so the one who commits the act of sin is the one who is responsible for it, and the one who is acting the sin with the acknowledgment of it (Al-Telmisani,1998). Al-Hafiz Ibn Hajar said: "It was agreed that the Prophet, may God's prayers and peace be upon him, acknowledgment for what he said or did and he investigated it without any denial of the permissibility, because the protection denies him what he does not want to be probably done in the other's right, which consequently refers to the denial, so it doesn't acknowledge the void" (Ibnhajar, 2013). If the acknowledgment indicates the lack of embarrassment, is it related whoever acknowledged or that overgeneralizing the remaining commissioners? Qadhi al-Baqilani went to the first; as the acknowledgement does not have a general form and does not exceed to the others. And it was said to overgeneralize; to gather on the prohibition, if it is allowed in. One's right that in return is allowed in the entire, and for that Al-Juwayni stated which is the right as it is in the place of addressing the one and Al-Mazy transferred it through the public (Al-Shawkani, 1999).

### **Third Section: the conditions for the correct acknowledgment**

For the acknowledgment to be valid, its legal effects follow; from abrogation of the ruling, or specification of the general, or restriction of the absolute, several conditions must be met in it; which:

(1) That the affirmer must be a Muslim, and if he is an infidel, then the silence of the Prophet, may God's prayers and peace be upon him, should not be based on what he did or said isn't a Proof of the allowance. Al-Juwayni joined the hypocrites with the disbeliever. Al-Shawkani said: "Al-Juwayni said: the hypocrite joins the disbeliever, and Al-Maiziri disagreed with him, and he said: we apply the Islam verdicts on the hypocrite apparently as he is from the people of Islam apparently and it was answered for him: The Prophet, may God's prayers and peace be upon him, often remains silent about the hypocrites in order to make it clear to them that exhortations will not benefit them." (Al-Shawkani, 1999) .

(2) That the Prophet, may God's prayers and peace be upon him, knew about it, and if he did not know about it, then he should not protest it, because it does not fulfill the meaning of affirmation. Al-Shakani said: "Let's include this report when the Sahaaby said: We used to do this, or they used to do this," and in addition to the age of the messenger of Allah, may God bless him and grant him peace, and nothing of that is hidden for him. And if it is something that is not known for him so it is not." (Al-Shawkani, 1999).

Al-Shirazi said: "As for what he did during his time, may God's prayers and peace be upon him, he did not denounce it, he will look into it. It is permissible to be hidden on him by way of habit, as if he had seen it, he would not deny it, ... If it was not permissible, then he would deny it. As for what is permissible to conceal from it..., this does not indicate the ruling." (Al-Shirazi, 2003). There are other conditions under dispute that we did not mention due to the weakness of their evidence. Al-Sama'ani said: "If the companions said that they used to do so, then he is more likely to do three things: one of them: to add it to the era of the Messenger, may God bless him and grant him peace... If he added it to the era of the

Messenger, may God bless him and grant him peace, and it wasn't from those that aren't hidden on him; like it, it was carried on the approval of the Messenger and became a law..." (Al-Sam'ani, 1999).

#### **Fourth Section: the sections of the acknowledgment of the Prophet, peace be upon him**

The acknowledgment is divided into two parts: acknowledgment by preference and acknowledgment by silence.

##### **First Part: the acknowledgment by preference, from its examples**

(1) His approval, may God's prayers and peace be upon him, of the saying of Al-Qa'if in the kinship of Osama bin Zaid; where he said: "O Aisha did you not see when Al-Mudleji came to me, he saw Usama and Zayd, and they had a piece of velvet covering their heads and their feet were visible, so he said: these feet are related to each other" (Al-Bukhari 2007, Muslim, 2002) So he declared the matching.

(2) His endorsement of the one who said: "Our Lord, to You belong praise, a very good and blessed limit", after rising from bowing, when he said: "Who is talking" he said: It's me, he said, "I saw thirty and several angels are discussing it in order to know whom of them write it first" (Al-Bukhari, 2007 & Muslim, 2002). Al-Shawkani said: "And if the Prophet, may God's prayers and peace be upon him, feel inclined towards stepping into action or saying, then it is stronger in evidence on the probability" (Al-Shawkani, 1999).

(3) His approval, may God's prayers and peace be upon him, called for the call to prayer with the vision of Abdullah bin Zaid bin Abd Rabbo, where he said, "It is a true vision, if Allah wills, then stand up with Belal, and tell him what you have seen, and let him announce by it, for he is the best of your voice (Abudawood, 2009, Ibnmajah, 2009)

(4) His approval, may God's prayers and peace be upon him, of Tamim al-Dari for his narration of the hadith of al-Jassasah, where he said: "Oh, my God! I gathered you out of desire, not out of fear, but I gathered you as Tamim al-Dari used to be a Christian man and then he came and gave the oath and became a Muslim and he told me a speech which matched with what I was telling you about Almaseeh Aldajal (the ugly liar) ..." (Muslim, 2002). If what Tamim told was a lie, the revelation wouldn't be silent about explaining the truth in what he told.

##### **Second Part: The Acknowledgment By Silence, And Examples Of It**

(1) His approval, may God's prayers and peace be upon him, of making up the two rak'as of the Sunnah of the dawn after the obligatory prayer, as a man said: I did not pray the two rak'as that preceded them, so I prayed them now, so the Messenger of God, may God's prayers and peace be upon him, remained silent (Abudawood, 2009).

(2) His approval, may God's prayers and peace be upon him, was decided of praying two rak'as after the sunset before Al- Maghrib prayer, as Anas said: "He used to see us praying them, but he did not order us, and he didn't forbid us." (Muslim, 2002).

(3) His approval, may God's prayers and peace be upon him, of eating a lizard, as Khaled said: I ate it, and the Messenger of God, May God bless him and grant him peace, was looking" (Al-Bukhari, 2007, Muslim, 2002).

(4) His approval, may God's prayers and peace be upon him, of studying poetry in the mosque, as Jabir Ibn Surrah, may God be pleased with him, said ("I witnessed The Prophet, may God's prayers and peace be upon him, more than one hundred times in the mosque, and his companions were studying the poetry and matters from Al-Jahiliyyah, so he might smile with them." (Ibnhanbal, 2001).

(5) His approval, may God's prayers and peace be upon him, of fasting and breaking the fast while traveling, as Abu Saeed Al-Khudair says, "May God be pleased with him." We were on a campaign with my divine messenger, may God's prayers and peace be upon him, in Ramadan, and some of us were fasting and some of us broke the fast, so there is no priority neither from the fasting person on the one who broke the fasting nor from the one who broke the fasting on the fasting person" (Muslim, 2002). His saying "we have the fasting persons and we have the ones who break the fasting" is evidence for the permissibility of fasting and breaking the fast while traveling, and the reason for this is the statement of the Prophet for both teams.

(6) His approval, may God's prayers and peace be upon him, is to follow his example in the Tawweeh prayer, where he said "I have seen what you made and nothing prevented me from getting out except that I was afraid that it might be obliged on you and that's in Ramadan" (Al-Bukhari, 2007). But after the death of the Prophet may God's prayers and peace be upon him, what he wanted to impose was denied, so the congregation legitimized it, and that's for proving this by the action and acknowledging of the Prophet, may God bless him and grant him peace; and Omar gathered the people on Obay Bin Kaab. Al-Suyuti said: "Umar deduced that from the testimony of the Prophet, may God's prayers and peace be upon him, who prayed with him in those nights, and even as he denounce that for them, for he denounced it out of fear that it would be imposed on them, so when he died, may God's prayers and peace be upon him, security was realized from that." (Al-Sayuti, 2002).

#### **Fifth Section: His Approval, May God's Prayers And Peace Be Upon Him, Of What Was Done In His Time Other Than When He Was Sitting**

Al-Juwayni said: "What he did in his time away from his council, and he knew about it and did not deny it, so his ruling is the same as what he did in his council." That has the same authority of the acknowledgment that was made in his council. This is to be understood as if it was commanded by him, as opposed to what was not commanded by him, as was the case in the Meccan era from the actions of the people of Al-Jahylia, even if he did not declare his denial; His silence about it is not an endorsement of it, but what was in I-Medina that happened under his command, he knew about it and did not deny it, so it was considered an acknowledgment of it, so his ruling is the ruling on what he did in his council, and examples of that are:

(1) His approval, may God's prayers and peace be upon him, of doing tayammum with the presence of water, for one who fears harm for himself by using water; as he said to Amr Ibn Elas, "O Amr, pray with your companions while you are in a state of ritual impurity." so I told him about what prevented me from washing and said that I heard Allah saying: {And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you} [An-Nisa: 29]. The Messenger of Allah, May Allah bless him and grant him peace, smiled and did not say anything (Abudawood, 2009). This incident occurred far from the Prophet, may God's prayers and peace be upon him, and when he knew it, he approved it, and expressed his approval and satisfaction about Amr's diligence with laughter.

(2) His approval, may God's prayers and peace be upon him, of the two groups who differed in the Asr prayer in Banu Qurayza, where he says: Ibn Omar: he mentioned that for the prophet, may God's prayers and peace be upon him, however he did not humiliate anyone of them. (Al-Bukhari, 2007). And this incident also occurred in place other than the prophet's council, may God bless him and grant him peace, and when he knew it, he approved it, and expressed his approval about the two teams' diligence and he did not humiliate anyone of

them and that is because the matter issued to them was, I think, the evidence, so it had the two faces.

(3) His approval, may God's prayers and peace be upon him, on taking the wage on Al-rokya as they asked him and he laughed and said: "and what made you know that it is Rokya, take it and assign a share for me" (Al-Bukhari, 2007).

(4) His approval, may God's prayers and peace be upon him, on compensating the imposed ones with the sunnah affairs": and the example of that his approval for Moaz Ibn Jabel with his denial on extending the prayers on them as he said to him" Oh! Moaz, are you a cause of strife? Recite by this and recite by this" (Al-Bukhari, 2007 & Muslim, 2002). Therefore, the prophet, peace be upon him, approved the immama (leading) of his people after praying with the prophet, peace be upon him, which means: the permissibility of the immama (leading) of the one performing sunnah for the obliged one but he denied the extension in the recitation

(5) His approval, may God's prayers and peace be upon him, of Ali bin Abi Talib, may God be pleased with him, in some of his issues, and an example of that is his approval on the lottery between the three who fell on a woman in one purity, then he attached the son to the one for whom the lot referred." (That was mentioned to the Prophet, may God's prayers and peace be upon him, he laughed till his teeth appeared) (Abu Dawood, 2009, Ibnmajah, 2009).

(6) His approval of the Companions, may God's prayers and peace be upon him, for the outside ejaculating, as Jabir, may God be pleased with him, says: He said: "we were ejaculating outside at the time of God's Messenger, may God's prayers and peace be upon him, this reached my God's prophet, may God's prayers and peace be upon him, and he didn't forbid us from that" (Muslim, 2002).

And there is evidence that what was done during the time of the Prophet, may God's prayers and peace be upon him, was done by some of the believers, even if the Prophet, may God's prayers and peace be upon him, did not know about it, Allah bless him and grant him peace, but the revelation was not sent down by denying it, so that is considered as an acknowledgment by Allah, Glory be to Him, as if it was a denial, the revelation would have been revealed by denying it, and it is more eloquent than the approval of the Prophet, may God's prayers and peace be upon him. Al-Sama'ani said: "If the companions said that we used to do this during the time of the Messenger of God, may God's prayers and peace be upon him, and then it is in the same rank of The chain of transmission refers to the Messenger of God, may God's prayers and peace be upon him, and some of the companions of Abu Hanifa said that it cannot be in the case of the chain of transmission." (Al-Sam'ani, 1999).

(7) His approval, may God's prayers and peace be upon him, on eating in the mosque, as Abdullah Ibn Al-Hareth says: (We used to eat at the time of the Messenger of God, may God bless him and grant him peace, bread and meat in the mosque" (Ibnmajah, 2009).

(8) His approval, may God's prayers and peace be upon him, on sleeping in the mosque; on the authority of `Abdullah ibn Umar that he used to sleep when he was a young single man as he had no family at the mosque of the prophet, may God bless him and grant him peace (Al-Bukhari, 2007).

### **Sixth Section: Allocating the Year and Restricting the Absolute to Al- Sunnah Al-Taqririyyah Is the acknowledging intended for the general public?**

The statement of the Prophet, may God's prayers and peace be upon him, for what one of his nation does in his hands is contrary to the generality, and not denying it with his knowledge of it and not being heedless or stupefied about it is reserved for that year among the many, the successors of a deviant sect. The evidence for that is his approval of it is evidence of the

permissibility of that act for him, otherwise his action would be reprehensible, and if it was so, it would have been impossible for the Prophet, peace and blessings of God be upon him, to keep silent about that and not denouncing it. (Al-Amidi,2003), and that is permissible for allocating the Book and the Sunnah by the approving of the Prophet, peace be upon him, because the approval of the Prophet, peace and blessings be upon him, is not for that one who does that and his silence about denouncing it is evidence of the permissibility of that action, for example, and it is opposite to the general text of the Book or the Sunnah, as they are two evidences that have been proven, so in this case it is necessary to work with the specific ones and what remains after assignment; combining the two evidences, and he is the first to nullify one of them completely. Based on that: if he found a general affair of the text, and the Prophet, may God's prayers and peace be upon him, approved an act that is violating the evidence of that text, so the general is not his rule referring to this verb, rather it means something else, (Al-Namlah, 2000).

Al-Amidi said: "The approval of the Prophet, may God's prayers and peace be upon him, to what one of his nation does before him is contrary to the general, and the lack of denying him with his knowledge of him and not being heedless and distracted from him is reserved for that general among the many, the successor of an abnormal sect. (Al-Amidi, 2003). He also said: "While the acknowledgment has no formula for it, it is an absolute argument in the permissibility of the negation, so as not to err on the prophet, May God's peace and blessings be upon him, rather than the public, so my belief is probable for specification so it was a must to be specified" (Al-Amidi, 2003). Al-Tawfi said: "One of the general provisions is the approval of the Prophet, may God's prayers and peace be upon him, on its contrary, I mean: on the contrary of the public "with his ability on prevention" from the contradiction as his approval is as clear as his permission, since it is not permissible for him to decide on error, for his infallibility." (Al-Thufi, 1987). I did not come across a saying of one of the saints who says other than what we have quoted about the Al-Amidi and Al-tawfi, but I exerted more searching for realistic examples in which the public was devoted to be acknowledged, and as for Al-Zarkashi's saying: "as Professor Abu Mansur whose saying is, "As the sky watered the tenth," which is specialized by quitting it the zakat from the vegetables. Ibn Elkattan said and also leaving taking the zakat in the matures and his acknowledging for leaving the ablution from sleeping while sitting" (Al-Zarkashi, 1994). I do not see that this allocation took place in the acknowledgment; rather I see that it took place in Al- Sunnah Al-Taqririyyah, and I see that Al- Sunnah Al-Taqririyyah is allocated the common sense, and if that does not happen. Until their quitting is included in the acknowledgment!

### **Seventh Section: the report conflicts with what was said or done**

If there is a contradiction between the saying and the statement and if the later statement is the saying and there is no combination of the two, then the saying is given precedence over. The acknowledgment, as if the date is not known, then it is more correct to present the saying if there is no combination of the two, and that is due to the strength of the saying, and it will not be a condition for acting by the acknowledgment, "except the declaration of its successor contradict it". And if the saying is prioritized and the acknowledgment was late and was opposed to it, so it is considered from several aspects.

**The first:** combines them in one of the ways of combining. Ibn Hazm said: "As for if he had previously mentioned that thing only in prohibiting, then he saw it, may God's prayers and peace be upon him, or knew it, then approved it. This is only clear that this prohibition is a

matter of honor only, because no one has the right to say something of the commands if this is abrogated except by clear evidence.” (Ibn Hazm, 2003).

**The second:** If the two were not combined, the acknowledgment should be based on the specificity of the owner of the incident approved by the Prophet, may God’s prayers and peace be upon him.

**The third:** that the acknowledgment can be dictated as being intended to say.

**The Fourth:** To say copy the acknowledgment to say. Al-Zarkashi said: “A group of Al-Sawliyyin has clearly stated that if the verb is preceded, then its recitation remains a copy for the wise man to judge. And had it not been that the acknowledgment was in violation of his ruling, he would have made a copy of it as specification, and Al-Shafi’ stated that the Prophet’s statement for the standing praying behind him while he was sitting is copy of his previous order for sitting (Al-Zarkashi, 1994).

But if the action of the Prophet may God’s prayers and peace be upon him, opposes his acknowledging to some of the Companions; If the act was of his privacy, May God bless him and grant him peace, then there is no problem, otherwise he should combine them if it is possible to combine them and if the combining can't be achieved, the later of them should be prioritized. According to the forerunner, if the history is unknown, then the verb is presented because it is stronger in the evidence than the statement. Concerning the inconsistency between action and affirmation, Al-Shatibi says: "Declaration from him, peace be upon him, if the verb is compatible, so it is correct in following it and nothing wrong in it and no declining from the highest ranks of following up rather than if it doesn't match it, hence the declaration even if it indicated correctness, the quitting is as the objection as he threw in it the suspicion of stopping for the stopping of him, peace be upon him, from doing the action and its example is quitting the listening for the trivial even if it was allowed and then being engaged by it even if it's not embarrassing in using it. (Al-Shathibi 1997). In fact, the images mentioned by Al-Shatibi do not show the contradiction between the act and the statement, but rather the abandonment of the Prophet, May God bless him and grant him peace for some of the things he approved.

## **Conclusion**

Through this research, several results were reached. Of which:

- (1) Al- Sunnah Al-Taqriryah is one of the three parts of Al- Sunnah that must be compulsory, namely: the anecdotal Sunnah, the actual Sunnah, and the declarative Sunnah.
- (2) The approval of the prophet, peace be upon him, may be silent declaration and may be a clear declaration which means it is accompanied by a statement from the Prophet, may God’s prayers and peace be upon him, confirming his admiration and support for the action or saying, such as praising the action or its author.
- (3) The fact that the Prophet, may God’s prayers and peace be upon him, affirmed a matter indicates the legitimacy of this matter, and does not in itself indicate that it is obligatory or recommended.
- (4) The silence of the Prophet may God’s prayers and peace be upon him, regarding the sayings and actions of the polytheists is not considered an affirmation from him, may God’s prayers and peace be upon him. However, saying or doing must come from those who are submissive to the sharia, and at that time they were his honorable companions, may God be pleased with them.
- (5) If there is a contradiction between the saying and the statement and if the later statement is the saying and there is no combination of the two, the saying is given precedence over the

declaration. And if the date is not known, then it is more likely to present the saying if there is no combination of the two, due to the strength of the saying.

And if the saying was advanced and the declaration was delayed and was opposed to it, then they are considered from several aspects.

(6) If the action of the Prophet, may God's prayers and peace be upon him, contradicts his declaration to the Companions, and if the action is one of his specificities, May God bless him and grant him peace, then there is no problem, otherwise he should combine them if it is possible to combine them. According to the forerunner, if the date is unknown, then the verb is presented because it is stronger in evidence than the acknowledgment.

(7) Al- Sunnah Al-Taqririyyah and the quitting Sunnah agree that each of them leads to knowledge of the Sharia ruling, but they are different in that the quitting Sunnah means leaving the Prophet may God's prayers and peace be upon him, for the act, while Al- Sunnah Al-Taqririyyah is leaving the Prophet, may God's prayers and peace be upon him the denouncing of the actions and sayings of the Companions with words

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