



"HISTORY OF FORMATION OF SUNNI IN ISLAM"

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ABSTRACT

The paper highlights the stages of the development of the direction "Ahl al-Sunna wa al-Jama`a" known as Sunnism in academic societies in Islam as well as the various names given to this direction. In particular, the paper gives information about the terms, which the Messenger Muḥammad (PBUH) applied to his righteous followers. In addition, the characters of the followers of the Messenger Muḥammad (PBUH) were explained based on the main sources of Islam in the paper.

Looking at the history of trends, currents and sects in Islam, scholars, historians and theologians have left a lot of information in their works about the emergence of Kharijism, Shi'ism, and Mu'tazilites and their religious views.

Although there is a lot of information about the sectarian schools and their founders of Ahlu-s-sunna wa-l-jama'a, that is, known in academic circles as Sunni, but there is not much information about the factors that led to its formation and its name. A number of opinions have been expressed about whether they were named with this term from the beginning or whether others were also used.

Among people, a question arises regarding the term used for a person who believes in Islam, why should we call ourselves by different names, after all, in the Qur'an's Surah "Hajj", Allah says: "As (Allah) **Himself called you before (in His holy books), so in this (Qur'an) you are a Muslim. Do they say that he called it ?** [16:341]

This is actually a valid question. After the time of the Companions, the words of the Prophet: "My Ummah will be divided into 73 sects, and among them all but one will be in the fire." [4:4, 381-382] is fulfilled, and the Muslims will be divided into different groups, and there is no evidence that all of them, in fact [except the apostates], will not be called Muslims. During the caliphate of Ali ibn Abū Talib, the Kharijite group, later the Shia movement, and then the Mu'tazilites emerged, and they assumed the names of the samba and proved that each of them was on the right path.

However, based on the hadith narrated by the Prophet, within these groups, one survivor of the fire had to be distinguished from the others by a specific name. The reason for this is that, in addition to the hadith about the 73 sects, the Prophet also mentioned the names of the sects that may be in the grass despite having Muslim names. For example, "Foreigners



are of the dogs that live on grass " [1:61] . Or, "The Qadaris are pagans (fire worshipers) of this community, if they are sick, do not visit them, and if they die, do not pray for them." [3 :587] can be an example of this.

The text of these hadiths divides the Muslim community into those who are lost and those who are on the right path. Similarly, there are limits to the misuse of expressions used to refer to Muslims who are believed to be on the right path. That is, according to Sunni scholars, the use of terms other than those named by the Prophet may lead to heresy.

Based on the information mentioned above, the following examples of what the Prophet called the Muslims who followed him on the right path can be considered:

- **Al-Jamaa.** The Prophet used the term "community" in many of his hadiths: *"Be in a community and avoid separation! In fact, the devil is with one person and avoids two people. And whoever wants to be in the middle of paradise, let him follow the congregation"* [4 : 4, 38] . Based on the evidence, the scientists expressed their opinion that the meaning of the phrase "al-jama'a" in Shari'ah is based on 3 foundations and based on the evidence. The first is to follow the truth. As a proof of this , scientists Ibn Mas'ūd said : " O 'Amr ibn Maymūn! In fact, most communities are definitely the opposite of "al-jama'a", although the community is one, be on the right path even if you are alone! " are quoted as saying. [8:46 , 409]

The second is to be in a community led by a Muslim leader who unites Muslims. Ibn 'Asākir quotes the words of Ibn Jarīr Ṭabarī in his work " Fatḥ al-Bārī": "Following the community means obeying the leader around whom the Muslims are gathered. "Whoever disobeys him will leave the team." [11:13, 41] The third is to follow the scholars who are in the community. Abū 'Īsā Muḥammad At- Tirmidhī says: "The people of knowledge interpret the community - this means the people of jurisprudence, knowledge and hadith." [4 :4, 40] The information given above about the three foundations requires being in a community led by a leader who unites Muslims by following the scholars who interpret the truth correctly. Today, some individuals misinterpreted the sharia meaning of the phrase "al-jama'a" and started calling it a community by creating parties based on the laws and regulations they formed, not under a leader who united Muslims. Being aware of such situations is one of the urgent issues of the modern day.

- **Al-Ghuraba (alienation - alienation).** This name The Prophet also used it in his hadiths. 'Abd Allāh ibn 'Amr says: "Our Prophet was among us and said : *'Tuba is for the strangers.'* We said who are these strangers? They said: *"People who are among the small number of righteous (pious) people among the many people who have become evil. "There are more people who oppose them than those who follow them . "* [10 :3, 574] When the Prophet was asked what "tuba" was, he replied : *"Tuba is a tree in Paradise with a length of 100 years."* [7 :1229] It can be seen from these arguments that the majority does not always mean the truth, but reality has its own requirements. In Surah "Nisa" of the Qur'an, it is said: "**Whoever, after knowing the guidance, acts contrary to the Prophet and follows other than the path of the believers, We will leave him on his way and (in the Hereafter) we will burn him in Hell . "** What an unpleasant place it is!" it is said. [16:97]. It is clear from the verse that guidance (the truth, the right path) is the path of the Prophet and the believers who followed him. As evidence of the verse, the Prophet said: *"Indeed, if any of you lives long, he will see many disputes. Therefore, it is necessary for you to follow my Sunnah and the Sunnah*



of the Khulafa Rasheed who were on the path of guidance (truth). Cling to this path with your teeth and avoid bid'ah (a new way, method), because every bid'ah is error!" [3 :578] the words can be quoted.

- **Sawadu-l-azam or al-Firqatu-n-najiya.** This phrase was also used by the Prophet in his hadiths. *"Jews are divided into 71 sects, and Christians are divided into 72 sects. And my community is divided into 73 factions. 72 of them will be in the fire, and one will be in heaven .* The Companions asked: "Who is that group that escaped (from the fire)?" Prophet: *"This is al-jama'a."* In another hadith, it is said: *"This is savodu-l-azam . "* The expressions "Al-Jama'a" and "Sawadu-l-A'zam" were explained in another hadith. [2 :77-78].

Abū Hanifa mentions the name "Sawadu-l-A'zam" by quoting a hadith from the Prophet in the work "al-Fiqhu-l-absat" attributed to him. [6 :19a] . Even in this name the emphasis is on the multitude (community) that is in reality.

- **Al- Athār (footprint).** Next name too The Prophet used in his hadiths. One day, the Prophet was asked: "Who is the best among people, Messenger of God?" He said , *"I and those who are with me . "* They asked again: "Who is next?" They answered : *"Those who followed the work"* was said 3 times. [10 :4, 340]

About this, Ibn Mas'ūd said: "Follow our footsteps (al-asar), do not create new things, this will be enough for you (to be on our path)." [17:36; 14:590] This term refers to following the paths of the companions of the Prophet.

- **As-salaf (past ones, ancestors).** Predecessor From a lexical point of view, the Prophet was the first among the Ummah to use the phrase. That is, he addressed his daughter Fatima and said: *"I am the most beautiful predecessor (ancestor) for you . "* [7:1078] The Companions also used this term in relation to themselves, and 'Abd Allah ibn 'Abbās said to Maymūnah: "O Maymūnah, do not insult the predecessors (companions), then you will enter paradise safely." [8:61, 349]

- **Al-Hanifiya.** Regarding this term, the Prophet was asked: "Which religion is the most beloved by Allah?" He replied, *"A light religion which is Monotheism (Hanifiya)."* [10 :2, 86] Instead, Hanifiya should not be confused with the Hanafiya school of jurisprudence. Regarding the phrase Hanifiya, in the Qur'an (Ali Imran-67) there is information about Prophet Ibrahim, and it is reported that he is neither a Jew nor a Christian, but a Hanifa Muslim.

- **Ahl al-Ḥadīth.** Regarding this phrase **The Prophet** said : *"These knowledges are carried from every generation by the 'musibs' who remove the distortions of the foolish, the additions of the misguided, and the interpretations of the ignorant."* [9:29; 8:7, 39] .

on the prophet's phrase "decent" Sufyān Thawrī from the followers: He said, "Angels are guardians of heaven, and Ahl al- Ḥadīth are guardians of earth." [9:44] Khatib al-Baghdadi in his work "Sharaf Ashab al- Ḥadīth" cited the narration of the Prophet's description of "Ahl al-Ḥadīth". [9:22]

- **Ahlu-s-sunna wa-l-jama'a.** As a basis for the use of the phrase, scholars take as evidence the words of the Prophet: *"Follow the Sunnah (way) of me, who is on the right path, and of the right caliphs after me."* [3:578; 4:4, 408] Muḥammad ibn Sirin (653-729) was the first to use this phrase. Ibn Sirrin: "In the early years of Islam, there were no questions about hadith isnads. But after the scandals appeared, they began to ask about the isnad in order to



accept hadiths not from the people of heresy, but from the representatives of Ahlu-s-Sunnah. [15:35-36]

By the 2nd century of Hijri (8th century), after the increase of various sects, Sunni scholars used the expressions "Ahlu-s-sunna wa-l-jama'a" and "Ahl al- Ḥadīth wa-l- Aṭḥār" to distinguish themselves from the representatives who were considered heretics in their eyes. started to use. [12:31] It can be seen that all the terms mentioned above are names calling to be in one community, not divided into different groups based on following the path (sunnah) followed by the prophet and his companions.

As the Islamic caliphate expanded, companions were sent by the caliphs to its various regions to impart religious knowledge, and they later began to share their existing knowledge with the people in the places they moved to. Although there were no conflicting opinions among the Companions in doctrinal matters, there was room for ijtihad in jurisprudential matters, and naturally there were different approaches in the interpretation of Qur'anic verses and hadiths heard from the Prophet in some practical activities. Each of these approaches can be seen to be based on divine sources. From the Companions, the subjects who followed them, and then the tabaa-t-tobeins (those who followed the subjects) began to spread the knowledge.

When different directions, currents and sects began to appear in Islam, followers began to pay attention to the knowledge they receive and the messages they hear, in order to avoid false or fabricated statements.

As Ibn Sirrin said above, no one doubted the reliability of the Companions when they were alive, but after their time, various philosophical views began to enter, and in order to accept hadiths from reliable persons, and not from the people of innovation, the identity (sanad, isnad) of these people began to be studied.

In conclusion, the following points can be made. During the time of the Companions, all people who believed in the Islamic shari'ah were addressed by only one term, that is, Muslim. Instead, the Prophet warned the Ummah about certain groups and currents that would appear in the future, naming them. In addition, he mentioned in the hadiths the names of those who were in the same group based on the path he and his companions followed. When groups and currents began to emerge that tried to introduce various innovations into the Islamic faith, the subjects who followed the prophet's instructions began to apply to themselves the main term that carries a general meaning and is used in most cases.

As early as the time of the Tabeins, they began to develop the concept of isnad (sanad) and methods relevant to Islamic belief and practice to confirm that received divine messages were from trustworthy sources. During the development of the methods, there were mujtahids who could judge independently. But they didn't have students who continued and spread the methods that they all had. As a result, representatives of 4 sects (schools) remained among the Sunnis.

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