

فضل اتباع السنة

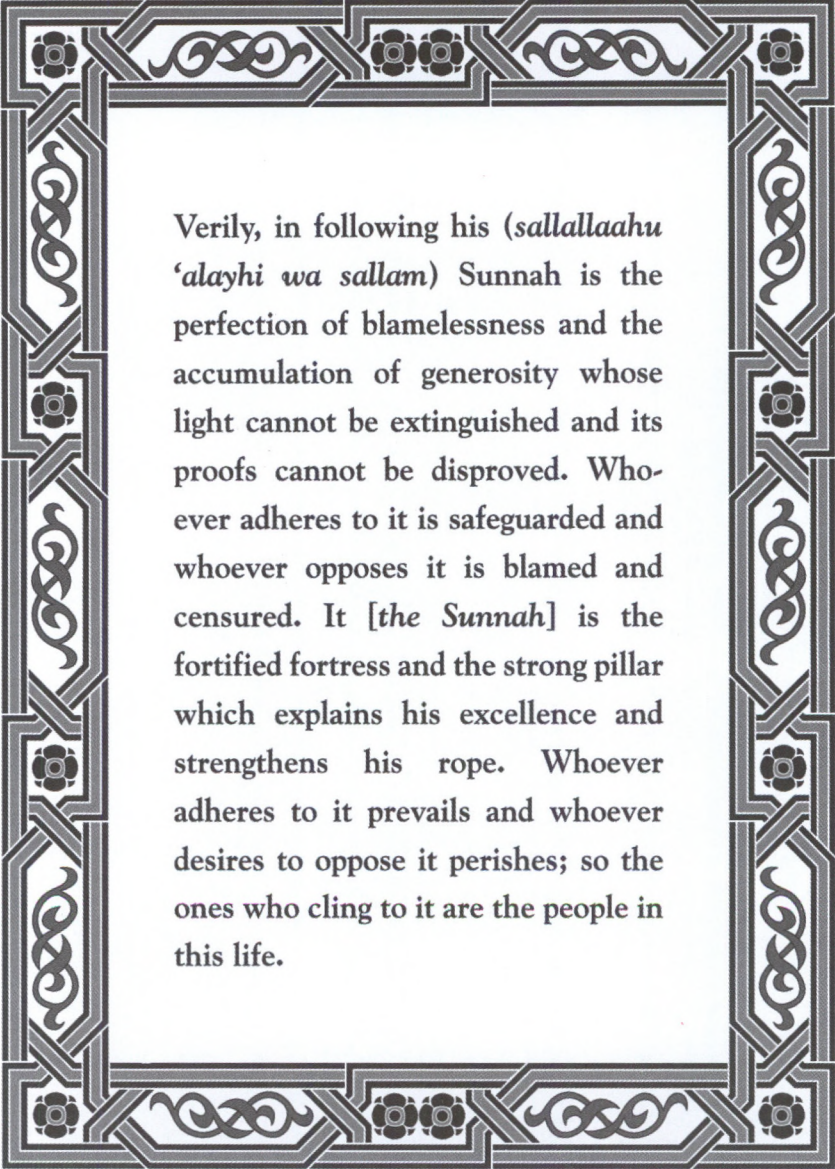
The Excellence of Following the

SUNNAH



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Professor at Umm al-Qura University, Makkah, Saudi Arabia

The Excellence of Following the Sunnah
By the Noble Shaykh, Muhammad Bin 'Umar Bin Saalim Bazmool
Translated by Naasirud-Deen Bin William Ferron



Verily, in following his (*sallallaahu 'alayhi wa sallam*) Sunnah is the perfection of blamelessness and the accumulation of generosity whose light cannot be extinguished and its proofs cannot be disproved. Whoever adheres to it is safeguarded and whoever opposes it is blamed and censured. It [*the Sunnah*] is the fortified fortress and the strong pillar which explains his excellence and strengthens his rope. Whoever adheres to it prevails and whoever desires to oppose it perishes; so the ones who cling to it are the people in this life.

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كامل الحقوق
محفوظة

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فہرست

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Author's Introduction

Verily, all praise is for Allaah. We praise Him, we seek His aid and we ask for His forgiveness. We seek refuge in Allaah from the evil of ourselves and our sinful actions. Whosoever Allaah guides, there is none who can misguide him, and whosoever that He misguides, there is none who can guide him.

I bear witness that none has the right to be worshipped except Allaah alone without partners, and I bear witness that Muhammad is His slave and Messenger.

﴿ يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖۙ وَلَا تَمُوْنُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٢﴾ ﴾

O you who believe! Fear Allaah as He should be feared and do not die except as Muslims.

[Soorah Aali-'Imraan, 3:102]

﴿ يٰٓاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاءً ۗ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاءَلُوْنَ بِهِۦٓ وَاَلْرٰحٰمَ ۗ اِنَّ اللّٰهَ كَانَ عَلٰيْكُمْ رَقِيْبًا ﴿٤﴾ ﴾

O Mankind! Be dutiful to your *Rabb* who created you from one soul, created from it its mate, and from them both He scattered many men and women. And fear Allaah through whom you demand your mutual rights and do not cut the ties of the womb. Surely, Allaah is an All-Watcher of you.

[Sooratun-Nisaa', 4:1]

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﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

O you who believe! Fear Allaah and always speak the truth or be straight to the point. He will direct you to do good deeds and He will forgive you your sins. And whosoever obeys Allaah and His Messenger has achieved a great achievement.

[Sooratul-Ahzaab, 33:70-71]

The most truthful speech is the speech of Allaah, and the best of guidance is the guidance of Muhammad (*sallallaahu 'alayhi wa sallam*). The worst of affairs are newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the fire.

This lecture is called: **“The Excellence of Following the Sunnah.”** It focuses on the following sections:

1. The definition of the *Sunnah*
2. The divisions of the *Sunnah* and its types
3. The benefits of following the *Sunnah*, which are:
 - ✿ It is the path of salvation from *al-ikhtilaf* (differing)
 - ✿ It is the path of liberation from splitting into sects
 - ✿ It is the path of guidance from misguidance
 - ✿ In it is the noble link to the Messenger (*sallallaahu 'alayhi wa sallam*)
 - ✿ By following it we are saved from the paths of *Shaytaan*
 - ✿ By following it the Muslims are freed from lowliness and saved from humiliation
 - ✿ In it is the diagnosis of the disease and the cure for it
 - ✿ In it is the attainment of the religion in its totality

- ✿ By it, the righteous and noble character is completed
- ✿ By it, the Muslim is saved from the painful torment in the Fire
- ✿ By it, the Muslim obtains entrance into *al-Jannah* (Paradise)
- ✿ By it, the *Sunnah* will be revived

This is the summary of the lecture, the following is the explanation.

The Definition of the Sunnah

As-Sunnah

Linguistic meaning: The way of life and the path. Thus, to say that an individual is upon the *Sunnah* of another, means that that individual is following the other's path or his way of life.

Religious meaning: To follow whatever commands came from the Messenger (*sallallaahu 'alayhi wa sallam*), and to abandon whatever he forbade. So it comprises, in the religious sense, all that the Messenger (*sallallaahu 'alayhi wa sallam*) came with, of the obligatory and highly recommended affairs, and the abandonment of the forbidden and disliked affairs. Then, after that, the technical usage of *as-Sunnah* in the view of the scholars becomes clear.

As-Sunnah, according to the scholars of *hadeeth* (*muhaddithoon*), means whatever is connected to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) pertaining to his speech, action, tacit approval, physical and moral description.

As-Sunnatul-Qawliyyah: The Speech of the Messenger (sallallaahu 'alayhi wa sallam)

Regarding the speech of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), this means a *hadeeth* which contains his (*sallallaahu 'alayhi wa sallam*) sayings. For example, the *hadeeth* of 'Umar bin al-Khattaab, (*radiyallaahu 'anhu*), who said: "I heard the Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*), saying:

عُمَرُ بْنُ الْخَطَّابِ ، يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ :
إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ

'Verily actions are but by intentions and every man will have what he intended....' This is a spoken *Sunnah* (*Sunnah Qawliyyah*).

As-Sunnatul-Fi'liyyah: The Action of the Messenger (sallallaahu 'alayhi wa sallam)

It is (called) *As-Sunnatul-Fi'liyyah*: It is related to us that the Messenger (*sallallaahu 'alayhi wa sallam*) used to do such and such a thing or he used to abandon such and such a thing. For example, the saying of Anas, (*radiyallaahu 'anhu*): "The Messenger of Allaah used to enjoy [eating] pumpkin [*ad-dubbee*]." This is from the actions of the Messenger, (*sallallaahu 'alayhi wa sallam*). Also (what is) from *As-Sunnatul-Fi'liyyah* is whatever was mentioned about the Messenger (*sallallaahu 'alayhi wa sallam*), concerning actions in the prayer or actions with regard to *az-zakah* (obligatory charity), or *sawm* (fasting), or *hajj* (pilgrimage); all of this falls under *As-Sunnatul-Fi'liyyah*.

As-Sunnatut-Taqreeriyah: The Tacit Approval of the Messenger
(sallallaahu 'alayhi wa sallam)

As for the tacit approval, then this is (called) *As-Sunnatut-Taqreeriyah*: An action takes place in front of the Messenger (*sallallaahu 'alayhi wa sallam*) or during his lifetime, and the revelation descends (as a result of that action) and the Messenger (*sallallaahu 'alayhi wa sallam*), affirms that (action) and the revelations also affirms it - not censuring or changing it. Thus, it is a legislative "tacit approval" due to the action (which was done in the presence of the Prophet (*sallallaahu 'alayhi wa sallam*) and he did not check it or correct it). The evidence that *As-Sunnatut-Taqreeriyah* is merely highly recommended is *weefah* (weak or incorrect).

As-Sifatul-Khuluqiyyah: The Moral Description of the Messenger
(sallallaahu 'alayhi wa sallam)

In regards to the moral description (*As-Sifatul-Khuluqiyyah*), it is whatever has been conveyed to us of the Prophet's (*sallallaahu 'alayhi wa sallam*) character. For example, Aa'ishah, (*radiyallaahu 'anha*), was asked about the character of the Messenger (*sallallaahu 'alayhi wa sallam*), she replied:

كَانَ خُلُقُهُ الْقُرْآنَ

"His character was the Qur'aan."

As for the physical description (*As-Sifatul-Khuluqiyyah*), it is whatever is conveyed to us about his (*sallallaahu 'alayhi wa sallam*) appearance. For example, some of the *ahaadeeth* mention that the Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*), was of medium height - neither tall nor short. When he stood among the tall people he outshone them. He had a light complexion and his face was like a half-moon. The Messenger,

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(*sallallaahu 'alayhi wa sallam*), was such and such (a description) to the last of what was mentioned about his physical descriptions.

So the *Sunnah*, in the opinion of the scholars of *hadeeth*, is whatever is connected to the Messenger (*sallallaahu 'alayhi wa sallam*) - his sayings, actions, tacit approval, physical and moral descriptions.

The *Sunnah*, in the opinion of the scholars of the principles of the religion (*al-Usooliyyoon*), and the scholars of jurisprudence (*al-Fuqahaa*), is whatever is connected to the Messenger (*sallallaahu 'alayhi wa sallam*) - his statements, actions and tacit approvals because they consider the *Sunnah* from the point of view that it is a legislative proof, and consequently, it does not take on the characteristic of proof except in these three matters: the statement, the action and the tacit approval.

This is the meaning that the scholars of jurisprudence intend when they mention the *Sunnah*, noting that this meaning is used technically. Sometimes it (the meaning) is generalised with the meaning of *al-mustahab* (highly recommended) and *al-mandoob* (also highly recommended), deeming it to be one of the ranks of the legislative rulings. The legislative rulings are five:

1. *al-waajib* (obligatory) | الواجب
2. *al-muharram* (prohibited) | المحضوخ
3. *al-makhrooh* (disliked) | المخرؤخ
4. *al-mubaah* (permissible) | المباح
5. *al-mustahab* (highly recommended) | المستحب

It has become the widespread opinion among some of the people that the *Sunnah* is only the highly recommended acts (*al-mustahab*) - the one who does it is rewarded and the one who leaves it off is not punished. In reality, this usage is a new concept that the scholars of the principles of

the religion and jurisprudence proceed with, in clarification of *one* of the ranks of the legislative ruling. However, it is incorrect to explain a *Sunnah* statement (*hadeeth*) of the Messenger (*sallallaahu 'alayhi wa sallam*), statements of the *sahaabah*, *taabi'een* or the great *Imaams* with the meaning of *al-mustahab*. The *Sunnah*, in their opinion, is more general than that. It does not only include the highly recommended and the obligatory acts, but also whatever causes an individual to be a disbeliever if he opposes it (the *Sunnah*).

Due to this, the *Imaams* of the *Salaf* and the great *Imaams* of the three meritorious generations have authored and compiled books about the *Sunnah*. These books called *Kutubus-Sunnah*, explain matters of creed, and the matters (opposing the *Sunnah*) which make one a disbeliever. Among them are, *Kitaabus-Sunnah* of Ibn Abee 'Aasim, *Kitaabus-Sunnah* of 'Abdullaah Bin Ahmad Bin Hanbal and *Kitaabus-Sunnah* of Al-Marwazee.

So it is necessary that one does not rush into explaining the word of the *Sunnah*. The term *al-mustahab* is a new term which did not exist in the time of the *sahaabah*, the *Imaams* of the *taabi'een* or the great *Imaams*, it is inappropriate to use this term alone to explain their speech.

When this becomes clear then we proceed to the next element.

The Divisions of the Sunnah

The *Sunnah* is divided into two parts:

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1. ***Sunnah Sareehah* (a clear *Sunnah*): Its connection to the Messenger (*sallallaahu 'alayhi wa sallam*) is clear and apparent.**

We hear and read in the statements of *hadeeth*: The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) did, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) was such and such, or such and such occurred around the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So there is a clear connection to the Messenger (*sallallaahu 'alayhi wa sallam*) - this is *Sunnah Sareehah* (a clear *Sunnah*).

2. ***As-Sunnatud-Dimniyyah* (The Implied *Sunnah*)**

It is a *Sunnah* that is unknown by some of the people. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) did not explicitly say or do an action, however, its ruling is the ruling of the clear *Sunnah*, and it (the action, speech, etc.) is traced (back to him).

What is this *Sunnah*?

It (*As-Sunnatud-Dimniyyah*) is the statements of the *Sahaabah* which are explicit - there is no room for opinion or *ijtihad* (reasoning). If this is so, then where did they take it from? This is so, because they took it from the Messenger (*sallallaahu 'alayhi wa sallam*).

These are:

- ❁ The statement of a *Sahaabee* which was not opposed (by anyone): This has the ruling of the *Sunnah* that is traced (back to the Prophet (*sallallaahu 'alayhi wa sallam*)). Some of the people of knowledge say: "This is a silent agreement (or tacitly approved *ijmaa'* (consensus))." If the *Sahaabee* makes a statement and the other *Sahaabah* do not deny it, then surely, this is a proof that the statement of this *Sahaabee* is *Sunnah*, either it is a clear *Sunnah* by means of this agreement or it reaches the level of proof by means of the agreement of the *Sahaabah*. Thus, its ruling is the ruling of the silent agreement (*ijmaa'*).
- ❁ The statement of a *Sahaabee* concerning the causes for the revelation of the Noble *Qur'aan*: This also has the ruling of the *Sunnah* that is traced (back to the Prophet (*sallallaahu 'alayhi wa sallam*)) when the wording which he used to express the cases for the revelation was clear. For example, when he said: "Such and such happened so Allaah revealed such and such." So, it is clear that this event occurred in the time of the Messenger (*sallallaahu 'alayhi wa sallam*).
- ❁ The statement of a *Sahaabee* concerning the explanation of his reports: So whenever the *Sahaabee* heard the *hadeeth* from the Messenger (*sallallaahu 'alayhi wa sallam*) he learned the contexts which surrounded this *hadeeth*, therefore, his explanation for whatever he narrates from the Messenger (*sallallaahu 'alayhi wa sallam*) takes precedence over the speech of others. Rather, perhaps in the foundation will be this understanding (of the *Sahabee*) or the meaning which he explained the *hadeeth* which probably came from the Messenger (*sallallaahu 'alayhi wa sallam*).

These categories are classified under "the implied *Sunnah*" (*As-Sunnatud-Dimniyyah*) – that which is hidden from the minds of some of the people,

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except *Ahlul-Hadeeth* who are the ones, from mankind, who pay the most attention to it. When they author works of *hadeeth*, they narrate the *ahaadeeth* that trace back to the Prophet (*sallallaahu 'alayhi wa sallam*) as well as the discontinued narrations (the narrations about the *Sahaabah*) because it (the *hadeeth*) will comprise of the proofs of, and the indications of one of the *Sunnah*. Due to this, it is upon the seeker of knowledge to show interest in what has been related from the *Sahaabah* regarding the matters of knowledge.

The *Sunnah* is neglected with respect to:

- i. Lack of concern for the clarification of the authentic from the inauthentic narrations. This is the most common form of neglect.
- ii. The absence of records of the statements of the *Sahaabah* concerning the issues.
- iii. Discrediting the ascription of the saying to the *Sahaabee* before verifying if there were two statements from him or not (i.e. seeing if it was the last of the views he held on the issue or not).

After we explain the definition and the divisions of *As-Sunnah*, we will now mention to you the excellence of following it, and the benefits which the Muslim derives when he follows the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*).

The Benefits of Following the Sunnah

I say, as an introduction to these benefits (of following the *Sunnah*): The speech concerning the excellence of following the prophetic *Sunnah* is the (very same) speech concerning *Al-Islam*, with its laws, rulings and manners. The *Sunnah*, then, makes up the entire religion.

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِي
 اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾
 خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ
 وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ ﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. How shall Allaah guide a people who disbelieved after their belief and after they bore witness that the Messenger [Muhammad] is true and clear proofs came to them? And Allaah guides not the people who are *Thalimoon* [wrong-doers]. They are those whose recompense is that on them (rests) the curse of Allaah, the Angels, and all of Mankind. They will abide therein [Hell]. Neither will their torment be lightened, nor will it be delayed or postponed [for a while]; except for those who repent after that and do righteous deeds. Verily, Allaah is Oft-Forgiving, Most Merciful.

[Soorah Aali-'Imraan, 3:85-89]

So the religion is *Al-Islam*, and *Al-Islam* is the *Sunnah*, thus, the religion is the *Sunnah*. In this lecture, I will attempt to shed light upon the most important merits of following the *Sunnah* and entering into it - may Allaah make us and you from its people.

I say, (seeking Allaah's assistance) the following are from the most important benefits and results of following the *Sunnah*...



The 1st Benefit:
**From Following the *Sunnah* is Acquiring
 Protection from Blameworthy *Ikhtilaaf* and
 Becoming Distant from the Religion**

The blameworthy *Ikhtilaaf* (differing) is a sign of weakness and the person is not safe from it except by the obedience of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). He, The Most High, said:

﴿ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِسَالُكُمْ
 وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

And obey Allaah and His Messenger and do not dispute [with one another] lest you lose courage and your strength departs, and be patient. Surely Allaah is with the patient ones.

[Sooratul-Anfal, 8:46]

So, in following the *Sunnah* and holding onto it is obedience to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) and that is the path of salvation from the blameworthy *Ikhtilaaf*.

In the *Sunan* of At-Tirmidhee, *The Book of Knowledge*, chapter: "What is Reported Concerning Holding onto the *Sunnah* and Avoiding the Innovations" and Abu Daawood, *The Book of Sunnah*, chapter: "What's Reported Concerning the Necessity of the *Sunnah*," al-Irbaad Bin Saariyah narrates:

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) admonished us one day after the morning prayer with an intense admonition that made the eyes shed tears and the hearts shake from it. So a man said: 'Surely, this is a farewell admonition so what do you leave us with O Messenger of Allaah?' He replied:

وَجَلَّ عَزَّ اللَّهُ بِتَقْوَى أَوْصِيَكُمْ : قَالَ عَنْهُ اللَّهُ رَضِيَ سَارِيَةَ بْنِ الْعُرْبَاضِ نَجِيحَ أَبِي عَنْ
فَعَلَيْكُمْ ، كَثِيرًا اخْتِلَافًا فَسِيرَى مِنْكُمْ يَعِشُ مَنْ فَإِنَّهُ ، حَبَشِيًّا عَبْدًا وَإِنْ وَالطَّاعَةَ وَالسَّمْعَ
بِالتَّوَاجِدِ عَلَيْهَا وَعَضُّوا ، بِهَا فَتَمَسَّكُوا ، الْمَهْدِيِّينَ الرَّاشِدِينَ الْخُلَفَاءِ وَسُنَّتِهِ ، بِسُنَّتِي
صَحِيحٌ حَسَنٌ حَدِيثٌ : وَقَالَ ، وَالتِّرْمِذِيُّ دَاوُدَ أَبُو رَوَاهُ

'I advise you to fear Allaah and to hear and obey [your *Ameer*] even if it be an Ethiopian slave; for surely, he who lives long after me will see a great deal of *ikhtilaaf* [differing]. So beware of the newly invented matters, for it is misguidance. And whoever reaches that time from among you, then, he must adhere to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa*. Hold onto it with your molar teeth.'

And in the wording of Ibn Maajah:

الْعُرْبَاضِ بْنِ سَارِيَةَ ، قَالَ : وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً ذَرَفَتْ مِنْهَا
الْعَيْونُ ، وَوَجَلَّتْ مِنْهَا الْقُلُوبُ ، قُلْنَا : يَا رَسُولَ اللَّهِ ، إِنَّ هَذِهِ لَمَوْعِظَةٌ مُوَدِّعٌ ، فَمَاذَا
تَعْهَدُ لَنَا ؟ قَالَ : " قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لِيُنْهَى كَثَرَتِهَا لَا يَرِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ
وَمَنْ يَعِشُ مِنْكُمْ ، فَسِيرَى اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّتِ الْخُلَفَاءِ
الرَّاشِدِينَ الْمَهْدِيِّينَ ، وَعَلَيْكُمْ بِالطَّاعَةِ ، وَإِنْ عَبْدًا حَبَشِيًّا عَضُّوا عَلَيْهَا بِالتَّوَاجِدِ ، فَإِنَّمَا
الْمُؤْمِنُ كَالْجَمَلِ الْأَيْفِ حَيْثُمَا اتَّقَيْدَ اتَّقَادَ

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'I have left you upon a clear matter - its night is like its day, no one strays from it after me except a person who is destroyed.'

Whoever lives long after me will see a great deal of *ikhtilaaf*, so you must adhere to what you recognize of my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa*. Hold onto it with your molar teeth. And you must adhere to the obedience [of your *Ameer*] even if he is an Ethiopian slave. For verily the believer is like the reined camel, wherever he is taken, he follows.¹

The (aforementioned) *hadeeth* makes the matter of one's relationship with Allaah clear in his (*sallallaahu 'alayhi wa sallam*) saying: "I advise you to have *taqwaa* of Allaah."

It makes clear the societal obligation in his (*sallallaahu 'alayhi wa sallam*) saying:

And hearing and obeying [the *Ameer*] even if it is an Ethiopian slave. For surely, he who lives long after me will see a great deal of *ikhtilaaf*, so beware of the newly invented matters for it is misguidance. And whoever reaches that [time] from amongst you, then, he must adhere to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa*. Hold onto it with your molar teeth.

In the matter of the relationship with one's self, then its clarification is in the advice of *taqwaa* and clinging to the *Sunnah*. This advice points to the excellence of following the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*) as well as one of its benefits.

The *hadeeth* (of Irbaad Bin Saariyah), contains information concerning an affair that will come to be. What is this affair? He (*sallallaahu 'alayhi wa*

¹ al-Haakim (1/93), and al-Albaanee declared it authentic in his notes to *al-Mishkaat* (no. 186).

sallam) informed us that there will be a lot of differing among the Muslims concerning what (the people) were upon during his time: **"Whoever amongst you lives long, then he will see a great deal of *ikhtilaaf*."**

What is the salvation (from this differing)?

What is the liberation (from this differing)?

What is the deliverance (from this differing)?

He said: **"He must adhere to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa* after me, hold onto it with your molar teeth."**

So the first fruit and the first merit of following the *Sunnah* is that you guard yourself with it (by being) upon what the Messenger (*sallallaahu 'alayhi wa sallam*) and his companions were upon. Also, in order to cling to the *Sunnah*, you must safeguard yourself from the blameworthy *ikhtilaaf* and from entering into the affairs of differing and splitting, which Islam disapproves of.

From this standard, set by the Messenger (*sallallaahu 'alayhi wa sallam*), we learn and we teach to the people: When there comes to you one of the affairs which is obscure to you and you don't know, (ask yourself) is this affair permissible or not? Then look (into it); is this the condition or state that the Messenger (*sallallaahu 'alayhi wa sallam*) and his companions were upon? He (*sallallaahu 'alayhi wa sallam*) taught us this moral precept then said: **"Whoever lives long will see a great deal of *ikhtilaaf*..."**

In addition, his saying: **"Then he must adhere to my *Sunnah*"** means: "He must cling to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa*, for verily, they did not act except in accordance with my *Sunnah*." Thus, the connection to them is with regards to their acting in accordance with it (the *Sunnah*) or their finding it out and preferring it

(over everything else). Their way was surely the same as his way. Therefore, they were the strictest in desiring it and acting in accordance with it because it related to everything.

They used to protect themselves from opposing him in all circumstances, small or large. When they lacked the *daleel* (proof, evidence) from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) they would act upon what was evident to them from *ar-ra'y* (opinion), after scrutiny, research, consulting one another and contemplating (over it). Their opinion (after having gone through such painstaking measures to assure its correctness) takes precedence over the opinion of others when there is a lack of *daleel* (proof/evidence).

Abu Haatim Ibn Hibbaan (*radiyallaahu 'anhhu*) said:

In his (*sallallaahu 'alayhi wa sallam*) statement, '**Then you must adhere to my *Sunnah*,**' mentioning the *ikhtilaaf* which will come to be in his *Ummah* - is a clear indication that whosoever persists upon the *Sunan* (of the Prophet) - he speaks with it and he does not turn toward other than it from the opinions (of men) - is from the saved sect on (the day of) Resurrection. May Allaah make us to be from among them by His favour.

He then dedicated a chapter to what is obligatory to cling to from the *Sunan* of Al-Mustafaa, (*sallallaahu 'alayhi wa sallam*). The one who does so protects himself from everyone who refuses it (the *Sunnah*) from the people of *bid'ah*, even if they make it (*bid'ah*) look attractive to him...



The 2nd Benefit:

Following the *Sunnah* and Adhering to it is the Protection from (splitting into) the Sects Whose People are Threatened with the Fire

Al-Ikhtilaaf (differing) is linked to the establishment of the sects and groups which the Messenger (*sallallaahu 'alayhi wa sallam*) has dispraised.

Ibn Maajah narrated on the authority of 'Anas Bin Maalik who said: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: **'Verily the children of Israa'eel split into seventy one sects, and my *Ummah* will split into seventy two sects, all of which will be in the fire except for one - the *Jamaa'ah* [the group which clings to the truth].'**"

At-Tirmidhee narrated on the authority of 'Abdullaah Bin 'Umar (*radiyallaahu 'anhu*) that he (the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)) said:

There will come to my *Ummah* that which came to the children of Israa'eel in an identical manner. Verily, the children of Israa'eel split into seventy two religious groups, all of which will be in the fire except one. They [the companions] asked 'Who are they, O Messenger of Allaah?' He answered: Those who are upon what I and my companions are upon.

On the authority of Ibn Abee Sufyaan who said:

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) stood before us, then said: 'Verily, those who came before you from the people of the book split into seventy two religious groups and verily, this religion will split into seventy three religious groups; seventy two [of them] will be in the fire and one will be in *Al-Jannah* [paradise], and they are the *Jamaa'ah*.²

² *Hadeeth Hasan* due to supporting evidences; some of them point to the possibility of it being *Mutawaatir*.

Ahmad in *Al-Musnad* (4/102); Abu Daawood in *Kitaabus-Sunnah*, chapter: "Explanation of the *Sunnah*," #4597; Al-Aajuree in *Ash-Sharee'ah* (linked edition) 1/32 #13; the checker of *Jaami'ul'Usool* declared its *isnaad* authentic (10/32); Al-Albaanee in *Silsilatil Ahaadeeth As-Saheehah*, #204, mentioned a group from the *ahaadeeth* that are witnesses for it. See *Nathim Al-Mutanaathir* pg. 32-34.

Additional benefit: Ibn Taymiyyah, may Allaah have mercy on him, said in *Majmoo al-Fataawaa*, 3:346-34, among other things concerning the "*hadeeth* of the splitting":

As for the particularization of these sects, then, the people have made compilations concerning them and they have mentioned them in the treatises, but the authoritative assertion that this described sect is one of the seventy two sects, must be proven. Verily, Allaah has prohibited speaking without knowledge, both generally and specifically. He, The Most High, said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمَلُونَ ﴾

Say: my *Rabb* has forbidden *Al-Fawaahish* [great evil sins and every kind of unlawful sexual intercourse] whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allaah in worship for which he has given no authority and saying about Allaah of which you have no knowledge.

[Sooratul-A'raaf, 7:33]

And He, The Most High, said:

﴿

﴿يَأْتِيهَا النَّاسُ كُلُّوًا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٥٩﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٠﴾﴾

O Mankind! Eat of that which is good and lawful on the earth, and follow not the footsteps of Shaytaan. Verily, he is an open enemy to you. He commands you only what is evil and *fahshaa* [sinful] and that you should say against Allaah that which you know not.

[Sooratul-Baqarah, 2:168-159]

And He, The Most High, said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

And follow not that of which you have no knowledge.

[Sooratul-Israa, 17:36]

The Shaykh also said,

So most of the people create or follow these sects based on conjecture and desires. Therefore, an individual makes his group and links it to the one whom he follows, making it (the following) for him, calling himself and his followers *Ahlus-Sunnah wal Jamaa'ah* (because they follow whom he follows), and he makes whoever opposes it to be *Ahlul-Bid'ah*. This is clear misguidance, for verily *Ahlul-Haqq was-Sunnah* have none whom they follow except the Messenger of Allaah, may peace be upon him - the one who does not speak from desires but rather from revelation. He is the one whom it is obligatory to affirm everything he informed of, and obey all that he commanded with, this status (unrestricted following) is only for him (from the the Imaams – leaders). Rather, everyone from mankind can be taken from or abandoned except the Messenger of Allaah, may peace be upon him. Whoever makes the Messenger of Allaah, may peace he upon him, the authority, that is, whoever loves him and agrees with him is from *Ahlus-Sunnah wal-Jamaa'ah*, and whoever opposes him is from *Ahlul-Bid'ah wal-Firqah*. Likewise, whoever is found following what is found in the groups - following the *Imaams* in *Al-Kalaam* (conjecture) with regard to the *deen*, among other things - is from *Ahlul-Bid'ah wad-Dalaalah wat-Tafarruq* (the people of innovation, misguidance and splitting).

So in this *hadeeth* is clarification that adhering to his *Sunnah* is protection from the blameworthy splitting, of which its people are threatened with the fire.

The first benefit³ deals with the issue of *al-ikhtilaaf* – establishing what it is; however, it is not linked to splitting. Your following of the *Sunnah* will save you from (falling into) *al-ikhtilaaf*.

Here, in the second benefit, is the mentioning of sects, and in this piece of evidence from the Messenger (*sallallaahu 'alayhi wa sallam*) is a miracle and a confirmation of his Prophethood (*sallallaahu 'alayhi wa sallam*) since the affair happened just as he (*sallallaahu 'alayhi wa sallam*) said and sects have appeared. These sects include the *Khawaarij*, the *Mu'tazilah*, the *Murji'ah*, the *Jahmiyyah*, the *Raafidhah*, among others - many sects have appeared.⁴ The Messenger (*sallallaahu 'alayhi wa sallam*) informed that these sects will reach seventy three (in number) all of which will be in the fire except for one; which one? **“It is (the sect) which is upon what I and my companions are upon.”**

Consequently, in this is an exaltation of following the *Sunnah*, is it not?

In it is a clarification of one of the benefits of following the *Sunnah*, is it not?

Certainly there is, in it, an exaltation of following the *Sunnah* and an encouragement for the Muslims to strive for the *Sunnah*. So it is upon them, if they want salvation (from the fire), to be upon what the

³ The 1st Benefit: From Following the *Sunnah* is Acquiring Protection from Blameworthy *Ikhtilaaf* and Becoming Distant From the Religion

⁴ For an overview of the aforementioned founding groups of innovation, refer to *A Glimpse at the Deviant Sects*, Dr. Saalih al-Fawzaan. Salafi Publications.

Messenger (*sallallaahu 'alayhi wa sallam*) and his companions were upon. Hence, this is one of the benefits of following the *Sunnah*.

And from the important (matters) here, is the fact that his (*sallallaahu 'alayhi wa sallam*) statement, “**All of them will be in the fire except one,**” is from the chapter, “The Expressions of Threat.” Accordingly, the sects are threatened with the Fire in his (*sallallaahu 'alayhi wa sallam*) saying: “**All of them will be in the Fire except one.**” This is their punishment. If Allaah wishes, He will punish them, and if He wishes, he will forgive them. Just as He, The Most High, said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Verily, Allaah forgives not that partners should be set up with Him [in worship], but He forgives except that [anything else] to whom He wills.

[Sooratun-Nisaa, 4:48]⁵

Al-Aajuree Muhammad Bin Al-Husayn (D. 360 AH) (*rahimahullaah*) said:

So the intelligent believer strives hard to be from the saved sect - he follows the Book of Allaah, and the *Sunan* (pl. of *Sunnah*) of His Messenger (*sallallaahu 'alayhi wa sallam*), the *Sunan* of his Companions, and the *Sunan* of the *Taabi'een* after them, (following them) in goodness. He also follows the statements of the *Imaams* of the Muslims from whom there is no aversion to their mention, like Sufyaan Ath-Thawree, Al-Awzaa'ee, Maalik Bin 'Anas, Ash-Shaafi'ee, Ahmad Bin Hanbal, Abu 'Ubayd Al-Qaasim Bin Salaam, and whoever was upon their way from the scholars. So whatever they rejected, we reject it (also), and

⁵ Quoted from *Majmoo' al-Fataawaa* 7/217-21B

whatever they accepted and spoke with, we accept it and speak with it (also). We abandon everything else.⁶

⁶ Al- Aajuree, Muhammad Bin Al-Husayn, *Kitaabul-Arba'een Hadeethan*, a checking of the work of our eminent brother, Badr Al-Badr, *Light of the Salaf* (1420).



The 3rd Benefit: Adhering to the *Sunnah* is the Attainment of Guidance and Safety from Misguidance

On the authority of Abu Hurayrah (*radiyallaahu 'anhu*): "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: **'I have left two things among you, you will never go astray after them: the Book of Allaah and my *Sunnah*, and they will remain until they return to me at the *Hawd*.'**"⁷

On the authority of Ibn 'Abbaas (*radiyallaahu 'anhu*): "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) addressed the people during the

⁷ Ad-Daraqutnee in his *Sunan* (4/245), Al-Haakim in *Al-Mustadrak* (1/264 #324), Al-Bayhaqee in *As-Sunan Al-Kubraa* (10/114), and he said in *Majma Az-Zaw'id* (9/163): "Al-Bazaar reported it, in it is Saalih bin Moosaa At-Talhee and he is weak."

And the version from Al-Haakim is: on the authority of Abu Saalih from Abu Hurayrah (*radiyallaahu 'anhu*) who said: "The Messenger of Allaah, may peace be upon him, said: **'I have left two things among you, you will never go astray after them: the Book of Allaah and my *Sunnah*, and they will remain until they return to me at the *Hawd*.'**"

I say: In the chain, with each of them, there is Saalih Bin Moosaa, but Al-Haakim and Al-Bayhaqee narrate in the same place, on the authority of Ibn 'Abbaas: **"O people, verily I left among you something, if you cling to it you will never go astray, ever: the Book of Allaah and the *Sunnah* of His Prophet.** It is a sound witness. It has come in *Al-Muwatta'* in *Kitaabul-Jaami'*, Chapter: "The Prohibition of the Speech Concerning Al-Qadr," on the authority of Maalik that it reached him that the Messenger of Allaah, may peace be upon him, said: **"I have left two affairs among you, whoever adheres to them will never go astray: the Book of Allaah and the *Sunnah* of His Prophet"**. So the *hadeeth*, inshaa Allaah, rises to the level of *hasan* due to supporting witnesses.

farewell *Hajj*, then he said: 'O people, verily I left among you something, if you cling to it you will never go astray, ever: the Book of Allaah and the *Sunnah* of His Prophet (*sallallaahu 'alayhi wa sallam*).'"⁸

On the authority of Katheer Bin 'Amr Bin Awf, from his father, from his grandfather: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'I left two affairs among you, whoever adheres to them will never go astray: the Book of Allaah and the *Sunnah* of His Prophet (*sallallaahu 'alayhi wa sallam*).'"⁹

On the authority of Abu Umaamah: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'Never has a people who were upon the guidance gone astray except that they were given to argumentation.'

Then he recited:

﴿ وَقَالُوا ءِالِهَتُنَا خَيْرٌ اَمَّهُوْ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ﴾

They did not make the parable for you except as an argument. Nay, but they are a quarrelsome people.

[Sooraturuz-Zukruf, 43:58]

The Book of Allaah and the *Sunnah* guides whosoever adheres to them.

These *ahaadeeth* convey the meaning that, in following the Prophetic *Sunnah*, there is safety from misguidance: "I have left two things among you, you will never go astray after them: the Book of Allaah and my *Sunnah* and they will remain until they return to me at the Hawd."

⁸ Al-Bayhaqee, see what preceded.

⁹ Ibn 'Abdul-Daar in *At-Tamheed*

Thus, in this *hadeeth* there is a glad tiding for whoever follows the Messenger (*sallallaahu 'alayhi wa sallam*) and adheres to it (his *Sunnah*). (In it is a glad tiding) that it will be an inviter and a guide to the *Hawd*, in the courtyards, on the Day of Resurrection: meaning the Prophet's *Hawd* (*sallallaahu 'alayhi wa sallam*) and this is one of the great merits of adhering to and following the Messenger's *Sunnah* (*sallallaahu 'alayhi wa sallam*).

Ibn Taymiyyah, may Allaah have mercy on him, said:

The *Imaams* of the Muslims, like Maalik, Hammad Bin Zayd, Ath-Thawree, and those similar to them used to speak with what the Messenger (*sallallaahu 'alayhi wa sallam*) came with, and in it is the guidance and the cure. Thus, whoever has no knowledge of the Muslim's way, who exchanges what these [*Imaams*] were upon [for his way of ignorance], falls into destruction because this [concealing of the traditions of the Muslims] is the cause of the appearance of innovations in every community. And for this [reason] they [the *Imaams* of guidance] use to say: 'Clinging to the *Sunnah* is salvation.'

Maalik (*radiyallaahu 'anh*) said: "The *Sunnah* is like the ark of Nooh, whoever embarks upon it is saved, and whoever abandons it is destroyed."

This is true, for a surety. In the story of the ark of Nooh, only he who believed in the Messengers and followed them embarked upon it (the ark), and he who did not embark upon it had disbelieved in the Messengers. Following the *Sunnah* is following the message which came from Allaah. Therefore, following it is like the status of he who embarks upon the ark of Nooh inwardly and outwardly. The one who stays away

from following the message is like he who stays away from following Nooh, peace be upon him, and does not embark upon the ark with him.

So when the believer reflects upon all of the statements of the philosophers and others from the nations (that passed), he finds that the Qur'aan and the *Sunnah* exposes their true condition – their statements are full of misguidance and disbelief. The Qur'aan and *Sunnah* distinguish between the truthfulness and falsehood in their statements.

The *Sahaabah* were the most knowledgeable of creation due to that (their following of the *Sunnah*) just as they were the most correct of the creation in terms of *jihadul-kuffaar wal-munaafiqeen* (striving against the disbelievers and the hypocrites), just as 'Abdullaah bin Mas'ood said about them:

If you want to follow an example then follow the example of the deceased, for verily the living are not safe from falling into *fitnah*. They [the deceased] are the Companions of Muhammad. Of this *Ummah*, they had the most righteous hearts, the deepest knowledge and were the least in terms of hypocrisy [or pretending to be what they were not]. Allaah chose them to accompany his Prophet and establish His religion. Therefore, become familiar with their virtue, and adhere to their guidance, for verily, they were upon the straight, unwavering guidance.¹⁰

¹⁰ Ibn 'Abdil-Baar in *At-Tamheed*



The 4th Benefit:
**Adherence to the *Sunnah* is Entrance under the
 Name of the Prophet, (*sallallaahu 'alayhi wa
 sallam*), and its Abandonment is an
 Exit from His Name**

The Messenger (*sallallaahu 'alayhi wa sallam*) said: “**Whoever turns away from [dislikes] my *Sunnah* is not from me.**” This statement has a story (that goes along with it):

The two Shaykhs (Al-Bukharee and Muslim) conveyed the *hadeeth*, and Al-Bukharee's version is: On the authority of 'Anas Bin Maalik (*radiyallaahu 'anhu*):

Three people came to the houses of the wives of the Prophet (*sallallaahu 'alayhi wa sallam*) inquiring about the Prophet's (*sallallaahu 'alayhi wa sallam*) worship. When they were informed they thought little of it. So they said: 'How far are we from the Prophet (*sallallaahu 'alayhi wa sallam*) indeed his past and future sins have been forgiven for him.' One of them said: 'As for me, I pray the entire night.' Another said: 'I fast and do not break my fast.' Another said: 'I will keep away from women and never get married.' So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) came to them and said: 'Are you those who said such and such things? **Wallaahi! I have more *khashya* of Allaah than you [I am more fearful], and I have more *taqwaa* of Allaah than you [I am more dutiful], yet I fast and I break my fast, I pray and I**

sleep, and I marry women. So whoever turns away from [dislikes] my *Sunnah* is not from me.'

To abandon the *Sunnah* is to dislike it; to abandon it after (acquiring) knowledge of it is also to dislike it. Disliking the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah*, is of two levels:

1. Sometimes it will be at the level of disobedience (*ma'siyah*) and
2. (Sometimes) it will be at the level of disbelief, and Allaah's refuge is sought.

If you abandon it (the *Sunnah*), shunning it, denying it, and degrading it, then, you have diminished the religion, and diminishing the religion is a type of disbelief, and shunning the religion is a type of disbelief, and Allaah's refuge is sought.

As for if you abandon the *Sunnah* out of neglect and laziness, not believing it to be inadequate or imperfect, then your (ruling) is in accordance with this (particular) *Sunnah* which you left off. If you abandon an obligation, then upon you is the sin of this obligation (being left off). If you abandon a recommended act, then you have had the excellence of the recommended act pass you by. If you devote yourself and persist upon abandoning the recommended acts, then the people of knowledge from the four *Madhaahib* (plural of *madhab*, school of thought) have questioned your integrity and declared you to be a sinner or evil-doer for abandoning the *Sunnah*.

It has been reported that Al-Imaam Ahmad Bin Hanbal, may Allaah have mercy on him, was asked about the one who abandones or devotes himself to abandoning *Salatul-witr* and not praying it. In his (the Shaykh's) opinion, it is a recommended act, not an obligatory one. He

answered: "That is an evil man, his witness is not accepted, he abandons a *Sunnah*."

Due to that we alert the people: Do not understand from the speech of the scholars that the *Sunnah* (is that which, if done) the one who acts upon it is rewarded, and the one who leaves it off is not punished. This speech emanates from one who neglects the *Sunnah*. We say: No, the scholars did not intend this. Verily, they intended to clarify (what is) *Sunnah*, obligatory, forbidden and disliked (deeds). They intended by this classification, simply to identify the levels of conditions and situations (not to isolate or restrict them). They distinguish that the (recommended) *Sunnah* is that which, if done, the one who acts upon it is rewarded and the one who leaves it off is not punished. They make a distinction between the one who devotes himself to abandoning the *Sunan* and the one who leaves it off occasionally. Due to that Al-Imaam Ahmad Bin Hanbal and others from the *Imaams* of the truth have said: "Never has a *hadeeth* from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) reached us except that we acted upon it, even if it was one time."

Why did they enact this? Why did they say this?

In order that they be counted among the companions of the *Sunnah*, in order that they be counted among the companions of this *hadeeth*. Due to that, it is from the benefits and virtues of acting upon the *Sunnah* that the one who acts upon it is counted among its people.



The 5th Benefit:

In the Excellence of the *Sunnah* and Following It Is Freedom from the Paths of the *Shaytaan*

On the authority of Ibn Mas'ood (*radiyallaahu 'anhu*):

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) drew a line for us, then he said: 'This is the path of Allaah.' Then he drew lines from its left and its right. Then he drew small lines from the left and right of this line. Then he (*sallallaahu 'alayhi wa sallam*) said: 'This is my path [indicating the long line].' And he said: 'This is my path, and these paths [indicating the other lines], upon every one of them is a Shaytaan calling to it.' Then he recited:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And verily, this is my straight path, so follow it, and follow not other paths for they will separate you from His path. This He has ordained for you that you may become Al-Mutaqoon.

[Sooratul-An'aam, 6:153]

Thus, whoever followed the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah* follows the straight path and is saved from the paths of the *Shayaateen*. The Messenger (*sallallaahu 'alayhi wa sallam*) drew these lines and made it a parable for the people so that the importance of following

his *Sunnah* is clear to them. So he drew a line (which represents his *Sunnah*), then he drew lines on its sides. Therefore, the *Sunnah* is a long road, not a short line.

Due to that, there are those who hasten their *da'wah*, hastening for results before following and applying the *Sunnah*. They say: "O brother, we spent time learning the *hadeeth*, applying the *hadeeth* and acting upon the *Sunnah*. However, the signs of this are not found; the societies have not changed!"

So I say to you: O brother! There is no harm in that. Don't you see that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), when he made the parable of his *Sunnah* and his path, he likened it to a "long path?" Also, when he made the parable of the other paths, he likened them to "short paths" on its sides (the sides of the long path)? So do not be fooled and do not think that your following of these paths, which are in opposition to the *Sunnah*, will connect you to the results (you desire)! Some of the people think that by this method, which contradicts the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*) they will immediately be linked to the aim of the *da'wah*!

All of these (paths) are invitations from the *Shaytaan* - he tempts you, opens the doors for you and deceives you. He makes you believe that this path (which is in opposition to the *Sunnah*) has a quick outcome and is a short path. As for the path of the *Sunnah*, O brother, then it is undoubtedly a long path (that is surrounded by hardship), but it is a straight path which takes its traveller to *Al-Jannah* (paradise) and saves him from the Fire.

This is the path of the Messenger (*sallallaahu 'alayhi wa sallam*), if you want it, cling to it, but it is a long path. It is upon you to be patient and

follow the (correct) path because it was from the general advice to all of the believers. Allaah, glorified, The Most High, mentioned in His saying:

﴿ وَالْعَصْرُ ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا ۝
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝ ﴾

By the time, verily man is in loss, except those who believe and do righteous good deeds and recommend one another to the truth and recommend one another to patience.

[Sooratul-'Asr, 103:1-3]

Thereafter, it is a must to have patience in the affair of *da'wah*.

The path of the Messenger (*sallallaahu 'alayhi wa sallam*) and the *manhaj* of the prophets regarding *ad-da'wah* is not a quick methodology in which you seek to hasten its outcome. It is not a methodology that is completed between a day and a night or between one and two years. Rather, it is a long, but straight path. As for the paths of the *Shayaateen*, then surely, all of them are short, deceiving you with their brevity. You will be deluded into thinking that these short paths will bring you quick results.

Hence, the path of the *Sunnah* is a long path and it is upon you to follow and traverse it. You must mutually encourage your brothers with the truth regarding it and encourage them with patience in traversing it. Therefore, following the *Sunnah* is a source of protection and liberation for you from the paths of the *Shaytaan*.

Naasirud-Deen Ahmad Bin Muhammad, who was known by the name Ibnul-Muneer (D. 683), may Allaah have mercy on him, said:

From the obligatory rights upon all the people without exception is the propagation of the *Sunnah*. The one who took it [directly

from its source] carries it to the majority [of the people], and the one who witnesses [the dissemination of the knowledge] conveys it to the one who was absent. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: **'May Allaah brighten a man who hears my saying, understands it, then conveys it just as he heard it. So, perhaps the one to whom it is conveyed may understand it better than the one who heard it.'** Therefore, the task of the ignorant one, with regards to this trust, is that he takes it [the knowledge] to its people completely and with submission. Also, the task of the intelligent one is that he takes it to one who will probably be more skilled than him in terms of understanding and instruction.

Let him beware of withholding (knowledge) with the belief that he is the greatest, for above every knowledgeable person is one who is more knowledgeable. As long as he thinks that there is nothing beyond his status, he will prevent the blessing of his, The Mighty and Majestic, in His saying:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

And say: My Lord, increase me in knowledge.

[Soorah Taa Haa, 20:114]

And the *Rabbaaniyoon* (scholars) were firm in (times of) extreme anxiety and fear, and they guarded against weakness which is refused today by the foolish one. Imaam Maalik, may Allaah have mercy on him, was the most knowledgeable at that time, but it was simple for him to acknowledge what he did not know concerning a matter. He advised the most superior and exemplary (of the people) with it, saying: "The *jannah* [paradise] of the scholar is [the statement] 'I don't know,' so when he

misses it [i.e. issues a *fatwaa* wrongly as opposed to saying I don't know] it will kill him or cause his death."¹¹

Ibn Taymiyyah, may Allaah have mercy on him, said: "All of these misguided matters will only harm whoever does not cling to the Book and the *Sunnah*, just as Az-Zuhree used to say: 'Clinging to the *Sunnah* is salvation.'"

Maalik said: "The *Sunnah* is [like] the ark of Nooh, whoever embarks upon it is saved, and whoever stays away from it drowns." That is to say, the *Sunnah*, *Sharee'ah* (legislation) and *Manhaj* (methodology) are the straight path which links the servant to Allaah, and the Messenger (*sallallaahu 'alayhi wa sallam*) is the guide along this path, just as Allaah,

The Exalted, said:

﴿ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا

إِلَى اللَّهِ بِإِذْنِهِ ۚ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

Verily, We have sent you as a witness, and a bearer of glad tidings and a warner. And as one who invites to Allaah by His permission, and a lamp spreading light.

[Sooratul-Ahzaab, 33:45-46]

He, The Exalted, said:

﴿ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٠﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥١﴾

¹¹ Al-Bukharee, *Al-Mutawaaree, Alaa Taraajum Abwaab*, pg. 34-35

Verily, you are indeed guiding to the straight path. The path of Allaah to Whom belongs all that is in the Heaven and all that is on the Earth.

Verily, all matters at the end go to Allaah (for decision).

[Sootatush-Shoorah, 42:52-53]

Abdullah Bin Mas'ood said:

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) drew a line, then he drew lines on its right and left, and said: 'This is the path of Allaah, and these paths, upon each one of them there is a *Shaytaan* inviting to it.' Then he recited:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصَّانُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

And verily, this is my straight path, so follow it and follow not other paths for they will separate you from his path. This He has ordained for you that you may become Al-Mutaqoon.

[Sooratul-An'aam, 6:153]

When the intelligent one, who hopes for the meeting with Allaah, ponders upon this parable and he reflects upon the rest of the sects from the *Khawaarij*, the *Mu'tazilah*, the *Jahmiyyah*, and the *Raafidhah*, and whoever is closer to the *Sunnah* than them from *Ahlul-Kalaam*, like the *Karraamiyyah*, the *Kulaabiyyah* and the *Ash'ariyyah*,¹² he realizes that each of them has a path which they claim to be correct, but they leave that which the Companions (of the Prophet) and *Ahlul-Hadeeth* were upon. You find that the meaning of the parable constructed by the infallible one (the Prophet - *sallallaahu 'alayhi wa sallam*), the one who does not speak

¹² Likewise, the groups of differing until this day of ours.

from desires, rather, from Revelation, was indeed intended for (the deviated sects).



The 6th Benefit: In Following the *Sunnah* is the Attainment of the Prescribed Law and the Deen

The *Deen* means: That you do not worship anything except Allaah and that you do not worship Him except with what He prescribed. For us, there is no path to the recognition of the prescribed law other than the mighty Qur'aan and the Prophetic *Sunnah*. Due to this, the various acts of worship are *tawqeefiyyah* (restricted to the texts of the Qur'aan and the *Sunnah*). It is no wonder that Aa'ishah (*radiyallaahu 'anha*) said (describing the Messenger (*sallallaahu 'alayhi wa sallam*)): "His character was the Qur'aan."

His (*sallallaahu 'alayhi wa sallam*) *Sunnah* includes every aspect of the *Deen*. Thus, it is the explainer of the mighty Qur'aan. Allaah, the Blessed and Exalted, said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

And We have also sent down to you (O Muhammad) the *Dhikr*, that you may explain clearly to mankind what is sent down to them and that they may give thought.

[Sooratum-Nahl, 16:44]

And He, The Most High, said:

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
 وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
 وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾

And We have not sent down the Book (Qur'aan) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ, and as a guidance and a mercy for a folk who believe.

[Sooratur-Nahl, 16:64]

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) made *wudhoo*' and said: "This is my *wudhoo*' and the *wudhoo*' of the prophets before me, whoever adds to this or takes away from it has acted evilly and oppressively."¹³

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) prayed, and he said:

صَلُّوا كَمَا تَرَوْنِي أُصَلِّي

"Pray as you have seen me praying."

And he (*sallallaahu 'alayhi wa sallam*) said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily, I was sent to complete good manners."¹⁴

¹³ Editor's note: This hadeeth has been graded severely weak. Bukhaaree graded it *Munkar al-Hadeeth*, Yahyaa Ibn Ma'een: *Dha'eef*, An-Nisaa'ee: *Laysa bithiqah* (untrustworthy).

¹⁴ **Found in:** *Musnad Ahmad* (2/381); *al-Mustadrak* (4280); *al-Adab al-Mufrad* (273); *Shu'ab al-Eemaan* (7609); *Sharh Mushkil al-Aathaar* (5194); on the authority of Abu Hurayrah, with the wording: (صالح الأخلاق), which does not affect the meaning as translated above.

He (*sallallaahu 'alayhi wa sallam*) also said:

أَفْشُوا السَّلَامَ ، وَأَطْعِمُوا الطَّعَامَ ، وَصَلُّوا الْأَرْحَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ، تَدْخُلُوا الْجَنَّةَ
بِسَلَامٍ

“Spread the *salaams* among yourselves, feed the needy, pray during the night while the people are asleep, and enter [as a result of these actions] into the garden of your Lord in peace.”

Ibn Taymiyyah, may Allaah have mercy on him, said:

Due to this, the *Fuqahaa* have said that the acts of worship are but upon *At-Tawqeef* [restricted to the texts of the Qur'aan and *Sunnah*], just as what is found in the two authentic collections of *hadeeth* concerning 'Umar Bin Al-Khattaab (*radiyallaahu 'anhu*). He kissed the black stone and said: '*Wallahi*, I know that you are a stone, you do not harm nor do you benefit, and had I not seen the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) kissing you, I surely would not have kissed you.'

Allaah, The Glorified and Most High, commanded us with following the Messenger (*sallallaahu 'alayhi wa sallam*), obeying him, having allegiance to him, loving him and making Allaah and his Messenger (*sallallaahu 'alayhi wa sallam*) the most beloved to us. He guaranteed that by following him and loving him, we will receive (as a result) Allaah's love and generosity. He, The Most High, said:

Also in: *Musnad al-Bazaar* (according to al-Haythamee in *Majma' az-Zawaa'id*, 8/412); *Musnad ash-Shihaab* (1165); *al-Fawaa'id* (376) of Tammaam ar-Raazee; on the authority of Abu Hurayrah (may Allaah be pleased with him), with the exact wording: (مكارم الأخلاق).

Authenticated in: *al-Mustadrak* (2/720); *at-Tamheed* (15/30); *Silsilatul-Ahaadeethis-Saheehah* (45).

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

Say, if you really love Allaah then follow me, Allaah will love you and forgive you your sins.

[Soorah Aali-'Imraan, 3:31]

And He, The Most High, said:

﴿ وَإِنْ تَطِيعُوهُ تَهْتَدُوا ﴾

And if you obey him you will be guided.

[Sooratun-Noor, 24:54]

He, The Most High, also said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ رُدِّدْهُ يَدْخُلْهُ جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And whoever obeys Allaah and His Messenger, Allaah will enter him into gardens under which rivers flow to abide therein, that is the great success.

[Sooratun-Nisaa, 4:13]

There are many examples of this in the Qur'aan. Therefore, it is not appropriate that anyone deviates regarding this from what the *Sunnah* clarifies, what the *Sharee'ah* came with, what the Book and the *Sunnah* prove and what the *Salaf* of the *Ummah* were upon. Whatever he (the individual) has knowledge of he speaks with it, and whatever he does not know he refrains from (speaking about) it. He does not take a stance on that which he has no knowledge of nor does he say of Allaah that

which he does not know, for verily, Allaah the Blessed and Exalted forbade all of that.

So from the benefits of following the *Sunnah* is that you attain the entire religion by following it.

Verily, the testimony "None has the right to be worshipped except Allaah and that Muhammad is His slave and Messenger" comprises two matters.

1. That we do not worship other than Allaah
2. That we do not worship Him except with what He has legislated

Verily, these two matters are those which the *Deen* is established upon.

Did we not clarify that? Consequently, *al-ittibaa'* (following) is that we do not worship except with what he [Muhammad (*sallallaahu 'alayhi wa sallam*)] legislated. The realization of this principle does not occur except by following the Messenger (*sallallaahu 'alayhi wa sallam*) and it is the meaning of the second part of the *Shahaadah*: "I bear witness that Muhammad is the Messenger of Allaah." So there is no path to knowledge of Allaah except by way of following the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and following the Messenger occurs by grasping hold of his (*sallallaahu 'alayhi wa sallam*) *Sunnah*. That is why the Messenger (*sallallaahu 'alayhi wa sallam*), said: **"Whoever does an action which is not from our affair, then that action is rejected."**

This means, one gets closer to Allaah by way of an affair, so examine this affair, is it from the affairs which the Messenger (*sallallaahu 'alayhi wa sallam*) sought nearness with or not? So when you find that it is like that then it is accepted, *inshaa'Allaah*, if you fulfill the conditions of acceptance (*ikhlaas* and *itibaa'*). If you find the affair is not like that, then,

you reject it. For this reason, the people of knowledge have ruled that those who seek nearness to Allaah by way of newly invented matters, meaning, by way of innovations, their acts of worship will not be accepted. Why? Because the Messenger (*sallallaahu 'alayhi wa sallam*) said: **"Whoever does an action which is not from our affair, then, it is rejected."** Therefore, to follow the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah* is to grasp the entire *Deen*.

The Messenger (*sallallaahu 'alayhi wa sallam*) taught us how to make *wudhoo'* and how to pray and he taught us good manners and good character. He taught us, when he entered Al-Madeenah, that we should **"spread the *salaams*, feed the needy, and pray while the people are asleep and as a result, (we will) enter Al-Jannah (paradise) with *salaam* (peace)."**

And he taught us saying: **"Verily, I have been sent to complete good manners."**

He (*sallallaahu 'alayhi wa sallam*) taught us *siyaam* (fasting), *zakaah* (giving charity), and the affairs of the *Deen*. Thus, when you follow the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah*, you grasp the affairs of the religion.

Ibn 'Abdil-Barr (D. 463H) said: "This is an authentic Madeenan *hadeeth*, and he includes in this meaning: righteousness, all goodness, the *Deen*, virtue, manliness, *al-ihsaan* [perfection, the highest level of faith] and justice. So he (*sallallaahu 'alayhi wa sallam*) was sent in order to perfect this."

The scholars have said: Verily, an *aayah* which includes righteousness, virtue, nobility and good character is in His, the Mighty and Majestic, saying:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily, Allaah enjoins *Al-Adl* [justice] and *Al-Ihsaan* [perfection] and giving (help) to kith and kin, and he forbids from *Al-Fahshaa* [all evil deeds] and *Al-Munkar* [all that is prohibited by Islamic law] and *Al-baghy* [all kinds of oppression and transgression]. He admonishes you, that you may take heed.

[Sooratum-Nahl, 16:90]

It has been related to us from Aa'ishah - Ibn Wahb and others mentioned that she said: "Noble character is truthful speech, friendliness with people, giving to the beggar, giving gifts, preserving the trust, preserving the ties of kinship, protecting one's companions, hospitality to the guest, and *al-hayaa* [modesty] is the head of them."

She (also) said: "And certainly, noble character may be in a man and not in his son, it may be in his son and not in him (the father). And certainly it may be in a servant and not in his master; Allaah has distributed it to whomsoever He wants."¹⁵

I say: The *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*) is the *Deen* as has been discussed, and it is the explanation of what is in the great Qur'aan, and certainly his (*sallallaahu 'alayhi wa sallam*) character was the Qur'aan just as the Mother of the Believers, Aa'ishah (*radiyallaahu 'anha*) said.

Ibn Taymiyyah said:

¹⁵ *Tahmeed* 24/324

Due to this, the *Fuqahaa* have said: 'The acts of worship are built upon *At-Tawqeef* [restricted to the texts] just as what is found in the two authentic collections of *hadeeth* concerning 'Umar Bin Al-Khattaab (*radiyallaahu 'anhu*) that he kissed the black stone and said: 'Wallaahi, I know that you are a stone, you do not harm nor do you benefit, and had I not seen the Messenger of Allaah, (*sallallaahu 'alayhi wa sallam*), kissing you, I surely would not have kissed you.'

Allaah, glorified, The Most High, commanded us to follow the Messenger (*sallallaahu 'alayhi wa sallam*) - obey him, have alligiance to him, love him and make Allaah and His Messenger more beloved to us than anything else. He guaranteed us that by following him and loving him (that we will receive as a result) Allaah's love and generosity. He, The Most High, said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ

لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

Say, if you really love Allaah follow me, Allaah will love you and forgive you your sins.

[Soorah Aali-'Imraan, 3:31]

And He, The Most High, said:

﴿ وَإِنْ تَطِيعُوهُ تَهْتَدُوا ﴾

And if you obey him you will be guided.

[Sooratun-Noor, 24:54]

He, The Most High, also said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And whoever obeys Allaah and His Messenger, He will enter him in gardens under which rivers flow, to abide therein, that is the great success.

[Sooratun-Nisaa, 4:13]

It is not appropriate for anyone to deviate regarding this, from what the *Sunnah* clarifies, what the *Sharee'ah* came with, what the Book and the *Sunnah* prove and what the *Salaf* of the *Ummah* were upon. Whatever he has knowledge of he speaks with it, and whatever he does not know he refrains from (speaking about) it. He does not take a stance on that which has no knowledge of, nor does he say of Allaah that which he does not know. For verily, Allaah, the Blessed and Exalted, forbade all of that.¹⁶

¹⁶ *Qaa'idatun Jaleelatun Fit-Tawassul wal-Waseelah*, p.270-271



The 7th Benefit: Following the *Sunnah* Removes Humiliation and Insignificance from the *Ummah*

This is because the *Sunnah* is the *Deen* and abandoning the *Deen* is one of the causes of humiliation and insignificance.

Imaam Ahmad collected in the *Musnad* and so did Abu Daawood in his *Sunan*, a *hadeeth* recounted on the authority of Ibn 'Umar who said:

I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying: **'When you do business in *Al-Eenah*, and you hold onto the tails of cows, and you become pleased with agriculture, and you abandon *Al-Jihaad*, Allaah will inflict humiliation upon you and He will not remove it until you return to your *Deen*.'** And the return to the *Sunnah* is the return to the *Deen*.¹⁷

In the long *hadeeth* of Jibreel, which is (known as) *Ummus-Sunnah*, after he (the Prophet (*sallallaahu 'alayhi wa sallam*)) mentioned the pillars of *Eemaan*, *Al-Islam* and *Al-Ihsaan*, he said: **"This is Jibreel, he came to teach you your religion *Deen*."**

The Messenger (*sallallaahu 'alayhi wa sallam*) informed us of an affair that will come to be, and he informed us of the outcome (that will result from this affair. He said: **"When you do business dealing in *Al-Eenah*."**

¹⁷ Abu Daawood 3462, al-Bayhaqee in *Sunan al-Kubraa* 5/316. Declared authentic by al-Albaanee in *Silsilah as-Saheehah* no. 11.

Al-Eenah is a type of business transaction in which a commodity is sold while its source remains with the seller and the seller buys it back from the person who bought it from him. It is as though a person goes to a car owner while he is (himself) in need of money, so he says to the car owner: "Sell me this car for \$20,000 on an installment plan." So he sells him the car for \$20,000. The (original) car owner knows that the buyer does not want the car; he wants the money (as he is in more need of the money). So he says: "I am buying this car back from you for \$15,000 cash." So in reality, he took the \$15,000 cash conditioned by a deferred payment of \$20,000 (so the original seller has the car back and the buyer still owes him \$5,000 more than he sold the car back for, due to him being locked into his installment plan). Is this not happening?

This is *Bay'ul-Eenah* (credit operation). It is called '*Eenah* because the '*Ain* (source) of the commodity being sold is not transferred from the custody of its owner.

The Messenger (*sallallaahu 'alayhi wa sallam*) called it *Bay'ul-Eenah* from the chapter, "The Inclination to the Occurrence of Forbidden Transactions" because it is not found with us in the transactions regarding buying and selling except (concerning) sale and interest. So the sign of the forbidden sale is *Ar-Ribaa*, and from it is *Bay'ul-Eenah*.

He (the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)) said: "**When you do business dealing in *Al-Eenah*, and you hold onto the tails of cows.**" It used to be, and it still is today, that in some of the lands cattle and oxen pull plows. The farmer walks behind the cattle, and holds the plow as it bores into the ground until it (the ground) turns over. So the Messenger (*sallallaahu 'alayhi wa sallam*) interpreted the reliance upon the *dunyaaa* as "**following the tails of cows,**" meaning, you are becoming like the people of agriculture, the people of the *dunyaaa* who chase after

money. So you sit on the ground and abandon *Al-Jihaad*. He said: **“When you do business dealing in *Al-Eenah*, and you hold onto the tails of cows, and you abandon *Al-Jihaad*.”** It comprises three matters:

1. When you do business dealing in *Al-Eenah*. We say: This is the sign of the prohibited interest-based transactions.
2. And you hold onto the tails of cows, meaning: the reliance on the *dunyaaa*.
3. And abandoning *Al-Jihaad*.

What is the outcome of these affairs when they are found in society? The answer is in the Messenger's (*sallallaahu 'alayhi wa sallam*) saying: **“Allaah will inflict humiliation upon you and He will not remove it until you return to your *Deen*.”**

Hence, following the *Sunnah* is returning to the *Deen*, and returning to the *Deen* is a cause for the removal of humiliation from us.

Following the *Sunnah* is a cause for the removal of humiliation from the *Ummah* of the Muslims. Grasping the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*), observing it, being in conformity with it, desiring and holding onto what he (*sallallaahu 'alayhi wa sallam*) came with is a cause for the removal of humiliation from the Muslims - this is one of the benefits of following the *Sunnah*. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) informed us of this in the aforementioned *hadeeth*.

In the long *Hadeeth* of Jibreel, he mentioned *Al-Eemaan*, *Al-Islaam* and *Al-Ihsaan*, then, he said: **“This is Jibreel, he came to teach you your *Deen*.”** So the humiliation is not removed except by returning to the *Deen*, and

the *Deen* is knowledge of the pillars of *Al-Eemaan*, *Al-Islam* and *Al-Ihsaan*. Is it not?!

Thus, whoever wants to return to the *Deen*, it is upon him to learn the rulings of these (things that were) mentioned in the *Hadeeth* of Jibreel, by teaching the people the ruling of *tahaarah* (purification), *sawm* (fasting) and *zakaah* (charity) and the rulings of *Al-Eemeen*: belief in Allaah, the Angels, the Books and abandoning the *kalaam* (idle speech) about the things wherein there lies no benefit.

The people of *Hadeeth*, by speaking about these matters, teach the people the *Deen*. Can it be said about them after that: "You are the '*Ulamaa* of menstruation and postpartum bleeding, you are not the '*Ulamaa* of reality, you are not the '*Ulamaa* of *Da'wah*?"

The '*Aalim* (scholar) is the one who teaches the people these matters by teaching them the *Deen* - the path which, by it, they will be removed from humiliation and insignificance; teaching them the path which the Messenger, (*sallallaahu 'alayhi wa sallam*) guided them to. (This is what they (the people) should concern themselves with) if they want salvation in the Hereafter!

So, the one who abandoned learning these matters and made all of his speech about secularism, communism, (imitating) the "super powers," and abandons learning what is necessary from the affair of his *Deen*, teaching the people these things, does he know the *Deen*? Did he implement '**returning to the *Deen***' which he (*sallallaahu 'alayhi wa sallam*) intended in his statement "**until you return to your *Deen*?**"

And in the *Hadeeth* of Jibreel, he mentioned *Al-Eemaan* and its pillars, *Al-Islam* and its pillars, and *Al-Ihsaan*, and he said: "**This is Jibreel, he came to teach you your *Deen*.**"

So are we learning the *Deen* without learning how to pray?! Are we learning the *Deen* without learning the *tahaarah* which is the key to the prayer?! Are we learning the *Deen* without teaching our women, daughters and female family members the rulings of menstruation and postpartum bleeding which are matters which they always encounter?

Can we be learning (progressing) without that? Are we teaching the *Deen* yet we do not know (how to) worship (Allaah) upon the path: "Verily, my *salaah* is just as the Messenger (*sallallaahu 'alayhi wa sallam*) prayed it, my *hajj* is just like the *hajj* of the Messenger (*sallallaahu 'alayhi wa sallam*), my fasting is just like the fasting of the Messenger (*sallallaahu 'alayhi wa sallam*)?"

How did we come to know our *Deen*?

From the benefits and excellence of following the *Sunnah*, is the removal of the description of humiliation and insignificance from the Muslims.

O my brother, follow the main path; follow the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*), strive to establish the worship of Allaah and verify it (based on the proofs). Have trust that whenever you walk along this (main path), that your *nafs* (soul) will be corrected, and you will have corrected your wife and family - the correction of the *nafs* leads to correction of the family. Subsequently, (in) the correction of the family is the correction of the society, which in turn leads to the correction of the city and the whole country and ultimately the *Ummah* and the entire universe, by the permission of Allaah.

So strive and begin with yourself then those closest to you then the next closest to you.



The 8th Benefit:

In the *Sunnah* Is the Description of the Disease which Afflicted the Muslim Nation and the Description of Its Cure

Ahmad and Abu Daawood convey (the *hadeeth*) on the authority of Thawbaan:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " تَوْشِكُ الْأُمَّمَ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَضَعِهَا " ، قِيلَ : أَمِنْ فَلَئِمَّا نَحْنُ يَوْمَئِذٍ ؟ ، قَالَ : " بَلْ أَنْتُمْ كَثِيرٌ ، وَلَكِنْ عَثَاءٌ كَعَثَاءِ السَّيْلِ ، وَلَيَنْزَعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ ، وَلَيُقَدِّقَنَّ الْوَهْنَ فِي قُلُوبِكُمْ " ، قَالُوا : وَمَا الْوَهْنُ ؟ قَالَ : " حُبُّ الدُّنْيَا ، وَكَرَاهِيَةُ الْمَوْتِ "

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'The nations are about to call each other and set upon you like the diners set upon food.' Someone said: 'Will it be because we'll be few [in number] on that day?' He (*sallallaahu 'alayhi wa sallam*) said: 'Rather, you'll be many on that day (but) like the foam on the river. And Allaah will remove the fear of you from the hearts of your enemies and will throw *Al-Wahn* into your hearts.' So, someone said: 'O Messenger of Allaah, what is *Al-Wahn*?' He (*sallallaahu 'alayhi wa sallam*) said: '[It is] love of the *dunyaaa* and hatred of death.'¹⁸

¹⁸ Related by Abu Daawood (no.4297), Ibn 'Asaakir in *Taareekh Dimashq* (2/97/8) and others. It was authenticated by al-Albaanee in *as-Saheehah* (no.958)

The Messenger (*sallallaahu 'alayhi wa sallam*) described our illness and our condition (when he said): **“The nations are about to call each other and set upon you like the diners set upon food.”**

Is this not happening?! *Wallaahi* it is happening. The colonizing states invite one another upon the Islamic lands which Allaah awarded with blessings; he provided them with resources: rivers, agriculture, petroleum, and various other bounties. They (the colonizers) invite one another to these lands like diners set upon food.

They (the Companions) said: "Will it be because we'll be few [in number] O Messenger of Allaah? Will we be so few [in number] that the nations will gather upon us?!"

He (*sallallaahu 'alayhi wa sallam*) said: **“No, rather you'll be many (but) like the foam on the river.”**

So what is the cause of our weakness?

He (*sallallaahu 'alayhi wa sallam*) said: **“Allaah will remove the fear of you from their hearts and will throw *Al-Wahn* into your hearts.”** They said: "O Messenger of Allaah, what is *Al-Wahn*? He (*sallallaahu 'alayhi wa sallam*), said: **“[It is] love of the *dunyaaa* and hatred of death.”**

Therefore, in the *Sunnah*, is the description of the disease and its cure.

- ❁ Its aim is to treat your soul; its aim is to walk you along the (straight) path.
- ❁ Its aim is to produce good for you.
- ❁ Strive to follow the *Sunnah* and treat (cure) your soul from loving the *dunyaaa* and fearing death.

- ❁ Look to the *Sunnah* and in it you will find a *hadeeth* which states,

فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ

“Frequent the graves [visit them often], surely it will remind you of the hereafter.”¹⁹

- ❁ Look to the *Sunnah* and you will find the *hadeeth*:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُتْلُ خَيْرًا أَوْ لِيَسْكُتْ

“Whoever believes in Allaah and the Last Day let him speak good or remain silent.”²⁰

- ❁ It reminds you of the Hereafter and death; every time you read, explore and apply the *Sunnah*, love of the *dunyaaa* and fear of death will gradually weaken in your soul.

You hear what the *Sunnah* says about the *dunyaa*:

عَبَدَ اللَّهُ بَنَ صَمْرَةَ ، قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ ، يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ ، مَلْعُونٌ مَا فِيهَا إِلَّا ذَكَرَ اللَّهُ وَمَا وَالَاهُ وَعَالَمٌ أَوْ مُتَعَلِّمٌ

The *dunyaa* is cursed, and whatever is in it is cursed, except for the remembrance of Allaah and what is similar to it - the scholar and the student.²¹

You read in *Al-Qur'aan Al-'Adheem*:

﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ﴾

“Beautified for man is the love of what he desires from women, children, accumulated riches of gold and silver,

¹⁹ Sahih Muslim, Book of Janaazah (976)

²⁰ Sahih Muslim, Book of Eemaan

²¹ Reported by Ibn Maajah, at-Tirmidhee, declared *hasan* (sound) by al-Albaanee.

horses, cattle and gardens..."

[Soorah Aali-Imraan, 3:14]

Persist in learning the *Qur'aan* and the *Sunnah* and the truth will be made clear to you, and the *dunyaa* will be disclosed to you. You will be set straight and will have recognized what the *dunyaa* (really) is. You will know the affairs that surround you and will be saved from *Al-Wahn*, which will be your safety from confusion.



The 9th Benefit: Following His (*sallallaahu 'alayhi wa sallam*) Sunnah Is Perfection of Character – Its Beauty and Noble Traits

Ahmad conveyed on the authority of Abu Hurayrah (*radiyallaahu 'anhu*) who said: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "Verily, I have been sent to perfect good character."²²

Ibn 'Abdil-Barr (D. 463H) said: "This is an authentic Madeenan *hadeeth*." He includes in this meaning: righteousness, all goodness, the *Deen*, virtue, manliness, *al-Ihsaan* [perfection, highest level of faith] and justice. So he (*sallallaahu 'alayhi wa sallam*) was sent to perfect this.

The scholars have said:

Verily, an *ayah* which includes righteousness, virtue, nobility and good character is in his, the Mighty and Majestic, saying:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily, Allaah enjoins *Al-Adl* [justice] and *Al-Ihsaan* [perfection] and giving [help] to kith and kin, and He forbids from *Al-Fahshaa* [all evil deeds] and *Al-Munkar* [all that is

²² *Al-Musnad, Ar-Risaalah, 14/53*

prohibited by Islamic law], and *Al-Baghy* [all kinds of oppression]. He admonishes you, that you may take heed.

[Sooratun-Nahl, 16:90]

It has been related to us from Aa'ishah - Ibn Wahb and others mentioned that she said: "Noble character is truthful speech, friendliness with people, giving to the needy, giving gifts, preserving the trust, preserving the ties of kinship, protecting one's companion, hospitality to the guest, and *al-hayaa* [modesty] is the head of them."

She also said: "And certainly, noble character may be in a man and not in his son, it may be in his son and not in him, and certainly it may be in the servant and not in his master; Allaah has distributed it to whomsoever He wants."²³

I say, the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*) is the *Deen* as has been mentioned, and it is the explanation of what is in the great Qur'aan. Certainly his (*sallallaahu 'alayhi wa sallam*) character was the Qur'aan just as the Mother of the Believers, Aa'ishah (*radiyallaahu 'anha*) said.

²³ *At-Tamheed*, 24/34



The 10th Benefit: In Adherence to the *Sunnah* Is Safety from *al-Fitnah* and the Painful Torment

Allaah, the Blessed and Exalted, said:

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لِيُؤَادُوا فَلَیَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴾

Make not the calling of the Messenger [Muhammad] among you as your calling one of another. Allaah knows those of you who slip away under shelter [of some excuse without taking the permission to leave, from the Messenger]. And let those who oppose the Messenger's [Muhammad] commandment [i.e. his *Sunnah*; legal ways, orders, acts of worship, statements] [among the sects] beware, lest some *fitnah* [disbelief, trials, afflictions, earthquakes, killing, overpowerment by a tyrant] should befall them or a painful torment be inflicted on them.

[Sooratun-Noor, 24:63]

Every opposer of the *Sunnah*! Every opposer of the Messenger's (*sallallaahu 'alayhi wa sallam*) command! He must beware:

﴿ فَلَیَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

...And let those who oppose the Messenger's [Muhammad] commandment [i.e. his *Sunnah*; legal ways, orders, acts of worship, statements] [among the sects] beware, lest some *Fitnah* [disbelief, trials, affliction, earthquakes, killing, overpowerment by a tyrant] should befall them or a painful torment be inflicted on them.

[Sooratun-Noor, 24:63]

A *fitnah* will befall them, then *al-kufr* (disbelief) will enter their hearts, or *an-nifaaq* (hypocrisy), or they will enter into innovations; then due to that a painful torment will be inflicted upon them.

So from the superiority of following the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah* is that it guards you against *al-fitnah*.

A man came to Imaam Maalik and said: "Yaa Imaam, I want to make *al-Umrah* [pilgrimage]." Maalik said: "Go make *al-Umrah*!" The man said: "I want to enter the state of *Ihraam* from al-Madeenah, from the *masjid*." Maalik said: "O my son! The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) made *al-Umrah* from Dhul Hualifah, and your making *al-Umrah* from the *masjid* is in opposition to the *Sunnah*. Verily, I fear for you *al-Fitnah* if you do this." Then he recited:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لُوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

﴿الْيَمُرُ﴾

Make not the calling of the Messenger [Muhammad] among you as your calling one of another. Allaah knows those of you who slip away under shelter [of excuse without taking the permission to leave, from the Messenger]. And let those who oppose the Messenger's [Muhammad] commandment [i.e. his *Sunnah*; legal ways, orders, acts of worship, statements] (among the sects) beware, lest some *Fitnah*

[disbelief, trials, afflictions, earthquakes, killing, overpowerment by a tyrant] should befall them or a painful torment be inflicted on them.

[Sooratun-Noor, 24:63]



The 11th Benefit:

In Following the *Sunnah* and Adhering to It Is the Realization of Faith, the Attainment of Happiness in the Two Abodes and Safety from the Fire

He, The Most High, said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴾

And whosoever turns away from **my reminder** [i.e. neither believes in the Qur'aan nor acts on its teachings] verily, for him is a life of hardship and We shall raise him up blind on The Day of Resurrection.

[Soorah Taa Haa, 20:124]

So whoever follows the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*) and adheres to it, will not turn away from the *Deen* nor from the remembrance of Allaah, rather, he will draw closer to it. Thus, his situation will not be like the one who turns away. He, The Most High, said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

﴿ غُفُورٌ رَحِيمٌ ﴾

Say [O Muhammad to mankind]: if you [really] love Allaah, then, follow me [i.e. accept Islamic monotheism, follow the Qur'aan and the *Sunnah*], Allaah will love you and forgive you your sins.

[Soorah Aali-'Imraan, 3:31]

And He, The Most High, said:

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ﴾

If you obey him, you will be on the right guidance

[Sooratun-Noor, 24:54]

And He, The Most High, said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ

وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And whosoever obeys Allaah and His Messenger [Muhammad] will be admitted to gardens under which rivers flow [in Paradise], to abide therein, and that will be the great success.

[Sooratun-Nisaa', 4:13]

Conversely, there are verses concerning the condition of the one who disobeys Allaah and His Messenger. He, the Blessed and Exalted, said:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۗ

وَلَهُ عَذَابٌ مُهِينٌ ﴾

And whosoever disobeys Allaah and His Messenger [Muhammad], and transgresses His limits, He will cast him into the fire, to abide therein, and he shall have a disgraceful torment.

[Sooratun-Nisaa', 4:14]

Nay, rather *al-Eemaan* is negated from the one who does not actualize following him (*sallallaahu 'alayhi wa sallam*). Allaah, The Most High, said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you [O Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.

[Sooratun-Nisaa', 4:65]

He, The Most High, said:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

And whosoever disobeys Allaah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.

[Sooratul-Jinn, 72:23]

Consequently, following the Messenger's (*sallallaahu 'alayhi wa sallam*) *Sunnah*, is an affirmation of *al-Eemaan*:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ﴾

But no, by your Lord, they can have no faith, until they make you [O Muhammad] judge in all disputes between them..."

[Sooratun-Nisaa', 4:65]

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision..."

[Sooratul-Ahzaab, 33:36]



The 12th Benefit: To Follow the *Sunnah* and to Act upon It Is to Ensure Its Revival

Your revival of it (the *Sunnah*) is a manifestation of it, and it is, for the people, an invitation to it. Thus, whoever acts in accordance with the *Sunnah* will have its reward, and the reward of whoever acts in accordance with it (by following your lead) up until the Day of Resurrection.

Imaam Muslim brings in his *Saheeh*, on the authority of Abu Hurayrah that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said:

Whoever calls to guidance, for him is the reward similar to the rewards of whoever follows it, without anything from their rewards being diminished. And whoever calls to misguidance, for him is the sin equal to the sins of whoever follows it, without anything from their sins being diminished.

Imaam Muslim also conveys on the authority of Jareer Bin 'Abdillaah who said:

Some Bedouin people came to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) wearing wool. He saw their bad condition as they were afflicted with poverty, so he urged the people to give *sadaqah*, but they kept him waiting [by procrastinating]. Then a man from the Ansaar came with a pouch of silver, then another came, then [others] followed in

succession until the happiness was recognized on his (*sallallaahu 'alayhi wa sallam*) face. He then said: **Whoever introduces into Islam a good *Sunnah* and it is then acted upon after him, the same reward is written for him as those who acted upon it without anything from their reward being diminished. And whoever introduces into Islam an evil *Sunnah* and it is then acted upon after him, the same sin is written for him as those who acted upon it without anything from their sin being diminished.**

Consequently, whoever manifested and acted in accordance with the *Sunnah* has invited the people to it by merely manifesting it. So when a person acts upon this *Sunnah*, the one who manifested it first (initiated the good *Sunnah*) has the reward of whoever followed him in acting in accordance with it up until the Day of Resurrection.

A person says: "O Shaykh, the Messenger (*sallallaahu 'alayhi wa sallam*) said: '**Whoever initiates a good *Sunnah***, meaning: A person does a deed [which he deems good] even if it has not come in the revelation and even if it did not come from the Messenger!"

I say to you: No! This is not the meaning of the *hadeeth* because the people of knowledge say that the only way to know if something is good or bad is through the revelation, so from where (do you get the knowledge) that this deed is good when it does not come from the revelation? Our source that this (deed) is good or bad is the revelation. The meaning of the *hadeeth*, "**Whoever initiates a good *Sunnah***," therefore is, whoever revives a *Sunnah* from the revelation because the *hadeeth* mentioned *sadaqah* - that a man came and handed over some *sadaqah*, then the people came after him and gave *sadaqah*.

A man entered the *masjid* and met a poor man so he gave him some money. So when the people saw him they followed his example without delay, giving to this poor man and supporting him. Everyone who followed his example will be rewarded. So, is *sadaqah* and giving it from the *Sunnah* which was established from the Messenger (*sallallaahu 'alayhi wa sallam*) or (is it from) the newly invented way? Surely, it is an established *Sunnah* from him (*sallallaahu 'alayhi wa sallam*).

So, it is not in the *hadeeth* that the man completed a deed that just came from his own self because the good deed is only known from the revelation. And it is a must that his (*sallallaahu 'alayhi wa sallam*) statement be mentioned to you: **“Whoever does an action which is not from our affair then it is rejected.”**

Ibn Hibbaan, (*rahimahullaah*), said:

Verily, in following his (*sallallaahu 'alayhi wa sallam*) *Sunnah* is the perfection of blamelessness and the accumulation of generosity whose light cannot be extinguished and its proofs cannot be disproved. Whoever adheres to it is safeguarded and whoever opposes it is blamed and censured. It [the *Sunnah*] is the fortified fortress and the strong pillar which explains his excellence and strengthens his rope. Whoever adheres to it prevails and whoever desired to oppose it perishes; so the ones who cling to it are the [successful] people in this life.

And with this the lecture is concluded, and all praise is for Allaah who, by His Grace, completes the righteous deeds.

Glory be to You, O Allaah and to you is the praise. I bear witness that none deserves to be worshipped except You, I ask your forgiveness and turn to you in repentance.

Allaah's prayer be upon Muhammad and the family of Muhammad, just as he sent His prayers upon Ibraaheem and the family of Ibraaheem, verily, you are *Hameed* (worthy of all praise), *Majeed* (glorious). And bless Muhammad and his family, just as you blessed Ibraaheem and the family of Ibraaheem. Verily you are *Hameed*, *Majeed*.



Glossary of Important Arabic Words and Phrases

A

'Aalim (pl. 'Ulamaa)	A learned Scholar.
Ahlul-Bid'ah	The people of innovation.
Ahlul-Bid'ah wal Firqah	The people of innovation and splitting.
Ahlul-Bid'ah wad-Dalaalah	The people of innovation and misguidance.
Ahlul-Haqq was- Sunnah	The people of truth and Sunnah.
Ahlul-Hadeeth	The people of hadeeth.
Ahlul-Kalaam	The people of theoretical rhetoric.
Ahlus-Sunnah wal-Jamaa'ah	The followers of the Qur'aan and the Sunnah, as the companions understood them.
Al-Jihaad	Struggling in the Path of Allaah.
Ash'ariyyah	Those who claim to follow Abul-Hasan al-Ash'aree,

Glossary of Important Arabic Words and Phrases

from their beliefs are the denial all of Allaah's Attributes except seven: [1]Life [2]Knowledge [3]Capability [4]Speech [5]Wanting [6]Hearing [7]Seeing.

Aayah (pl. Aayaat)

Sign; a verse of the Qur'aan.

B

Bid'ah

Heresy (any innovatory practice).

D

Da'wah

Invitation, call to Allaah.

Deen

A complete way of life prescribed by Allaah.

Dunyaa

The world or the worldly life.

E

Eemaan

True faith comprised of (i) Belief in the heart (ii) Testification with the tongue (iii) Action with the limbs.

F

Fatwaa (pl. Fataawaa)

Religious verdicts.

Glossary of Important Arabic Words and Phrases

H

Hadeeth (pl. Ahaadeeth) The sayings, actions and tacit approvals accurately narrated from the Prophet.

Hasan Fine, good. The term used for an authentic hadeeth which does not reach the level of saheeh.

Hawd A place (or as some scholars conclude 'a pool or body of water') in the Paradise.

I

Ihraam A state of restriction from certain specified actions during hajj/'umrah.

Imaam A leader or leader in prayer, knowledgeable in Islamic jurisprudence.

J

Jahmiyyah An early stray sect following Jahm ibn Safwan who denied some or all of the Names and Attributes of Allaah.

Jamaa'ah Congregation.

K

Kalaam Speech. (In some contexts) theological rhetoric.

Glossary of Important Arabic Words and Phrases

Karraamiyyah	A group who calling to <i>tajsim</i> (anthropomorphism), and claimed Allaah can acquire attributes he never had before.
Khaleefah (pl. Khulafaa')	The head of the Islaamic government to whom allegiance is given.
Khashya	Fear, awe.
Khawaarij	A deviant group which declares that a Muslim becomes a disbeliever due to committing a major sin alone.
Kulaabiyyah	Those who argued with the <i>Jahmiyyah</i> and <i>Mu'tazilah</i> and fell prey to their doubts on Allaah's chosen actions (<i>sifaat ikhtiyaariyyah</i>) upon the premise that is fundamental to the proof " <i>whatever is not devoid of hawaadith (events) is itself Haadith (originated)</i> " and as a result denied a portion of what Allaah is described with and took certain approaches towards it, similar to what the <i>Mu'tazilah</i> took towards the attributes. But they affirmed the <i>sifaat dhatiyyah khabariyyah</i> (those attributes Allaah's essence is described with through revealed texts).

M

Manhaj	Way; Method; Methodology.
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Glossary of Important Arabic Words and Phrases

Masjid	Mosque; Muslim place of worship.
Murji'ah	A deviant sect which ascribes to Islam. They claim that neither good deeds nor sins affect a person's faith.
R	
Raafidhah	Extremist <i>Shee'ah</i> sect who curse and revile the companions of Allaah's Messenger (<i>sallallaahu 'alayhi wa sallam</i>) and believe that the Qur'aan is incomplete. They also believe that their Imaams have knowledge of the unseen and that 'Alee (<i>radiyallaahu 'anhu</i>) has within him divinity. For more see <i>Talbees Iblees</i> by Ibnul-Jawzee.
S	
Sadaqah	Charity.
Salaam	Peace. The Islaamic greeting, "As-salaamu 'Alaykum" (Peace be unto you).
Sahaabah	Muslims who met the Prophet, believing in him and died believing in him.
Salaah	Prayer.
Salaatul-Witr	Odd. The last prayer at night which consist of an odd number of raka'ah (units).

Glossary of Important Arabic Words and Phrases

Shahaadah	The testimony of faith.
Sharee'ah	The devine code of law of Islam.
Shayaateen	Devils.
Sunnah	The statements, actions and tacit approvals of the Prophet Muhammad (<i>sallallaahu alayhi wa sallam</i>).
T	
Taabi'een	The generation after the companions of the Prophet.
Tahaarah	Purificaiton (often from a state of impurity).
U	
Ummah	Nation.
W	
Wallaahi	An oath upon Allaah.



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