

The Obligation Of
Acting

Upon The
Sunnah

Of The
Messenger

صلی الله علیه وسلم

And The
Unbelief
Of Those
Who Reject It

وجوب العمل بسنة
الرسول صلی الله علیه وسلم
ومحرف من أنكرها

By The Great Scholar
Al-Allaamah Ash-Shaikh
'Abdul-'Azeez Ibn 'Abdillaah

Ibn Baaz

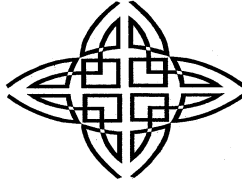
Former Mufti Of Saudi Arabia
Died 1420 AH

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صلى الله عليه وسلم

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Ibn Baaz
Died 1420 AH
May Allaah's Mercy be upon him



Translated By Abu Talhah Dawood Ibn Ronald Burbank

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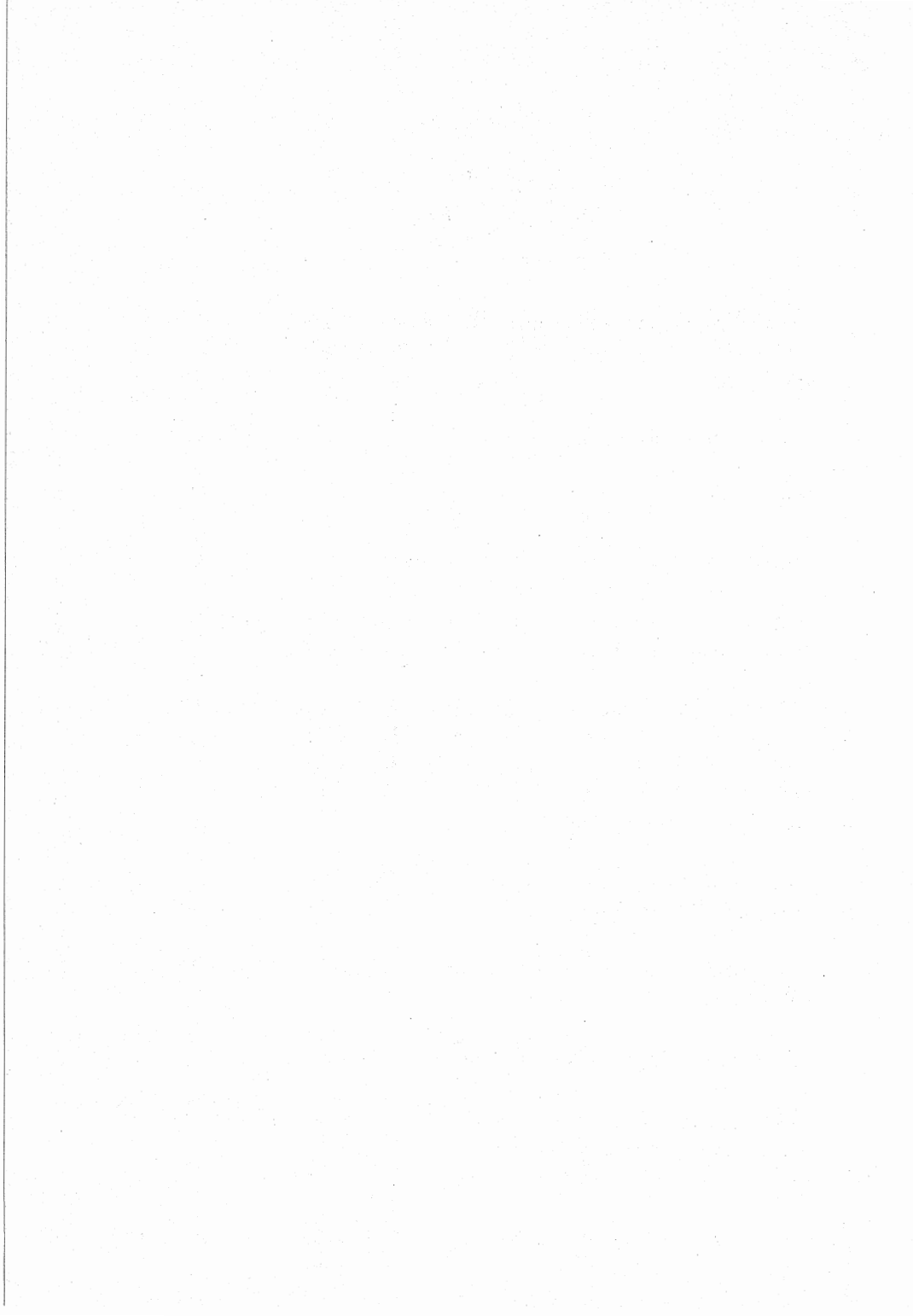
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy.

The Obligation Of Acting Upon The Sunnah Of The Messenger صلى الله عليه وسلم And The Unbelief (Kufr) Of Those Who Reject It¹



All Praise is for Allaah, the Lord and Nurturer of the whole of creation, and the final outcome is in favour of those who have 'Taqwaa' (those who are fearful of and dutiful to Allaah), and may Allaah extol and grant peace and security to His Slave and Messenger, our Prophet Muhammad, the one sent as a mercy to the creation and the one who is a proof upon all of the servants, and to his true followers and his companions who conveyed the Book of their Lord وسبحانه وتعالى, and with complete preservation of the meanings and wordings, may Allaah be pleased with them and cause them to be pleased, and may He make us from those who follow them upon good.

To proceed: Then the scholars of the early and later times agreed by consensus (*ijmaa'*) that the fundamentals which are accepted and counted for establishment of rulings, and for clarification of what is permissible and what is forbidden are:

¹ This treatise is taken from "Majmoo' Fataawaa wa maqaalaat mutanawwi'ah" ("Collected Verdicts And Various Essays"), vol. 1, p.211, and it was published in the journal of 'al-Buhoothul-Islaamiyyah', no.5: Muharram/Jumaaduth-Thaaniyah, 1400 AH; and it appeared in a small publication from "Ar-Ri'aasatul'Aammah" in the year 1400 AH, Saudi Arabian Printing Company.

What occurs in the Mighty Book of Allaah which is not approached by falsehood from before or behind. And then the *Sunnah* of Allaah's Messenger صلى الله عليه وسلم, the one who does not speak from his desires, rather it was Revelation inspired. And then the consensus (*ijmaa'*) of the scholars of the *Ummah*. And the scholars differ with regard to other fundamentals, the most important of which is '*al-Qiyaas*' (analogy), and the majority of the people of knowledge hold that it is a proof as long as its accepted conditions are present. Then the proofs for these principles are more than can be counted, and are more well-known than for there to be a need to mention them.

As For The First Fundamental



Then it is the Mighty Book of Allaah. The Speech of our Lord, the Mighty and Majestic, proves, in many places in His Book, the obligation of following and adhering to this Book and halting at the limits it lays down. He, the Most High, said:

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا

تَذَكَّرُونَ ﴿٢٠٠﴾

Explanation:

"Follow that which has been sent to you from your Lord and do not follow others besides Him, little is that you take admonition."²

² Al-A'raaf 7:3.

And He, the Most High, said:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٥﴾ ﴾

Explanation:

"And this is a blessed Book which We have sent down to our Prophet Muhammad ﷺ so follow it and fear and be dutiful to Allaah so that you may be shown mercy."³

And He, the Most High, said:

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾ ﴾

Explanation:

"There has come to you from Allaah a light and a clear Book, by which Allaah guides those who seek His good Pleasure to the Paths legislated by Him leading to salvation. And He brings them out of the darkness of Unbelief and Shirk and into the light of Islaam, by His permission, and He guides them to the Straight Path."⁴

³ Al-An'aam 6:155.

⁴ Al-Maa'idah 5:15-16.

And He, the Most High, said:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ
الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ ﴾

Explanation:

"Those who disbelieved in the Qur'aan when it came to them (will be punished for their unbelief), and it is certainly an honourable and mighty Book. Falsehood cannot approach it from before or behind it. It is Revelation sent down by the All-Wise, the One deserving of all praise."⁵

And He, the Most High, said:

﴿ ... وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ ... ﴿٦١﴾ ﴾

Explanation:

"And this Qur'aan has been revealed to me so that I should warn you thereby and whomever it reaches."⁶

And He, the Most High, said:

﴿ هَذَا بَلَّغٌ لِّلنَّاسِ وَلِيُنذِرُوا بِهِ ... ﴿٦٢﴾ ﴾

Explanation:

"This Qur'aan is a clear message for the people, and that they may be warned thereby."⁷

And the Aayahs with this meaning are many.

⁵ Fussilat 41:41-42.

⁶ Al-An'aam 6:19.

⁷ Ibraaheem 14:52.

Then there are authentic *ahadeeth* from Allaah's Messenger صلى الله عليه وسلم which command clinging to the Qur'aan and adherence to it, and which prove that whoever adheres to it is upon guidance, and whoever abandons it is upon misguidance. So from that is what is established from him صلى الله عليه وسلم, that he said in his صلى الله عليه وسلم on the Farewell Hajj:

"I am leaving amongst you that which is such that you will never go astray as long as you adhere to it: The Book of Allaah."

Reported by Muslim in his '*Saheeh*'.

There also occurs in '*Saheeh Muslim*' from Zayd bin Arqam رضي الله عنه, that the Prophet صلى الله عليه وسلم said:

"I am leaving amongst you two weighty affairs. The first of them is the Book of Allaah which contains guidance and light, so take the Book of Allaah and hold on to it."

So he صلى الله عليه وسلم encouraged the people and urged them with regard to the Book of Allaah, then he صلى الله عليه وسلم said:

"And my family, I remind you to keep your duty to Allaah with regard to my family; I remind you to keep your duty to Allaah with regard to my family."

And in one wording he صلى الله عليه وسلم said regarding the Qu'raan:

"It is the Rope of Allaah, whoever clings to it will be upon guidance, and whoever abandons it will be upon misguidance."

And the *ahadeeth* with this meaning are many.

Then the consensus (*ijmaa'*) of the people of knowledge and *Eemaan*, from the Companions and those who came after them, upon the obligation of adhering to the Book of Allaah, and judging by it, and referring to it in disputes, along with the *Sunnah* of Allaah's Messenger صلى الله عليه وسلم, satisfies and suffices such that there is no need to prolong the mentioning of the evidences reported regarding this affair.

As For The Second Of Three Fundamentals Which Are Agreed Upon



Then it is whatever is authentically narrated from Allaah's Messenger صلى الله عليه وسلم. So the Companions of the Prophet صلى الله عليه وسلم, and those who came after them from the people of knowledge and *Eemaan* have true Faith (*Eemaan*) in this fundamental proof (i.e. the *Sunnah*) - they use it as a proof and they teach it to the *Ummah*. So they wrote many works upon it, and they clarified this in the books of the fundamental principles of *Fiqh* (*Usoolul-Fiqh*) and in the sciences of *Hadeeth* (*al-Mustalah*). The evidences for it are too numerous to be enumerated.

So from that is what occurs in the Mighty Book of Allaah with regard to the command to follow and obey him صلى الله عليه وسلم. And this was directed to the people of his صلى الله عليه وسلم time and to those coming after him صلى الله عليه وسلم. This is because he is the

Messenger of Allaah to all of them, and because they are all commanded to follow and obey him صلى الله عليه وسلم, right up to the establishment of the Hour, and because he صلى الله عليه وسلم is the explainer of the Book of Allaah; and he was the one who clarified, by his words, actions and tacit approvals, whatever was left general in it (i.e. the Qur'aan). So if it were not for the *Sunnah*, the Muslims would not know the number of *rak'ahs*, the specific characteristics and the obligatory duties of the Prayers. They would not know the detailed rulings relating to Fasting, and the *Zakaat*, and the Hajj, and the *Jihaad*, and the commanding of the good and the forbiddance of evil. They would not know the detailed rulings relating to dealings and prohibitions, and what has obligated in that regard from prescribed punishments and penalties.

So from the *Aayahs* occurring in this regard is His saying, the Most High, in *Soorah Aali 'Imraan*:

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

Explanation:

"And obey Allaah and the Messenger so that you may be shown Mercy."⁸

And His saying, the Most High, in *Sooratur-Nisaa*:

⁸ *Aali 'Imraan* 3:132.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوَلِي الْأَمْرِ مِنكُمْ ۗ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Explanation:

"O you who believe! Obey Allaah and obey the Messenger, and those in authority amongst you. And if you differ about anything then refer it back to Allaah and the Messenger, if you truly believe in Allaah and the Last Day. That is best and finer in its final outcome."⁹

And He سبحانه وتعالى said, also in Sooratu-n-Nisaa:

﴿ مَن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
 حَفِيظًا ﴿٥٨﴾

Explanation:

"And whoever obeys the Messenger has indeed obeyed Allaah, and whoever turns away from obedience to him then We have not sent you as a keeper over him."¹⁰

So how would it be possible to obey him صلى الله عليه وسلم, and to refer whatever the people dispute about to the Book of Allaah and to the *Sunnah* of His Messenger, if it were the case that his *Sunnah* cannot be used as proof, or if it is not wholly preserved? Upon this saying it would be the case that his *Sunnah* cannot be used as proof, or if it is not wholly preserved. Upon this saying it

⁹ An-Nisaa 4:59.

¹⁰ An-Nisaa 4:80.

would be the case that Allaah has referred His servants to something that does not exist, and this is an extremely futile statement, and is from the greatest of Unbelief in Allaah, and is harboring evil suspicions with regard to Allaah.

And He عز وجل said in Sooratun-Nahl:

﴿ ... وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾

Explanation:

"And We sent down to you [i.e. Muhammad صلى الله عليه وسلم] this Qur'aan as a reminder to them, so that you should then explain to them what has been sent down to them, and that they may reflect."¹¹

And He also said in it:

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ ﴾

Explanation:

"And We did not send the Book down to you, O Muhammad صلى الله عليه وسلم, except that you should make clear to them that which they differ about, and as a guidance and mercy for people who truly believe in it."¹²

¹¹ An-Nahl 16:44.

¹² An-Nahl 16:64.

So how could Allaah سبحانه و تعالیٰ entrust to His Messenger صلى الله عليه وسلم the duty of explaining what has been sent down to them if it were the case that his *Sunnah* is not to be found and is not a proof ?!

And likewise the saying of He عز وجل in *Sooratur-Noor*:

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾

Explanation:

"Say: Obey Allah and obey the Messenger. But if you turn away, then he is only responsible for the duty placed upon him and you for the duty placed upon you, and if you obey him you will be rightly guided. The Messenger's duty is just to clearly convey Allaah's Message."¹³

And He سبحانه و تعالیٰ said in the same *Soorah*:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Explanation:

"And establish the prayer and pay the Zakaat, and obey the Messenger that you may be shown mercy."¹⁴

And He said in *Sooratul-A'raaf*:

¹³ An-Noor 24:54.

¹⁴ An-Noor 24:56.

﴿ قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
 السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
 النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
 تَهْتَدُونَ ﴿١٥٨﴾

Explanation:

"Say: O Mankind! I am sent to all of you as the Messenger of Allaah. He to whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He who gives life and gives death. So believe in Allaah and in His Messenger, the unlettered Prophet who believes in Allaah and His words, and follow him in order that you may be guided."¹⁵

So these *Aayahs* contain a clear proof that guidance (*al-Hidaayah*) and mercy (*ar-Rahmah*) lie in following him صلى الله عليه وسلم, so how can that come about if his *Sunnah* is not acted upon, or if it is said that it is not authentically to be found, or that it is not to be depended upon ?!

And He عز وجل said in *Sooratur-Noor*:

﴿ ... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
 عَذَابٌ أَلِيمٌ ﴿٢١﴾

Explanation:

¹⁵ *Al-A'raaf* 7:158.

"So let those who oppose the Messenger's commandment beware lest some tribulation [Kufr, Shirk or Bid'ah] afflict them or they suffer a painful punishment in the life of this world."¹⁶

And He said in *Sooratul-Hashr*:

﴿... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ

اللَّهُ شَدِيدُ الْعِقَابِ ﴿٥٧﴾

Explanation:

"And whatever the Messenger gives you then accept it, and whatever he forbids you from then refrain from it."¹⁷

And the *Aayahs* with this meaning are many, all of them proving the obligation of obeying him صلى الله عليه وسلم and of following what he came with, just like the evidences that have preceded showing the obligation of following the Book of Allaah and clinging to it and obeying its commands and prohibitions. And these two [i.e. the Book and the *Sunnah*] are two inseparable fundamentals, whoever denies one of them has denied and rejected the other, and that is *Kufr* (Unbelief) and misguidance, and is to exit from the fold of Islaam by consensus (*ijmaa'*) of the people of Knowledge and *Eemaan*.

Then the *ahaadeeth* from Allaah's Messenger صلى الله عليه وسلم showing the obligation of obeying him صلى الله عليه وسلم and following what he came with and the prohibition of disobeying him are '*mutawaatir*' [reported by many narrators at every level of

¹⁶ *An-Noor* 24:63.

¹⁷ *Al-Hashr* 59:7.

transmission]. And this applies to those in his صلى الله عليه وسلم time and those who come after him until the Day of Resurrection.

From that is what occurs in the two 'Saheehs' from a *hadeeth* of Aboo Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

"Whoever obeys me has indeed obeyed Allaah, and whoever disobeys me has indeed disobeyed Allaah."¹⁸

And there occurs in the 'Saheeh' of al-Bukhaaree from him رضي الله عنه that the Prophet صلى الله عليه وسلم said:

"All of my Ummah will enter Paradise except those who refuse" It was said: "O Messenger of Allaah, and who would refuse?" He said: "Whoever obeys me will enter Paradise and whoever disobeys me has refused."¹⁹

And Ahmad, Aboo Dawood, and al-Haakim report with a 'Saheeh' (authentic) chain of narration from al-Miqdaam ibn Ma'dee Karib, from Allaah's Messenger صلى الله عليه وسلم that he said:

"Indeed I have been given the Qur'aan and its like along with it. Beware for the time is coming when a man will sit replete upon his couch and say: 'Adhere just to this Qur'aan, whatever you find to be permissible in it, then hold it as permissible. And whatever you find to be forbidden in it, then hold it as forbidden'."

¹⁸ Al-Bukhaaree no.2957 and Muslim no.1835.

¹⁹ Al-Bukhaaree, no.7280.

And Aboo Dawood and Ibn Maajah report with a 'Saheeh' (authentic) chain of narration from Ibn Abee Raafi' from his father from the Prophet صلى الله عليه وسلم that he said:

"Let me not find one of you reclining upon his couch when an affair which I have commanded or forbidden comes to him and he says: 'We do not know. We will just follow what we find in the Book of Allaah'."

And from al-Hasan ibn Jaabir who said: I heard al-Miqdaam ibn Ma'dee Karib رضي الله عنه say:

On the day of Khaybar Allaah's Messenger صلى الله عليه وسلم declared some things forbidden, then he said: "The time is coming when one of you will be sitting on his couch and a narration from me is narrated to him (and he doesn't believe me) and he says, 'Between us and you is the Book of Allaah. So whatever we find to be permissible in it, then we will hold it to be permissible and whatever we find to be forbidden, then we will hold it to be forbidden.' Indeed whatever Allaah's Messenger has declared to be forbidden is like what Allaah has forbidden."

It is reported by al-Haakim, at-Tirmidhee, and Ibn Maajah with a 'Saheeh' (authentic) chain of narration.

And the *ahaadeeth* are '*mutawaatir*' (narrated by many people at each level of transmission) from Allaah's Messenger صلى الله عليه وسلم which mention that he used to counsel his Companions in his *khutbah* that those who were present should convey the message to those who were absent, and he would say to them:

"It may be the case that someone who has something conveyed to him may comprehend it better than the one who heard it."

So from that is what occurs in the two '*Saheehs*' that the Prophet صلى الله عليه وسلم addressed the people on the Farewell Hajj on the Day of '*Arafah*', and on the Day of Sacrifice, and said to them:

"Let the one who is present convey to the one who is absent, since it may be the case that one who has something conveyed to him comprehends it better than the one who heard it."²⁰

So if his *Sunnah* were not a proof upon those who hear it and upon those it reaches, and if it were not to remain until the Day of Resurrection, then he would not have commanded them to convey it. So from this it is known that proof is indeed established through the *Sunnah*, upon those who hear it from his صلى الله عليه وسلم mouth and upon those to whom it is transmitted via authentic chains of narration.

So the Companions of Allaah's Messenger صلى الله عليه وسلم preserved his *Sunnah*, both the sayings and the actions, and they conveyed it to those who succeeded them from the *Taabi'een*. Then the *Taabi'oon* conveyed it to those who came after them, and likewise the reliable scholars conveyed it generation after generation, throughout the centuries. They gathered it in their books, and they distinguish what is authentically from it and that which is unauthentic. To establish knowledge of that they laid down rules and principles, which were well-known amongst them, enabling distinction to be made between what is authentic from the *Sunnah* and that which is not authentic. The

²⁰ Al-Bukhaaree no.1741 and Muslim no.1679.

people of knowledge circulated the books of the *Sunnah*, the two *Saheehs* and other than them, and completely preserved them, just as Allaah preserved His Mighty Book from the foolery of the frivolous, and from the deviation of the apostates, and from the distortions of the people of falsehood, this being in implementation of what is indicated by His سبحانه و تعالیٰ Saying:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Explanation:

"Indeed We it is who sent down the Reminder [i.e. the Qur'aan] and We will certainly guard it."²¹

And there is no doubt that the *Sunnah* of Allaah's Messenger صلى الله عليه وسلم is revelation sent down, so Allaah preserved it just as He preserved His Book. Allaah provided for it discerning scholars who repelled from it the distortions of the people of falsehood, the misinterpretations of the ignorant, and who repelled from it everything attached to it by the ignorant, the liars and the apostates. This is because Allaah سبحانه و تعالیٰ made it an explanation for His Honourable Book, and an explanation for the rulings left general in it. He included in it other rulings which He did not state in His Mighty Book, such as the details for the rulings of breast-feeding, some of the rulings of inheritance, the prohibition of being married to a woman and her paternal aunt, and so on with regard to the rulings occurring in the authentic *Sunnah* which are not mentioned in the Mighty Book of Allaah.

²¹ *Al-Hijr* 15:9.

**A Mention Of Some Of The Reports From The Companions,
And The Taabi'een, And Those Who Followed Them From
The People Of Knowledge, Concerning Honouring The
Sunnah And The Obligation Of Acting Upon It**



There occurs in the two 'Saheehs' from Aboo Hurairah رضي الله عنه who said:

When Allaah's Messenger صلى الله عليه وسلم passed away, and those who apostatized from the Arabs turned apostate, Aboo Bakr as-Siddeeq رضي الله عنه said, "By Allaah, I will certainly fight those who differentiate between the Prayer and the Zakaat." So 'Umar رضي الله عنه said, "How can you fight them when the Prophet صلى الله عليه وسلم said, "I have been commanded to fight the people until they say, 'None has the right to be worshipped except Allaah,' so if they say it then their blood and wealth are rendered safe from me, except for a right of it.?" So Aboo Bakr as-Siddeeq said, "Is the Zakaat not from its rights?! By Allah, if they were to withhold from me even a young goat which they used to pay to Allaah's Messenger صلى الله عليه وسلم then I would certainly fight for withholding it." So 'Umar رضي الله عنه said, "There and then I realized that Allaah had opened Aboo Bakr's heart towards fighting them, and I realized that it was the truth."²²

So the Companions رضي الله عنه followed him upon that; and they fought against those who had turned apostate until they caused

²² Al-Bukhaaree nos.1399, 1400 and Muslim no.20.

them to return to Islaam, and they killed those who persisted upon their apostasy.

So this incident contains the clearest proof for the respect and honour to be shown for the *Sunnah*, and the obligation of acting upon it.

Also a grandmother came to as-Siddeeq رضي الله عنه asking about her share of inheritance, so he said to her:

"There is nothing laid down for you in the Book of Allaah, and I do not know that Allaah's Messenger صلى الله عليه وسلم prescribed anything for you, but I will ask the people." Then he رضي الله عنه asked the Companions, so some of them testified to him that the Prophet صلى الله عليه وسلم had given a grandmother the share of one sixth. So he [Aboo Bakr رضي الله عنه] passed judgment that she should receive that.²³

And 'Umar رضي الله عنه used to counsel those he appointed to positions that they should judge between the people with the Book of Allaah; and that if they did not find the matter in the Book of Allaah, then with the *Sunnah* of Allaah's Messenger صلى الله عليه وسلم.

Likewise when the ruling concerning causing a woman to miscarry, meaning transgressing against her in a manner which causes her unborn child to be miscarried, was problematic for him he asked the Companions رضي الله عنهم about that. So Muhammad ibn Maslamah and al-Mugheera ibn Shu'bah رضي الله عنهما testified before him that the Prophet صلى الله عليه وسلم judged in

²³ Aboo Dawood no. 2894. *(*Da'eef* Abee Daawood 2894, Al-Albaanee).

that regard that a male or female slave must be given as compensation. So he رضي الله عنه judged in accordance with that.²⁴

Also when the affair of a woman's spending her waiting-period ('iddah) in her house, after the death of her husband, was problematic for 'Uthmaan رضي الله عنه and Furai'ah bint Maalik ibn Sinaan, the sister of Aboo Sa'eed رضي الله عنهما, informed him that the Prophet صلى الله عليه وسلم had ordered her, after the death of her husband, to remain in his house until the time period had elapsed, he رضي الله عنه then judged in accordance with that.²⁵

He likewise passed judgment in accordance with the *Sunnah* in establishing the prescribed punishment for drinking intoxicants upon al-Waleed ibn 'Uqba.²⁶

Also when news reached 'Alee رضي الله عنه that 'Uthmaan رضي الله عنه was forbidding performance of 'Umrah along with the Hajj [at-Tamattu'] then 'Alee رضي الله عنه set out declaring that he was going to perform 'Umrah along with the Hajj, and he said, **"I will not leave the Sunnah of Allaah's Messenger صلى الله عليه وسلم for the saying of anyone from amongst the people."**²⁷

Then when some people tried to argue with Ibn 'Abbaas رضي الله عنهما regarding performing an 'Umrah along with the Hajj (at-Tamattu') and to use the saying of Aboo Bakr and 'Umar رضي الله عنهما in praise of singling out Hajj, then Ibn 'Abbaas said, **"Stones are set to fall upon you from the heavens!! I say, "Allaah's**

²⁴ Al-Bukhaaree no.6905, 6906 and Muslim no.1681.

²⁵ Saheeh Sunan Abee Daawood no.2300.

²⁶ Muslim no.1707.

²⁷ Al-Bukhaaree no.1563.

Messenger صلى الله عليه وسلم said", and you say, "But Aboo Bakr and 'Umar say..."²⁸

So if punishment is to be feared for one who opposes the *Sunnah* with the saying of Aboo Bakr and 'Umar then what will be the state of one who opposes it with the saying of those who are lesser than them, or merely with his own opinion or personal deduction ?!

Then when someone disputed with 'Abdullaah ibn 'Umar رضي الله عنهما about something from the *Sunnah* 'Abdullaah replied, "Are we commanded to follow 'Umar or to follow the *Sunnah*!?"

And when a man said to Imraan ibn Husayn رضي الله عنه: "Narrate to us from the Book of Allaah", whilst he was narrating to them from the *Sunnah*. He (Imran ibn Husayn) became angry and said, "The *Sunnah* is explanation of the Book of Allaah, and if it were not for the *Sunnah* we would not know that the Dhuhr Prayer is four rak'ahs, and the Maghrib Prayer is three rak'ahs, and the Fajr Prayer is two rak'ahs, and we would not know the details of the rulings for the Zakaat... and so on, with regard to the details of rulings contained in the *Sunnah*."²⁹

So the Companions رضي الله عنهم narrations showing the respect due to the *Sunnah*, and the obligation of acting upon it, and warning against contradicting it are very many.

²⁸ Its like is reported by Ahmad (1/337) and al-Khateeb in '*al-Faqeeh wal-Mutafaqqih*' (1/145).

²⁹ Translator: *Da'eef Sunan Abee Daawood* 1561.

So from that also is that when 'Abdullaah ibn 'Umar رضي الله عنهما narrated his صلى الله عليه وسلم saying: "Do not prevent the female servants of Allaah from the mosques of Allaah." One of his (Ibn Umar's) sons said, "By Allaah, we will certainly prevent them." So 'Abdullaah became angry with him and rebuked him very severely and said, "I say, 'Allaah's Messenger صلى الله عليه وسلم said...' and you say, 'By Allaah, we will certainly prevent them.!!!"³⁰

And when 'Abdullah ibn al-Mughaffal al-Muzanee رضي الله عنه and he was from the Companions of Allaah's Messenger صلى الله عليه وسلم, saw a relative of his throwing stones, so he forbade him and said to him, "The Prophet صلى الله عليه وسلم forbade throwing stones, and he صلى الله عليه وسلم said, "It does not kill game, nor does it defeat an enemy, rather it just breaks bones and puts out eyes." Then after that he saw him throwing stones again, so he said, "By Allaah I will never speak to you again. I inform you that Allaah's Messenger صلى الله عليه وسلم forbade throwing stones, and you do it!"³¹

And al-Bayhaqee reported from the eminent *Taabi'ee*, Ayyoob as-Sakhtiyaanee رحمه الله, that he said, "If you narrate something from the Sunnah to a man, and he says, 'Enough of this, instead relate to us from the Qur'aan', then know that he is a person who is astray."

And al-Awzaa'ee رحمه الله said, "The Sunnah is decisive upon the Book", meaning that it restricts what it has left unrestricted, and brings rulings which are not mentioned in the Book, just as occurs in the saying of Allaah سبحانه وتعالى:

³⁰ Muslim no. 442/135.

³¹ Al-Bukhaaree no.5479 and Muslim no.1954.

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

Explanation:

"We sent the Messengers before you with clear signs and revealed Books, and We sent down the Reminder (the Qur'aan) to you (O Muhammad صلى الله عليه وسلم) so that you should then explain clearly to the people that which has been sent down to them, and that they may reflect."³²

And his صلى الله عليه وسلم saying, "Indeed I have been given the Book and its like along with it" has already preceded.

And al-Bayhaqee reported from 'Aamir ash-Sha'bee رحمه الله that he said to some people, "You were destroyed when you abandoned the narrations", meaning by that the authentic *ahadeeth*.

And al-Bayhaqee also reported from al-Awzaa'ee رحمه الله that he said to one of his companions, "If a *hadeeth* comes to you from Allaah's Messenger then beware of saying anything other than it, since Allaah's Messenger صلى الله عليه وسلم was one who conveyed the message from Allaah عز وجل."

And al-Bayhaqee reported from the eminent *Imaam*, Sufyaan ibn Sa'eed ath-Thawree رحمه الله that he said, "The whole of knowledge is knowledge of the narrations."

³² *An-Nahl* 16:44.

And Maalik رحمه الله said, "There is none of us except that he rebuts and is rebutted, except for the occupant of this grave", and he indicated the grave of Allaah's Messenger صلى الله عليه وسلم .

And Aboo Haneefah رحمه الله said, "If a hadeeth comes from Allaah's Messenger صلى الله عليه وسلم then it is accepted upon the head and the eyes [i.e. completely and totally]."

And ash-Shaafi'ee رحمه الله said, "Whenever I narrate an authentic hadeeth from Allaah's Messenger صلى الله عليه وسلم which I do not adopt, then bear witness that I have lost my senses."

And he رحمه الله also said, "If I say something and a hadeeth of Allaah's Messenger صلى الله عليه وسلم comes with something contrary to it, then throw my saying against the wall."

And Imaam Ahmad ibn Hanbal رحمه الله said to one of his companions, "Do not blindly-follow me, and do not blindly follow Maalik, nor ash-Shaafi'ee, but take from where we took from."

And he رحمه الله also said, "I am amazed at people who know the chain of narration [of a report] and that it is authentically established from Allaah's Messenger صلى الله عليه وسلم who then take on the opinion of Sufyaan, whereas Allaah سبحانه وتعالى says:

﴿ ... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ

عَذَابٌ أَلِيمٌ ﴾

Explanation:

"So let those who oppose the Messenger's commandment beware lest some tribulation (fitnah) befalls them, or they are struck by a painful punishment in this life."³³

Then he said, "Do you know what the tribulation ('fitnah') is? The tribulation is 'Shirk'. Perhaps when he rejects something from his صلى الله عليه وسلم saying something from deviation will fall into his heart and he is destroyed."

And al-Bayhaqee reported from the eminent *Taabi'ee*, Mujaahid ibn Jabr رحمه الله that he said regarding His سبحانه وتعالى Saying:

﴿... فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ...﴾

Explanation:

"So if you dispute about anything then refer it back to Allaah and the Messenger."³⁴

(Mujaahid said), "Referring back to Allaah is to refer back to His Book, and referring back to the Messenger is to refer back to the Sunnah."

And al-Bayhaqee reported from az-Zuhree رحمه الله that he said, "Those who preceded from our scholars used to say, "Clinging to the Sunnah is salvation"."

And Muwaffaqud-Deen Ibn Qudaamah رحمه الله said in his book '*Rawdatun-Naazir*', in explanation of the fundamental principles for rulings, "And the second fundamental proof is the Sunnah of Allaah's Messenger صلى الله عليه وسلم. So the saying of Allaah's

³³ *An-Noor* 24:63.

³⁴ *An-Nisaa* 4:59.

Messenger صلى الله عليه وسلم is a proof, since his truthfulness is shown by his miracles, and because Allaah has commanded obedience to him, and has warned against opposing his orders."

And al-Haafiz Ibn Katheer رحمه الله said in the *tafseer* of His عز وجل Saying:

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

Explanation:

"So let those who oppose the Messenger's commandment beware lest a tribulation befalls them or they are struck by some painful punishment in this world."³⁵

"(Those who oppose) the command of Allaah's Messenger صلى الله عليه وسلم, and that is his path, his methodology, his way, his *Sunnah*, and his revealed Law (*sharee'ah*). So it is all his sayings and deeds. So whatever conforms with that will be accepted, and whatever is contrary to it then it is rebutted upon its speaker and doer, no matter who he is. This is just as is established in the two '*Saheehs*' and elsewhere from Allaah's Messenger صلى الله عليه وسلم that he said, "Whoever does an action not in accordance with our affair, then it will be rejected." Meaning, so let those who contradict the legislated way of the Messenger inwardly or outwardly, fear and beware:

﴿ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

³⁵ An-Noor 24:63.

"Or they are struck by some painful punishment..." Meaning: in the worldly life, by their being killed, suffering a prescribed punishment, or imprisonment or the like of that.

Just as Imaam Ahmad رحمه الله narrated, "Abdur-Razzaaq narrated to us: that Ma'mar narrated to us: from Hamaam ibn Munabbih, who said: This is what Aboo Hurairah رضي الله عنه narrated to us: he said: Allaah's Messenger صلى الله عليه وسلم said:

"My example with regard to you is like the example of a man who lit a fire. Then it lit up what surrounded it. The insects and creatures which fall into the fire began falling into it. So he tried to prevent them but they were overcoming him and rushing heedlessly into it. So that is my example with regard to you. I seize hold of your waists to keep you away from the Fire, 'Come away from the Fire!' But you overcome me and rush heedlessly into it." They both report it from the narration of 'Abdur-Razzaaq.³⁶

And as-Suyootee رحمه الله said in his treatise entitled '*Miftaahul-Jannah fil-Ihtijaaj bis-Sunnah*':³⁷

"Know, may Allaah have mercy upon you, that whoever denies that the ahaadeeth of the Prophet صلى الله عليه وسلم, whether sayings or actions, with its conditions which are well-known in the fundamental principles [of hadeeth], are a proof, then he has disbelieved and has exited from the fold of Islaam, and he will be raised with the Jews and Christians, or with whomever Allaah wishes from the sects of the Unbelievers."

³⁶ Muslim no.2284/18.

³⁷ Meaning: '*The Key To Paradise In Accepting The Sunnah As A Proof*'.

And the narrations from the Companions and the *Taabi'een*, and those who came after them from the people of knowledge, mentioning honouring and respecting the *Sunnah*, and the obligation of acting upon it, and warning against contradicting it are very many.

So I hope that in what we have mentioned from the *Aayahs*, the *ahaadeeth*, and the narrations there is sufficiency and that which will satisfy the seeker after truth.

And we ask Allaah to grant ourselves and to grant all of the Muslims the successful attainment of whatever is pleasing to Him, and safety from the causes of His Anger, and that He guides us all upon His Straight Path, indeed He hears and responds, and is near.

And may Allaah extol and grant peace and security to His Slave and His Messenger, our Prophet Muhammad, and to his family, his Companions, and those who follow him upon goodness.