"Upon you is to follow my Sunnah and the Sunnah of the Rightly Guided Caliphs after me."
EXPLAINED BY
SHAYKH UBayD al-Jaabiree

"UPON YOU IS TO FOLLOW MY
SUNNAH
AND THE SUNNAH OF THE
RIGHTLY GUIDED
CALIPHS
AFTER ME"

Translated by:
Abdulillah Lahmami
PREFACE

All praise is due to Allāh, the Lord of the Worlds, I testify that none has the right to be worshipped except Allāh and that Muhammad is His slave and Messenger. This translation stems from two sources. The first source comes from a sermon delivered by Shaikh 'Ubayd ibn 'Abdillāh al-Jābirī on 15th Shawwāl 1425. The sermon is an introduction to the hadīth of al-'Irbaḏ ibn Sāriyāh (ﷺ).

Due to the immense benefit in the explanation from the Shaikh, may Allāh protect him, I saw it upon myself to ask the Shaikh whether he would agree to its translation. The Shaikh gave me his approval and I began to embark on its translation. After translating the sermon, I returned to the Shaikh and he advised that the text of the whole hadīth also be translated along with his explanation. I found an explanation of the hadīth in one of the lessons delivered by the Shaikh and added it to the book. Throughout this translation, the Shaikh, may Allāh protect him, has given me some valuable guidance in putting it together.

The explanation of the main text of the hadīth is taken from Shaikh 'Ubayd’s lesson on the explanation of Sunan Ibn Mājah on the 6th Muharram 1426AH, Madinah, Saudi Arabia.

I have added a biography of Shaikh 'Ubayd ibn 'Abdillāh al-Jābirī which was read to him in the month of Rabī’ ath-Thānī 1426 AH, with his corrections and approval.

Also, all the verses, hadīths and statements of the Pious Predecessors have been referenced. Indeed actions are but by intentions and every man will have what he intends. I seek refuge from associating partners with Allāh knowingly and I ask for His forgiveness from associating partners with Him unknowingly.

Abdülilāh ibn Rabah Lahmāmi
25th Rabī’ ath-Thānī 1426 AH
2nd June 2006
THE BIOGRAPHY OF SHAIKH 'UBAYD AL-JABIRI

He is 'Ubayd ibn 'Abdillâh ibn Sulâmân al-Hamdâni al-Jâbîrî. The tribe of Jâbîr is from the Harb tribe of the Hijâz. He was born in the village of Faqîr near the Far' valley in the city of Madînah in the year 1357AH. In the year 1365AH, he moved with his father to Ma'ad ad-Dahb. There he began his learning and studying. In the year 1374AH, he moved to Madînah and due to family reasons he stopped studying for a period of time. In 1381AH, he studied at Dâr al-Hadîth in Madînah, then he continued at the Ma'hadul-Ilmee (Center of Knowledge). He entered the Sharî'ah college at the University of Madînah. He graduated from there in the year 1392AH with excellent grades. He came first in his group.

HIS TEACHERS

As for his teachers then all of them have grace after Allâh in educating, cultivating and having the correct understanding of the religion of Allâh. From amongst his teachers at Dârul-Hadîth (in Madînah, Saudi Arabia) are:

Shaikh Sayfur-Rahmân ibn Ahmad
Shaikh 'Ammâr ibn 'Abdillâh

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1 This biography originally appeared on the website Sahab.net but had mistakes. I read it to Shaikh 'Ubayd and this is the corrected version with the approval of the Shaikh himself, may Allâh protect him.
His Teachers at the Center of Knowledge in Madeenah, Saudi Arabia

Shaikh 'Abdollāh ibn 'Abdul-'Azeez al-Khudairī
Shaikh 'Awdah ibn Talq al-Ahadī
Shaikh Dakheelullāh ibn Khalīfah al-Kulaitī
Shaikh 'Abdur-Rahmān ibn 'Abdillāh ibn 'Ajlān
Shaikh Muhammad ibn 'Abdillāh al-'Ajlān

His Teachers at the University of Madeenah

The 'Allāmah Muhaddith Hammād ibn Muhammad al-Ansāree
The 'Allāmah Muhaddith 'Abdul-Muhsin al-'Abbad
Shaikh Abū Bakr al-Jazā'īrī

His Work

He used to be the Imām in Masjid Sabq in Madīnah from 1387AH till 1392AH.

He was a teacher at an intermediate school in Jeddah called 'Umar ibn 'Abdul-'Azīz School from 1392H till 1396H.

He was a caller at the Da'wah Center in Madīnah and would take charge when the head was away from 1396AH till 1404AH.

He was a teacher at the University of Madīnah from 1404AH to 1st Rajab 1417AH. Then he retired according to the retirement age in the law. During his stay there, he studied for and obtained a Masters degree in Tafsīr.

2 He is presently teaching in the Haram in Makkah.
The Shaikh is very kind to his students, accepts people from all over the world to his house to ask questions and to benefit. He spends most of his time teaching either at his local mosque, his house, over the phone to the students in the Prophet's Mosque, and over the internet. Last year, the Shaikh mentioned that he has about fifteen lessons a week. His care and concern for spreading knowledge and teaching the books of the scholars of Ahlus-Sunnah is very apparent. The Shaikh travels inside and outside the kingdom for da'wah even though he cannot see. I have never heard him complain once about his loss of sight. Rather, he has excelled in what Allah has given him in terms of his knowledge, memory and understanding of this religion.

The Shaikh also has a good sense of humour. He takes a lot of interest and care with his family, always providing for them and taking time and effort to please them. The Shaikh has a lot of love for children and plays with them and also teaches them, maasha'Allah.

He loves Ahlus-Sunnah and particularly always asking about his brothers from the scholars around the Kingdom and elsewhere. Last year (1425AH), he met Shaikh Muhammad 'Abdul-Wahhāb al-Banna in the Haram in Makkah and they both hugged each other. Shaikh Muhammad al-Banna cried when he saw Shaikh 'Ubayd for the love he had for him and invited the Shaikh to his house for dinner.

The scholars continue to praise Shaikh 'Ubayd al-Jaabiree and recognize his knowledge and understanding mashaa'Allah. Shaikh Sālih ibn Fawzān was asked about Shaikh 'Ubayd al-Jābirī and he said take benefit from him as he is known to be from the scholars. Other elder scholars such as Shaikh Dr. Sālih as-Suhaimeē, teacher in the Islamic University of Madīnah and likewise teacher in the Prophetic Mosque has much love for the Shaikh and praises his knowledge and understanding. Likewise, Shaikh Rabī' ibn Hādī advises the students to benefit from his knowledge and his
understanding. He said recently, "Benefit as much as you can, my son, for I am now 72 years old and I do not know when my time will come..."

As to those who have spoken ill of him from the hate mongers, he said, "You do not expect innovators to put out flowers in front of you, don't worry about what they say, tread this path, the path of knowledge for the Prophet was not free from being insulted."

And he said, "Knowledge without wisdom is destruction. It is upon the callers to have knowledge and wisdom and this comes from sitting with the scholars."

Recently he sent a letter to Shaikh Saalih bin Fawzaan thanking him for his efforts after reading an article of the shaikh on being upright.
HIS BOOKS

3. *Imdād al-Qāree bi Sharh Kitāb at-Tafsīr min Sahīh al-Bukhārī* (Printed in four volumes).
6. *Itiḥāful- 'Uqool bisharh Thalāthatil-Usool*.
7. *Qawā'id al-Fiqhiyah of Abdur-Rahmān as-Sa'dee*.

BOOKS UNDER PUBLICATION

1. *Haiyatul-Mubtadi bi sharh Mandoomat al-Qawā'id al-Fiqhiyah*.
3. *At-Tuhfatul Jaabiriyyah fi Mulakhas al-'Aqeedatis-Salafiyyah*.
HIS RECENT LESSONS IN MASJID NAFA’ IBN ’ÂMIR IN MADÎNAH, SAUDI ARABIA

Sha’bân 1425
Sahîh Sunan Abî Dawood – Kitâbus-Sunnah.

Ramadân 1425
Bulûgh al-Marâm – Book of Fasting.
Majalis Ramadân from Shaykh Ibn ’Uthaimeen.

Shawwâl 1425
Bahjat Quloob al-Abrâr by Shaykh ’Abdur-Rahmaan as-Sa’dee
Bulûgh al-Marâm – Book of Hajj

Muharam 1426
Bulûgh al-Marâm – Book of Tahârah (completed in Rabî’ al-Awwal 1426AH).
Qawâ’idul-Fiqhiyyah of ’Abdur-Rahmân Sa’dî (completed in Rabî’ al-Awwal 1426AH).

Safar 1426
The Four Principles – Qawâ’id al-Arba’a (completed).

Rabî’ al-Awwal 1426
The Three Fundamentals – Usool ath-Thalâtha.

He has also completed thereafter:
Kitâbut-Tawheed by Imâm Muhammad ibn Abdul-Wahhâb twice in four years.
Muqadimatul-Qirwâniyyah of Ibn Abî Zaid al-Qirwânee
Usoolus-Sunnah of Imâm Ahmad
Sharh Lum’attul-‘Itiqaad of Ibn Qudâmah by Shaikh Muhammad Ibn Sâlih al-Uthaimeen
Lu-Lu wal Marjân: Kitâb al-îman, Tahârah, Salât
Al-Adab al Mufrad – 22 sittings.
Riyādhus-Salihīn – first fifteen chapters.

Minhājus-Salikīn of Shaikh Abdul-Rahmān as-Sa’di – All of the chapters on worship.

Shurootul-Salāt by Imām Muhammad ibn Abdul-Wahhāb. (The conditions of the prayer).

As-Sunnah of Imām al-Marwazi

Currently, the Shaikh is teaching Al-Aqeedatul-Wāsitiyyah and Minhājus-Sālikīn Kitāb al-Buyu’ (Book of Buying and Selling)
FIRST PART OF THE SERMON

I begin in the name of Allāh, the Most Merciful the Most Kind. All praise is due to Allāh, we praise Him and seek His aid and forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil within ourselves. Whomsoever Allāh guides none can misguide and whomsoever Allāh misguides none can guide. I testify that no one has the right to be worshipped except Allāh and that Muhammad (ṣaw) is His slave and Messenger.

Oh you who believe fear Allāh as He should be feared and die not except in a state of Islām.

Oh Mankind, fear your guardian Lord who created you from a single soul, and from it He created its mate and from them He created many men and women, so fear Allāh from whom you demand your mutual rights and respect the wombs that bore you for Allāh ever watches over you.

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3 Soorah ali-Imraan: 102.
4 Soorah an-Nisaa': 1.
To proceed:

Imām Ahmed and the scholars of the hadeeth books have reported the hadeeth of al-'Irbād ibn Sāriyah (may Allāh be pleased with him):

 حدثنا أحمد بن حنبل ثنا الوليد بن مسلم ثنا ثور بن يزيد قال حدثني
حايل بن معدان قال حدثني عبد الرحمن بن عمرو السلمي وحجفر بن
حجر قالا

‘Abdur-Rahmaan ibn 'Amr as-Sulami and Hujr ibn Hujr both said:

أتينا العرباب بن سارة وهو من نزل فيه ناقة لا على الذين إذا ما
أنوك لتحملهم قلت لا أحد ما أحملكم عليه فسلمنا وقتنا أتيناك
زائرين وعاشدين ومقتيسين فقال العرباب صلى الله عليه وسلم ذات يوم ثم أقبل علينا فوعظتنا موعظة بلغة ذرفتها منها
العيون ووجلت منها القرأب فقال يا رسول الله كان هذا
موعظة مودع فمما تعود إلينا فقال أوصيكم بتقوى الله والسمع

6 Here, the sheikh refers to those books that have reported this hadith such as Sunan Abi Dawood, Sunan Ibn Mājah and Sunan at-Tirmidhee.
We came to al-'Irбād ibn Saaryah (رضي الله عنه) about whom the following verse was revealed:

"Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihād – striving in the path of Allāh)."

[Soorah at-Tawbah: 92]

...So we greeted him and said, "We came to you as visitors, visitors to the sick, and to benefit (from your knowledge)." al-'Irбād (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) lead us in prayer one day and then he faced us and gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved, so one of us said,

"Oh Messenger of Allāh, it is as if this is a farewell sermon, so what do you advise us with?" He (صلى الله عليه وسلم) said, "I advise you with the fear of Allāh and to hear and obey (your leaders) even if an Abyssinian slave were to rule over you. For whomsoever lives amongst you after me, will see many differences so upon you is to follow my Sunnah and the Sunnah of the rightly guided caliphs after me. Stick to it and bite onto it with the molar teeth and be warned of the newly invented matters for verily
every newly invented matter is an innovation and every innovation is misguidance.”

Oh Muslims, this hadith is great! It is from the concise speech which the Messenger (‰) was given. Ahlus-Sunnah⁸ met this hadith with acceptance and acted upon what it necessitates from advice. It contains principles and foundations from the principles and foundations of this religion. By this religion I mean, the religion of Islám.

This great, authentic hadith necessitates the following understanding and the foundations of this religion:

Firstly, ponder over the statement of the two righteous successors to the Companion of the Messenger (‰), “We came to you, as visitors, as visitors to the sick and to benefit.” So what is the meaning of these words?

Their statement, “as visitors” necessitates having respect and honour for the one being visited. It strengthens the relationship and ties between the two parties. And what a great visit this is in the sight of Allāh if it is for the sake of Allāh.

In the authentic hadith Qudsi⁹, Allāh said,

“My love is obligatory for those who visit each other, sit with each other and love each other for my sake.”¹⁰

And in another authentic hadith, Allāh will say on the Day of Judgement,

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⁷ Sahih Sunan Abi Dawood no. 4607.
⁸ They are the people who stick to the Sunnah and they unite upon it. See Shaikh Muhammad ibn Sālih ibn 'Uthaymeen's explanation of al-'Aqidatul-Wāsitiyyah p.52, published by Dār Ibn Jawzee.
⁹ A hadith Qudsi is a hadith which the Prophet (‰‡) narrated as a statement from Allāh.
¹⁰ Sahih al-Jāmi' no.1915, reported by Abu Hurayrah (†). Authenticated by al-Albānî (†).
"Where are those who love each other for My sake? Today I will shade them under My shade on a day where there is no shade but My shade."\textsuperscript{11}

Reflecting on the next part of the \textit{hadith}, one can see that they visited al-'Irābād while he was sick. This is proof that the companions and the successors considered visiting the sick to be one of the exemplary obligatory actions of the Messenger (ﷺ). Thus, to visit and accompany the sick helps reduce feelings of uneasiness in their soul and heart.

In an authentic \textit{hadith}, the Messenger (ﷺ) said one day, “Who amongst you woke up today fasting?” Abū Bakr (ﷺ) said, “I have”. So he (ﷺ) said, “Who has visited a sick person today?” Abū Bakr (ﷺ) said, “I have.” He (ﷺ) said, “Who fed a poor person today?” Abū Bakr (ﷺ) said, “I have.” He (ﷺ) said, “Who witnessed a funeral today?” Abū Bakr (ﷺ) said, “I have.” So the Messenger (ﷺ) said, “By the One in whose hands is my soul, whoever gathers all of these traits, Allah gives him Paradise.”\textsuperscript{12}

Glad tidings, Oh Muslims, to the Imām of this Islamic nation, the Messenger (ﷺ) and the truthful one after him, Abū Bakr as-Sidīqﷺ.

And in the other authentic \textit{hadith},

\begin{quote}
حق المسلم على المسلم ست إذا لقيته فسلم عليه وإذا دعاك فأجبه\\n\textsuperscript{اذا استنصحك فانصح له وإذا عطس فحمد الله فشمعه وإذا مرض فعده وإذا مات فتابعه\\n
“The rights of the Muslim upon another Muslim are six, if you meet him then give him salutations and if he calls you then answer him. If he asks for your advice, advise him and if he sneezes and praises Allāh (by saying \textit{al-hamdulillāh}) then reply (by saying \textit{yaráhamu kā})

\textsuperscript{11} Saheeh Muslim no.2566 and Sharh Saheeh Muslim no.6494.\\n\textsuperscript{12} Saheeh Muslim no.2371/6132 with a slight change in the order of the wording.
Allāh: may Allāh have mercy on you). If he is sick then visit him and if he dies then follow his funeral.”¹³

Their statement that, “We came to you to benefit”, meaning they came to al-‘Irbād to also benefit from his knowledge. It was known to them, Oh Muslims, that the companions of the Messenger (ﷺ) were the most knowledgeable people of the Sunnah (the sayings, actions and agreement) of the Messenger (ﷺ) since they were (and still are) the most knowledgeable of the guidance of the Messenger (ﷺ). They, alone, had witnessed the revelation from the Messenger's (ﷺ) tongue and they took the religion from his mouth and they passed it on to the rest of the people without adding to it or taking anything from it.

This gives us overwhelming evidence that one of the principles of this religion is to respect the people of knowledge and to seek knowledge from them. What do we mean by the people of knowledge? They are those who are scholars of the Islamic legislation. They enlighten the people with the religion of Allāh from the Qur'ān and the Sunnah upon the understanding of the Pious Predecessors. Not everyone who appears on television or radio is a scholar from whom the religion is acquired from. Not everyone who speaks about the religion is from the scholars. The balance of judgment is the Qur'ān and the Sunnah of the Messenger (ﷺ) upon the understanding of the Pious Predecessors. The scholar is one who cultivates the people (a Rabbāni⁴), this is the one the Muslims

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¹³ See Sharh Sahih Muslim no.5616.
¹⁴ As Allāh, the Exalted said:

"Be you Rabbāniyin (learned men of religion who practice what they know and also teach others), because you are teaching the Book, and you are studying it." [Soorah ali-'Imrān 3:79]
should seek to benefit and learn from. The scholar is the one whom
the general and specific ones know because he doesn’t enlighten the
people regarding the religion of Allāh from his own opinion or from
hearsay. Rather, he narrates from the Qur‘ān and the Sunnah upon
the understanding of the Pious Predecessors\(^\text{15}\), successors and those
who came after them from the blessed generations. Anyone who
follows their way is upon the pure Sunnah. The scholar who is
Rabbānī is the one who is known for steadfastness upon knowledge,
known for being honourable, upright upon the Sunnah and known to
be upon the correct belief and methodology. He will quote what
Allāh and the Messenger (ﷺ) said and what the predecessors have
said. This is the scholar or Rabbānī.

The scholar is not anyone who raises his head philosophising and
beautifying his speech. This is not a scholar, indeed no, a thousand
no’s.

A scholar is the one who becomes known for knowledge, his feet
become firmly established. He is the one whom the Muslims should
study under and not leave for someone who is less than him except if
there is a need to.

Ibn Mas‘ūd (ﷺ) said,

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One who educates the people by teaching them in stages beginning with the
most important things such as Tawhīd (maintaining Allāh’s Oneness in His
worship). This is how Shaikh ‘Ubayd al-Jābīree explained it. Also see the
chapter heading: ‘The Book of Knowledge’ (Kitāb al-‘Ilm) from Sahīh al-
Bukhārī with the explanation of Shaikh ‘Abdul-Muhsin al-‘Abbād available
in the Prophet’s Mosque in Madīnah.

\(^\text{15}\) The Pious Predecessors (Salaﬁs-Sālih), according to the scholars of belief
(‘Aqīdah), refer to the Companions of the Messenger (ﷺ) the successors
upon righteousness and the righteous trustworthy scholars which the Muslim
nation has agreed to them being great religious leaders. See Tā’rīf al-Khalaf
bi Manhaj Salaf, Dr. Ibrahim ibn Muhammad ibn ‘Abdillāh al-Buraykān
p.13. See Appendix 1 as regards the legitimate proof of ascribing to the way
of the Pious Predecessors.
"The people will continue to be upon goodness so long as they take the knowledge from the companions of the Messenger (ﷺ) and from their elders but if they take the knowledge from the young ones they will be destroyed."¹⁶

Do you know who the young ones are? They are the people of whims and desires. They are the ones who leave the Prophetic texts and hold onto their opinions, philosophy and dazzling speech until they deceive the people. They control and overcome them with the outcome being ignorance.

The scholars used to test the people of each place with their scholars. So in the past they used to say: test the people of Madīnah with Mālik ibn Anas and test the people of Shām with al-Awzā’ī and test the people of Egypt with Laith ibn Sa’d and test the people of Koofah with Sufyaan and test the people of Mosul with Mu‘āfah ibn Imrān.

What they mean by this is that the people in these areas are asked about their scholars. If they spoke well of them and respected them they would be brought closer and respected. If they spoke ill of these

¹⁶ *Saheeh* reported by 'Abdullah ibn Mubārak in *az-Zuhd* and Ibn 'Abdul-Barr in *Jāmi’ Bayānul-Ilm* 1/616,617. Quoted from *Silsilatul-Athaarus-Saheehah* by Abu 'Abdillah ad-Dānī ibn Muneer Az-Zahwee p.27.

¹⁷ Abu ‘Umayyah al-Jumāhee said that the Messenger of Allāh (ﷺ) said,

> "From the Sign of the Hour is that people will seek knowledge from the youngsters."

See related in *Sharh Usoolul-I’tiqaad* no. 102 of *Imaam al-Laalikaa’ee*.

¹⁸ Ibnul-Mubārak (ﷺ) said,

> "They are the people of desires (ahwaa) and innovation."

Related by Ibnul-Mubārak in *az-Zuhd* no. 61 and by Al-Khatīb Al-Baghdādee in *Al-Jāmi’ li-Ahkām* 1/137.

¹⁹ Today this includes: Palestine, Jordan, Syria and Lebanon.

²⁰ Mosul is a city in Irāq.
scholars and insulted them then the scholars kept them away from themselves by splitting off from them. This shows that the scholars are a blessing for this Islamic nation, they educate the people and teach them from the Qur'ān and the Sunnah, the religion of Allāh upon the understanding of the Pious Predecessors. By them the people are strengthened, the scales are measured in full and people's possessions are protected from innovations and newly invented matters.

If the Islamic nation does not have a need for its scholars and it puts the scholars behind itself then those people are considered to be evil. Salute them for indeed the devils from the jinns21 and mankind will overcome them.

Oh Muslims, do not be like those who have no need of the scholars. Those scholars who are known to the general and specific ones like the Imām Shaikh 'Abdul-'Azīz Bin Bāz (١٤١٥-١٤٨٢ه), and like the Imām Shaikh Muhammad ibn Sālih al-'Uthaimin (١٤٤٨-١٤٨٣ه) and like the Imām Shaikh al-Albānī (١٤٣١-١٤٨٤ه) and their brothers who are upon the truth after them in our judgment and Allāh is their Reckoner. At the head of them, the Muftee of the Kingdom of Saudi Arabia Shaikh 'Abdul-'Azīz ibn 'Abdillāh ālush-Shaikh and the honourable Shaikh Sālih al-Luhaydān and the honourable Shaikh Sālih al-Fawzān and the honourable Shaikh 'Abdullāh ibn al-Ghudayān and their brothers who are with them upon the Sunnah. We do not praise them above Allāh's praise and Allāh is their Reckoner.

Oh Muslims, be careful that opinions overcome you and you are confused by dazzling speech for this is the beginning of misguidance and destruction. May Allāh protect us and you in our religion in this life and the Hereafter.

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21 Jinn are created by Allāh from smokeless fire and amongst them are Muslims and non-Muslims.
SECOND PART OF THE SERMON

All praise is due to Allah, the Lord of everything He created. And the end result being for the pious ones. I testify that none has the right to be worshipped except Allah who has not partners, the King of the Revealed Truth. And I testify that Muhammad is His slave and Messenger (ﷺ) may the peace and blessings of Allah be upon him, his family and his companions, the righteous and pure.

After which follows:

Oh Muslims, know that this life is not a place for settling but a place of passing. The content person is the one who prepares for the life that is for settling and that is the hereafter. Know that the people in the hereafter are of two types.

Allah, the Most High, said,

"A group of people in Paradise and a group in Hellfire."22

Be careful, Oh worshippers of Allah that the world does not overcome you with its beauty, glitter and desires.

What is better in speech than what the fourth Ameerul-Mu'mineen23 (ﷺ) said,

"The world is going backwards and the hereafter is coming forwards, and each of the two has its own children. So be of the children of the hereafter and do not be of the children of this world, for today there is action (good or bad deeds) but no accountability, but

22 Soorah ash-Shoorah: 7.
23 Literally refers to the leader of the Muslims. Here it refers to 'Alî ibn Abî Tâlib (ﷺ). He was the fourth caliph.
tomorrow there will be accountability and no actions.24

In accordance with this is the hadîth of the Prophet (ﷺ) recorded in Bukhârî where Ibn 'Umar (❖) said that the Prophet (ﷺ) took hold of my shoulder and said,

"Be in this world as though you are a stranger or a traveler."

And Ibn 'Umar (❖) used to say,

"If you wake up, do not expect to live till the evening and if you reach the evening do not expect to reach the morning and take heed of your life before you die and your health before you are sick."25

The Messenger (ﷺ) said,

"The two feet of a slave will not move on the Day of Judgment until he is asked about his life and how he spent it, about his knowledge and what he did with it, about his wealth and how he acquired it and how he spent it, and his body and what he did with it."26

O Allah give this Islamic nation guidance.

O Allah make our souls pious and purify it for you are the best of those who purify, for you are its friend and protector.

O Allah send upon us rain and do not make us from those who lose hope.

O Allah do not punish us due to actions of the foolish ones.

O Allah forgive us and bless us with peace and security.

24 Sahîh al-Bukhâree: Book of Softening the Hearts.
25 Sahîh al-Bukhâree no. 6416.
26 Sahîh Sunan at-Tirmidhee no.2417.
O Allāh don't hold us to account if we forget or err. And forgive us and have mercy on us. Give us victory over the disbelieving people.

High is Allāh, the Honourable from what they attribute to Him (negatively), peace be upon the Messengers and all praise is due to Allāh.
Other Wordings Of The Hadith Of al-‘Irba‘d Ibn Sāriyah (ﷺ)  
With The Explanation From Shaikh 'Ubayd Al-Jabiri

The Hadith of al-‘Irba‘d ibn Sāriyah (ﷺ) from  
Sahih Sunan Abi Dawood no. 4607

Haditha Ahmad bin 'Abdallah bin waliyad bin Muslim sana Thawr bin Yazid Qad he  
Hajj bin Mu‘udan Qallin Hadhimi 'Abd ar-Rahman bin Amr ro Salmi Wajhur bin  
Wajh Qallin

‘Abdur-Rahman ibn 'Amr as-Sulami and Hueir ibn Hueir both said:

Anina al-‘Irba ‘ bin Sariyah (ﷺ)  
Wajhmu lla'f Qallin la ajjma halmka imh Hei Fisaluma Wajlina Aninak Zattin  
Wajhmu Dhimay and Qebehen Fqalil al-‘Irba ‘ salluna Qebehen صلى الله عليه  
Wajhmu Dhimay um Huy Thum 'A’bi Fqalun Fqalil Mu‘uzuna Mu‘uzuna Bli‘gha Dhrfut minnula Huyun  
Wajlun minnula Qlubu Fqalil Qallin ba Qebleh Allah kahn hahu Mu‘uzuna Mu‘du  
Fmaj‘a Fqalmu lla'f Fqalil Awsmakum biqwa Allah walmam waqmatu wawana  
Qewna ‘Irba‘ yina fi msh al-Mawqim ali‘f Qemr BRal-Masru‘ akhla‘na ka‘na Fqalikum bi’fi  
Wqesina al-Mawqim al-Rashidin mukama biha wa Fqalalun fiha bilwaqad  
Wajhmu Wajhmu al-Mawqim al-Rashidin ann mukama biha wa Fqalalun fiha bilwaqad

We came to al-‘Irba‘d ibn Sāriyah (ﷺ)  
and he was amongst those whom the following verse was revealed:

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27 This is the hadith wording Shaikh 'Ubayd al-Jabiri used in his explanation of this hadith.
Nor (is there blame) on those who came to you to be provided with mounts, when you said: 'I can find no mounts for you,' they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for striving in the path of Allâh).

...So we greeted him and said, "We came to you as visitors, visitors to the sick, and to benefit (from his knowledge)." al-'Irbâd (ﷺ) said: The Prophet (ﷺ) lead us in prayer one day and then he faced us and gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved, so one of us said, "Oh Messenger of Allâh, it is as if this is a farewell sermon, so what do you advise us with?" He (ﷺ) said, "I advise you with the fear of Allâh and to hear and obey (your leaders) even if an Abyssinian slave were to rule over you for whomsoever lives amongst you after me then they will see many differences so upon you is to follow my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Stick to it and bite onto it with the molar teeth and be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance."

\[28 \text{ Soorah at-Tawbah: 92}\]
The hadith of al-‘Irābīd ibn Sāriyah Ṣ from Sahīh Sunan at-Tirmidhee no. 2676

 حدثنا علي بن حجر حدثنا بقية بن الوليد عن أبي بكر بن سعد عن خالد
 بن معدان عن عبد الرحمن بن عمرو السلمي عن العريض بن سارية
 قال

On the authority of Abdul-Rahmaan ibn 'Amr as-Sulami that al-‘Irābīd ibn Sāriyah (ﷺ) said:

وعظنا رسول الله صلى الله عليه وسلم يوما بعد صلاة الغدءة موعظة
 بلية ذرتها منها العيون ووجلت منها القلوب فقال رجل إن هذه
 موعظة مودع فماذا تعهد إلينا يا رسول الله قال أوصيكم يترى الله
 والسمع والطاعة وإن عبد حبشي فإنه من بعث منكم يرى اختلافا
 كثيرا وإياكم وحديثات الأمور فإما ضلالة فم أدرك ذلك منكم
 فعليكم بسننّي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواخذ

The Prophet (ﷺ) gave us an eloquent sermon one day after
the early morning prayer due to which the eyes flowed with
 tears and the hearts were moved so one of us said, “Oh
 Messenger of Allāh, it is as if this is a farewell sermon,
so what do you advise us with?” He (ﷺ) said, “I advise
you with the fear of Allāh and to hear and obey (your
leaders) even if an Abyssinian slave were to rule over
you for whomsoever lives amongst you after me then
they will see many differences so beware of the newly
invented matters for it is misguidance. So whoever
reaches that amongst you then upon you is to follow my
Sunnah and the Sunnah of the Rightly Guided Caliphs.
Stick to it and bite onto it with the molar teeth.”
The Hadith of al-'Irbād ibn Sāriyah \( \rightarrow \) From Sahih Sunan Ibn Mājah no. 43

 حدثنا إسماعيل بن بشر بن منصور و إسحاق بن إبراهيم السواق رأ
 ثنا عبد الرحمن بن مهدي عن معاوية بن صالح عن ضمرة بن حبيب
 عن عبد الرحمن بن عمرو السلمي أنه سمع العرابض بن سارية يقول:

On the authority of 'Abdur-Rahmān ibn 'Amr as-Sulami that he heard al-'Irbād ibn Sāriyah (ﷺ) say:

وعظنا رسول الله صلى الله عليه وسلم موعظة ذرفت منها العيون
وجعلت منا القلوب فقلنا يا رسول الله إن هذه موعظة مودع فماذا
تعهد إليها قال قد تركتم على البيضاء ليلها كتهارها لا يرى عنها
باعدي إلا هالك من يش منكم فسرى اختلافا كثيرة فعليكم بما
عرفتم من سنن و سنة الخلفاء الراشدين المهديين عضوا عليها بالنواخذ
وعليكم بالطاعة وإن عبدا حبيبا فإنما الموضوع كالجلال الأنف حينما
قيد انقاد

The Prophet (ﷺ) gave us an eloquent sermon due to which the eyes flowed with tears and the hearts were moved so one of us said,

“O Messenger of Allāh, it is as if this is a farewell sermon, so what do you advise us with?” He (ﷺ) said, “I have left you upon a clear way. Its night is like its day, none strays from it after me except that they are destroyed. Whomsoever lives amongst you after me then they will see many differences, so upon you is to follow what you know from my Sunnah and the Sunnah of the rightly guided caliphs. Stick to it and bite onto it with the molar teeth and upon you is obedience (to the leaders of the Muslims) for the believer is like the camel
(with a ring on its nose\textsuperscript{29}), where he is directed, he follows.”

\textsuperscript{29} Shaikh 'Ubayd al-Jābīrī was asked about the meaning of this and he said that it refers to the camel that is led by its nose. The believer should be like that with their leader with regards righteousness.
The Benefits of this Hadith from Shaikh 'Ubayd ibn 'Abdillaah al-Jabiri

The *hadith* of al-'Irba'd ibn Sāriyah (*) comes under the chapter heading: ‘Following the *Sunnah* of the Rightly Guided Caliphs’, from the *hadith* collection *Sahih Sunan ibn Mājah*.

When the term Rightly Guided Caliphs is used generally, it refers to the Four Caliphs who are the best of this Islamic nation after the Messenger (ﷺ). They are Abu Bakr, 'Umar ibn Khattāb, Uthmān ibn 'Affān and 'Alī ibn Abī Talib (*). There are other rightly guided Caliphs such as Hasan ibn 'Alī (*). From Hasan’s guidance is that Allah brought two groups together when he (Hasan) gave up his right to become the leader to Mu‘āwiyyah ibn Abī Sufyān (*). Mu‘āwiyyah (*) is also considered to be a rightly guided Caliph and also 'Umar ibn 'Abdul-'Azīz (*). The latter is not a companion but a successor.

They are called guided due to many reasons. First, they are the best of this Islamic nation without dispute due to their superiority. Secondly, they are considered to be from the early Muslims or they are the best of those who came early to Islam. Thirdly, their Striving in Allah’s cause for they have special characteristics and qualities over others. This is why they are called ‘rightly guided’.

They did not have their own way in which they acted separately from the way of the Messenger (ﷺ). So what they united upon was based upon either a clear text (proof from the *Qur ān* and the *Sunnah*) from the Messenger (ﷺ) or an understanding they took from a text. What is meant in the *hadith* is that if these four united upon a matter it is considered to be *Sunnah*. Therefore, it is obligatory to follow it.

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30 Taken from Shaikh 'Ubayd's lesson on the explanation of *Saheeh Sunan ibn Mājah* 6th Muharam 1426AH, Madinah, Saudi Arabia.
31 See the beneficial book on this companion by Shaikh 'Abdul-Muhsin ibn Hammād al-'Abbād, translated into English called *Mu‘āwiyyah ibn Abee Sufyaan*, printed by *Dārus-Sahāba* Publications.
This hadith of al-‘Irābād ibn Sāriyah (**a**) is a great hadith, it refers to some important fundamental principles in this religion. It includes knowledge agreed upon by the Islamic nation. The one who opposes this agreement is not to be considered.

From these principles is the order to hear and obey those who lead the Muslims even if they are considered to be lowly in their lineage. This is why in some narrations there is an additional wording, “Even if he be an Abyssinian slave” present. This obedience is restricted by two things:

1. Obedience in righteous matters.
2. Obedience in matters that are not sinful.

Thus, Muslims need to take into account the following three matters in relation to the leader:

1. If he orders that which is in obedience to Allāh then it is an obligation to obey him as it is considered obedience to Allāh and his His Messenger (**s**).
2. If he orders that which is from the permissible matters or matters of *ijtihād* (striving to reach a correct Islamic ruling). Then, it is obligatory to hear and obey him to bring about unity. If the Muslim leader unites with those around him from the scholars, ministers, advisors and those who give oath in the country then it is obligatory upon us to follow them even if we have proof that opposes them (in matters where *ijtihād* is allowed).
3. If he orders us with sin. In this case there is no obedience to him as there is no obedience to the creation in the disobedience to Allāh.

The second principle is from the signs of his (**s**) Prophethood. It is to know that the *Islamic nation* will have differences. These differences have been explained in other *ahadīth*.

The Prophet (**s**) said,

“My Islamic nation will split into seventy three sects, all will be in the fire except one.” They said, “Which one is
it, O Messenger of Allāh?” He (ﷺ) said, “The Jamā’ah.”

Ibn Mas’ood (♂) explained this hadīth by saying,

“The Jama’āh is whoever agrees with the obedience to Allāh even if you be on your own.”

So the explanation of the Prophet (ﷺ) that the saved sect is the Jamā’ah is the authentically reported narration. There is another narration which is weak in its chain of narration but correct in meaning. This is why some of the scholars authenticate it (sahīh) or adjudicate it hasan34 due to the many narrations supporting it. That wording is:

The Prophet (ﷺ) said,

“My Nation (Ummah) will split into seventy three sects, all will be in the fire except one.” They said, “Which one is it. O Messenger of Allāh?” He (ﷺ) said, “That which I and my companions are upon.”35

The third principle is concerned with warning against newly invented matters. This refers to the differences (that will occur) for he (ﷺ) said,

“...for every newly invented matter is an innovation and every innovation is misguidance.”

This is what is meant by newly invented matters. Therefore, it is not sufficient for a Muslim to be upon the Sunnah only but he must also be cautious of innovations and the innovators.

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32 Sahīh, See Sahīh Sunan ibn Mājah no.3992.
34 A hadīth that is hasan means that it is accepted as being from the Prophet (ﷺ).
35 Hasan due to supporting witnesses. See Sunan at-Tirmidhee no.2631.
The fourth principle clarifies the way to salvation from these differences that lead to newly invented matters and innovations. What is the way? He (ﷺ) said,

"Upon you is to follow my Sunnah and the Sunnah of the rightly guided caliphs after me."

He (ﷺ) said,

"I have left you upon a clear way, its night is like its day. None strays from it except that he is destroyed."

This is clear proof that those who tread the path of other than the Sunnah of the Messenger (ﷺ) are not upon salvation and security. Even if most of the people oppose it. So salvation in this life and the hereafter and that which keeps one secure from trials and tribulations is in following the path of the Messenger (ﷺ). It is clear, its night is like its day. None strays from it except that he is destroyed. Even if the people see him as one upon goodness, righteousness and they see him as a noble imam in their opinion. In reality, he is destroyed. Whoever follows him is also destroyed. So destruction is a reality upon him either in this life or the hereafter. If he is saved from destruction in this life he will not be saved from the destruction of the hereafter except those whom Allāh has mercy upon.

"Allāh does not forgive those who associate partners with Him. But He forgives other than that to whomsoever He wishes."

What is meant is that the danger of innovations is great and it leads to destruction. The innovator is the one who spreads his innovation, calls to it and he acknowledges it as a matter of religion which he lives by. This person will have sin due to it and the sin of all those who follow him in it until the Day of Judgment without their sin diminishing.

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36 See Sahīh Sunan ibn Mājah no.43 and Silsila ahādīth as-Sahīhah no. 937 of Shaikh al-Albānee (Rāh).  
37 Soorah an-Nisaa: 48.
Who are the Pious Predecessors, the Salafus-Salih?

Allāh the Exalted says:

الذين أتوا بهجوم الله معهم واتقوا عنه واتبعوا بهم جهم نجري

"The first to embrace Islām from the Emigrants (Muhājiroon) and the Helpers (Ansār) and those that follow them upon righteousness, Allāh is pleased with them and they are pleased with Him."

This verse shows that the Salaf are the Companions of the Messenger (ﷺ).

The first to embrace Islām does not refer to a group amongst the Companions. It refers to all of them. So the Salaf are the companions and those that followed them upon righteousness as the verse mentions.

Allāh the Glorified and Exalted says:

ومن يخالف الرسول من بعد ما تبين له البهادة ويستغفر سبيل

"Whoever goes against the Messenger after the proof has been given and follows a path other than the way of the believers We shall land him in the fire, what an evil abode."

Abu Moosaa al-Ash'aree (ﷺ) said that the Messenger of Allāh

38 Soorah at-Tawbah 9:100.
39 Soorah an-Nisaa' 4:115.
The Prophet (ﷺ) said,

"The stars are a guidance on the sky so if the stars go then what will befall it will happen. And I am a guide to my companions so if I go then what will befall my companions will happen and the companions are a guide for my Ummah and if they go then what will befall it will happen."  

The Prophet (ﷺ) said,

"My Islamic nation will split into seventy three sects, all will be in the fire except one." They said, "Which one is it Oh Messenger of Allah?" He (ﷺ) said, "That which I and my companions are upon."  

The Messenger (ﷺ) said, after being asked who the saved sect is,

"It is the Jamā‘ah."  

The Messenger (ﷺ) said:

"There will not cease to be a group from amongst my Ummah being upright with the command of Allāh, not being harmed by those that oppose them nor from those that differ from them until the Command of Allāh is brought forward and they are upon that."  

Imam Awzā‘ī (ṣ) said,

"Be patient upon the Sunnah and stop where the people (Companions) stopped and say with what they said and keep silent with what they kept silent over. Take the path

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40 Related by Muslim no. 2531.
41 Hasan due to supporting witnesses - See Sahih Sunan at-Tirmidhee no.2641. See Silsilah ahādeeth as-Sahīhah no.134.8
42 Hasan, related by Ibn Mājah no.3992. See Silsilah Ahādeeth as-Sahīhah no.1492.
43 Related by al-Bukhāree no. 3641.
of the Pious Predecessors for what is sufficient for them is sufficient for you.”

Abu Wāqid al-Laythī (ﷺ) said:

We were sitting in the company of the Messenger of Allāh (ﷺ). So he said: “Indeed it will become a fiinah.” The Companions did not pay attention so Mu‘ādh Ibn Jabal (ﷺ) said: “Do you not listen to the Messenger of Allāh?” They said: “What did he say?” Mu‘ādh then repeated to them what he (ﷺ) said. So they in turn said: “What is the way out of it, O Messenger of Allāh?” He (ﷺ) said: “You should return to your original state of affairs.”

Shaikhul-Islām Ibn Taymiyyah (died 728AH) (ﷺ) said,

“There is no blame upon the one who outwardly professes the methodology of the Salaf and ascribes and relates to it, rather it is obligatory to accept that from him by agreement for the methodology of the Salaf will not be except truth.”

Shaikh Muhammad ibn Sālih al-‘Uthaimeen (ﷺ) said,

“Ahlus-Sunnah wal-Jamā’ah, they are the Salaf in their belief, even the ones who come later until the Day of Judgement. If one is upon the way of the Messenger (ﷺ) and his Companions then he is Salafi.”

Imam Ahmed (ﷺ) said,

“The foundation of the Sunnah according to us: To hold fast to what the companions of the Messenger (ﷺ) were upon and to take them as examples and to leave off innovations...”

44 Al-Aajuree in Shareeq ‘ah page 58.
45 Sahīh: Related by at-Tabarānī in al-Awsat no. 8679.
46 Majmoo’ al-Fataawa 4/149.
47 Sharh Aqeedatul-Wāsiyyah p.54.
48 Sharh Usool ‘Itiqād Ahlis-Sunnah of Imām al-Lālikā”ī (1/157)
Ibn Katheer (ال كثير) said in the explanation of Soorah al-A’raaf, āyah 54:

“Then He ascended over the Throne (‘Arsh).”

“The people have lots of different sayings in this affair and this is not the place to elaborate, but what is important is to tread the path of the methodology of the Salafus-Sālih (the Pious Predecessors): Mālik, Al-Awzā‘ī, ath-Thawrī, Laith bin Sa’d, ash-Shafī‘ī, Ahmad ibn Hanbal and Ishāq…”

Imām Ibn Abil-‘Izz al-Hanafī (ال يكن), the explainer of Tahawiyyah said,

“I wished to explain it following the path of the salaf in their terminology…”

Imam Dhahabī (ال دحابي) said,

“If you want to be justly balanced then restrict yourself to the Qur’anic and Prophetic texts then look to what the companions and their successors conveyed, the scholars of Tafsīr with regards these Verses and what they narrated from the methodology of the salaf. Either you speak with knowledge or you stay quiet upon patience.”

49 Tafsīr ibn Kathīr (2/422), Soorah al-A’raaf: 54.
50 Sharh ‘Aqeedatit-Tahawiyyah p.74.
Before you is an explanation of a statement of the noble Prophet Muhammad, may the peace and blessings of Allaah be upon him, in which the Prophet mentions some mighty principles of the Islamic religion. The hadeeth (prophetic statement) begins with a sermon that caused the Companions of the Prophet to weep and their hearts to tremble. They thought that Allaah's Messenger was about to leave them, so they sought his advice and counsel. He informed them that he has left them upon clear proof, that is so apparent that it's night is like it's day! That no one strays from this clarity except that he will be destroyed!

The Messenger of Allaah, may the peace and blessings of Allaah be upon him, further explains that over time differing and controversy will occur between the Muslims. He mentions to them the cure to this differing and separation, that is: “Stick to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me.” He continued: “Hold on to that with your molar teeth.” The Messenger, may the peace and blessings of Allaah be upon him, warned the Muslims from innovating in matters of worship in this hadeeth: “Be warned of the newly invented matters for verily every newly invented matter is an innovation and every innovation is misguidance”, and to obey the Muslims rulers: “I advise you with the fear of Allaah and to hear and obey (your leaders) even if an Abyssinian slave were to rule over you.” The hadeeth is beautifully explained by the Scholar and former teacher at the Islamic University of Madinah, Shaikh ‘Ubayd Al-Jaabiree and it has compiled and presented to you in this book.