

EXPLAINED BY  
SHAYKH UBAYD AL JAABIREE

« UPON YOU IS TO FOLLOW MY

# SUNNAH

AND THE SUNNAH OF THE  
RIGHTLY GUIDED

# CALIPHS

A STATEMENT OF ALLAH'S MESSENGER AFTER ME »

*May the peace and blessings of Allaah be upon him*

«عليكم بسنتي  
وسنة الخلفاء الراشدين  
الراشدين»



EXPLAINED BY  
SHAYKH UBAYD AL JAABIREE

« UPON YOU IS TO FOLLOW MY

**SUNNAH**

AND THE SUNNAH OF THE  
RIGHTLY GUIDED

**CALIPHS**

« STATEMENT OF ALLAH'S MESSENGER AFTER ME »

*The Essence and Mystery of His Speech*



Translated by:  
Abdulillah Lahmami

© 2009CE/1430AH Salafi Publications

*All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, without prior permission from the publishers.*

First Edition: *Safar* 1430AH / *February* 2009CE



*Published by:*

**Salafi Publications**  
Birmingham UK

*Distributors:*

**Salafi Publications**  
472 Coventry Road, Small Heath, Birmingham B10 0UG

*Translated by:*

**Abdulillah Lahmami**

t. 0121.773.0003

t. 0121.773.0033

f. 0121.773.4882

Electronic Mail: [Admin@Spubs.com](mailto:Admin@Spubs.com)

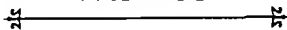
Web Site: [www.Salaf.Com](http://www.Salaf.Com)

ISBN: 1-902727-34-7

10 9 8 7 6 5 4 3 2 1

01 02 03 04 05 06 07 08 09 10

## 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 15<sup>th</sup> *Shawwāl* 1425. The sermon is an introduction to the *hadīth* of al-'Irbād ibn Sāriyah (رضي الله عنه).

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 6<sup>th</sup> *Muharram* 1426AH, Madīnah, 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-Thāni* 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.

Abdulilāh ibn Rabah Lahmāmi  
25<sup>th</sup> *Rabī' ath-Thāni* 1426 AH  
2<sup>nd</sup> June 2006

## THE BIOGRAPHY OF SHAIKH 'UBAYD AL-JABIRI<sup>1</sup>



He is 'Ubayd ibn 'Abdillāh ibn Sulaimān al-Hamdāni al-Jābirī. The tribe of *Jābir* is from the *Harb* tribe of the *Hijāz*. He was born in the village of *Faqīr* near the *Far'* valley in the city of *Madīnah* 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 *Madīnah* and due to family reasons he stopped studying for a period of time. In 1381AH, he studied at *Dār al-Hadīth* in *Madīnah*, then he continued at the *Ma'hadul-'Ilme* (Center of Knowledge). He entered the *Sharī'ah* college at the University of *Madīnah*. He graduated from there in the year 1392AH with excellent grades. He came first in his group.

### HIS TEACHERS



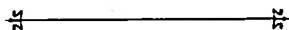
As for his teachers then all of them have grace after Allāh in educating, cultivating and having the correct understanding of the religion of Allāh. From amongst his teachers at *Dārul-Hadīth* (in *Madīnah*, Saudi Arabia) are:

Shaikh Sayfur-Rahmān ibn Ahmad  
Shaikh 'Ammār ibn 'Abdillāh

---

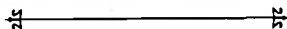
<sup>1</sup> This biography originally appeared on the website Sahab.net but had mistakes. I read it to Shaikh 'Ubayd and this is the corrected version with the approval of the Shaikh himself, may Allāh protect him.

## HIS TEACHERS AT THE CENTER OF KNOWLEDGE IN MADEENAH, SAUDI ARABIA



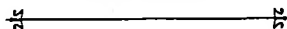
Shaikh 'Abdullāh ibn 'Abdul-'Azeez al-Khudairī  
Shaikh 'Awdah ibn Talq al-Ahmadī  
Shaikh Dakheelullāh ibn Khalīfah al-Kulaitī  
Shaikh 'Abdur-Rahmān ibn 'Abdillāh ibn 'Ajlān<sup>2</sup>  
Shaikh Muhammad ibn 'Abdillāh al-'Ajlān

## HIS TEACHERS AT THE UNIVERSITY OF MADEENAH



The '*Allāmah Muhaddith* Hammād ibn Muhammad al-Ansāree  
The '*Allāmah Muhaddith* 'Abdul-Muhsin al-'Abbād  
Shaikh Abū Bakr al-Jazā'irī

## 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*.

---

<sup>2</sup> He is presently teaching in the *Haram* in Makkah.

## HIS CHARACTER AND LOVE OF AHLUS SUNNAH



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 Allāh 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, *maashaa 'Allāh*.

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 'Allāh*. 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-Suhaimī, 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..."

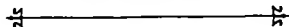
As to those who have spoken ill of him from the hate mongers, he said, "You do not expect innovators to put out flowers in front of you, don't worry about what they say, tread this path, the path of knowledge for the Prophet was not free from being insulted."

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.

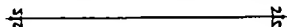


## HIS BOOKS



1. *Taysīrul-Ilāh bisharh adilatish-shuroot lā ilāha illallāh* (Printed).
2. *Tanbīh Dawil 'Uqool as-Salīma ilā Fawā'id Mustanbata mina Sītatil-Usool al-Athīma* (Printed by *Dār al-Bukhārī*).
3. *Imdād al-Qāree bi Sharh Kitāb at-Tafsīr min Sahīh al-Bukhārī* (Printed in four volumes).
4. *Sharh Muntaqa ibn Jārood* (not completed).
5. *Fath al-'Aliyil-A'laa bi sharh al-Qawā'id al-Muthlaa* (Printed).
6. *Itihāful-'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*.
2. *Rasā'il al-Jābirī fid-Da'wah ilal-Jama'āt as-Salafiyah fi Tahdeer ath-Thowra Fikriyyah*.
3. *At-Tuhfatul Jaabiriyah fi Mulakhas al-'Aqeedatis-Salafiyah*.
4. *Radd 'Ala 'Alī Jiffrey* (the Sūfī who is currently spreading shirk amongst Muslims). Printed.

HIS RECENT LESSONS IN MASJID NAFA' IBN 'ĀMIR IN  
MADĪNAH, SAUDI ARABIA



**Sha'ban 1425**

*Sahih Sunan Abi Dawood – Kitabus-Sunnah.*

*Meemiyah of al-Hāfidh al-Hakamee.*

**Ramadān 1425**

*Bulūgh al-Marām – Book of Fasting.*

*Majālis Ramadān from Shaykh Ibn 'Uthaimen.*

**Shawwaal 1425**

*Bahjat Quloob al-Abrār by Shaykh 'Abdur-Rahmaan as-Sa'dee*

*Bulūgh al-Marām – Book of Hajj*

**Muharam 1426**

*Bulūgh al-Marām – Book of Tahārah (completed in Rabī' al-Awwal 1426AH).*

*Sahih Sunan Ibn Mājah – Introduction (completed in Rabī' al-Awwal 1426).*

*Qawā'idul-Fiqhiyyah of 'Abdur-Rahmān Sa'dī (completed in Rabī' al-Awwal 1426AH).*

**Safar 1426**

The Four Principles – *Qawā'id al-Arba'a* (completed).

**Rabī' al-Awwal 1426**

The Three Fundamentals – *Usool ath-Thalātha.*

**He has also completed thereafter:**

*Kitābut-Tawheed* by Imām Muhammad ibn Abdul-Wahhāb twice in four years.

*Muqadimatul-Qirwāniyyah* of Ibn Abī Zaid al-Qirwānee

*Usoolus-Sunnah* of Imām Ahmad

*Sharh Lum'atul-'Itiqaad* of Ibn Qudāmah by Shaikh Muhammad Ibn Sālih al-Uthaimen

*Lu-Lu wal Marjān: Kitāb al-īman, Tahārah, Salāt*

*Al-Adab al Mufrad – 22 sittings.*

*Riyādh-us-Salihīn* – first fifteen chapters.

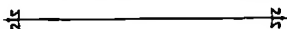
*Minhājus-Salikīn* of Shaikh Abdul-Rahmān as-Sa'di – All of the chapters on worship.

*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-Salikīn 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 (ﷺ) is His slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِيهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ۝۳۰ ﴾

Oh you who believe fear Allāh as He should be feared and die not except in a state of Islām.<sup>3</sup>

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ

مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي

نَسَأَءُ لُونِ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝۳۱ ﴾

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.<sup>4</sup>

<sup>3</sup> Soorah āli-'Imraan: 102.

<sup>4</sup> Soorah an-Nisaa': 1.

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

'Oh you who believe fear Allāh and speak a word directed to the truth that He may improve your actions and forgive you your sins for whosoever obeys Allāh and His Messenger has indeed attained a great success.<sup>5</sup>

To proceed:

Imām Ahmed and the scholars of the *hadeeth* books<sup>6</sup> 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 خالد بن معدان قال حدثني عبد الرحمن بن عمرو السلمي وحجر بن حجر قالا

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

أتينا العرياض بن سارية وهو ممن نزل فيه «ولا على الذين إذا ما أتوك لتحملهم قلت لا أجد ما أحملكم عليه» فسلمنا وقلنا أتيناك زائرين وعائدين ومقتسبين فقال العرياض صلى بنا رسول الله صلى الله عليه وسلم ذات يوم ثم أقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال قائل يا رسول الله كان هذه موعظة مودع فماذا تعهد إلينا فقال أوصيكم بتقوى الله والسمع

<sup>5</sup> *Sūrah al-Ahzāb*: 70-71.

<sup>6</sup> Here, the sheikh refers to those books that have reported this *hadīth* such as *Sunan Abī Dawood*, *Sunan Ibn Mājah* and *Sunan at-Tirmidhee*.

والطاعة وإن عبدا حبشيا فإنه من يعش منكم بعدي فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء المهديين الراشدين تمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

We came to al-'Irbād ibn Saariyah (رضي الله عنه) about whom the following verse was revealed:

﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ ﴾

“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-'Irbād (رضي الله عنه) 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 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, 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.”<sup>7</sup>**

Oh Muslims, this *hadīth* is great! It is from the concise speech which the Messenger (ﷺ) was given. *Ahlus-Sunnah*<sup>8</sup> met this *hadīth* 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 Islām.

This great, authentic *hadīth* 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 (ﷺ), **“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 *hadīth Qudsī*<sup>9</sup>, Allāh said,

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

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

---

<sup>7</sup> *Sahīh Sunan Abī Dawood* no. 4607.

<sup>8</sup> 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-'Aqīdatul-Wāsiṭiyyah* p.52, published by *Dār Ibn Jawzee*.

<sup>9</sup> A *hadīth Qudsī* is a *hadīth* which the Prophet (ﷺ) narrated as a statement from Allāh.

<sup>10</sup> *Sahīh al-Jāmi'* no.1915, reported by Abu Hurayrah (رضي الله عنه). Authenticated by al-Albānī (رحمته الله).

أين المتحابون بجلالي اليوم أظلمهم في ظلي يوم لا ظل إلا ظلي

“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.”<sup>11</sup>

Reflecting on the next part of the *hadīth*, one can see that they visited al-'Irbād 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 *hadīth*, the Messenger (ﷺ) said one day, “Who amongst you woke up today fasting?” Abū Bakr (رضي الله عنه) said, “I have”. So he (ﷺ) said, “Who has visited a sick person today?” Abū Bakr (رضي الله عنه) said, “I have.” He (ﷺ) said, “Who fed a poor person today?” Abū Bakr (رضي الله عنه) said, “I have.” He (ﷺ) said, “Who witnessed a funeral today?” Abū Bakr (رضي الله عنه) said, “I have.” So the Messenger (ﷺ) said, “By the One in whose hands is my soul, whoever gathers all of these traits, Allāh gives him Paradise.”<sup>12</sup>

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

And in the other authentic *hadīth*,

حق المسلم على المسلم ست إذا لقيته فسلم عليه وإذا دعاك فأجبه  
وإذا استصحبك فانصح له وإذا عطس فحمد الله فشمته وإذا مرض  
فعدّه وإذا مات فاتبعه

“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 *al-hamdulillāh*) then reply (by saying *yarhamuka*

<sup>11</sup> *Saheeh Muslim* no.2566 and *Sharh Saheeh Muslim* no.6494.

<sup>12</sup> *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.”<sup>13</sup>**

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 *Rabbānī*<sup>14</sup>), this is the one the Muslims

---

<sup>13</sup> See *Sharh Sahīh Muslim* no.5616.

<sup>14</sup> As Allāh, the Exalted said:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّاعِينًا بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ ﴾

**"Be you *Rabbāniyyīn* (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 āli-'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<sup>15</sup>, 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 (رضي الله عنه) said,

---

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-Jābiree 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.

<sup>15</sup> The Pious Predecessors (*Salafus-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 *Ta'rīf al-Khalaf bi Manhaj Salaf*, Dr. Ibraahim 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.”<sup>16</sup>**

Do you know who the young ones are<sup>17</sup>? They are the people of whims and desires<sup>18</sup>. 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<sup>19</sup> 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<sup>20</sup> 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

---

<sup>16</sup> *Saheeh* reported by 'Abdullah ibn Mubārah in *az-Zuhd* and Ibn 'Abdul-Barr in *Jāmi' Bayānūl-'Ilm* 1/616,617. Quoted from *Silsilatul-Athaarus-Saheehah* by Abu 'Abdillaah ad-Dāni ibn Muneer Az-Zahwee p.27.

<sup>17</sup> 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*.

<sup>18</sup> Ibnul-Mubārah (رضي الله عنه) said,

**“They are the people of desires (*ahwaa*) and innovation.”**

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

<sup>19</sup> Today this includes: Palestine, Jordan, Syria and Lebanon.

<sup>20</sup> 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 *jinn*s<sup>21</sup> and mankind will overcome them.

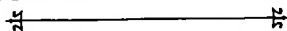
Oh Muslims, do not be like those who have no need of the scholars. Those scholars who are known to the general and specific ones like the Imām *Shaikh* 'Abdul-'Azīz Bin Bāz (رحمته الله), and like the Imām *Shaikh* Muhammad ibn Sālih al-'Uthaimīn (رحمته الله) and like the Imām *Shaikh* al-Albāni (رحمته الله) 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.

---

<sup>21</sup> *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 Allāh, 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 Allāh 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 Allāh 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.

Allāh, the Most High, said,

﴿ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾

“A group of people in Paradise and a group in Hellfire.”<sup>22</sup>

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

What is better in speech than what the fourth *Ameerul-Mu'mineen*<sup>23</sup> (رضي الله عنه) 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

---

<sup>22</sup> *Soorah ash-Shoorah*: 7.

<sup>23</sup> Literally refers to the leader of the Muslims. Here it refers to 'Alī ibn Abī Tālib (رضي الله عنه). He was the fourth caliph.

**tomorrow there will be accountability and no actions.”<sup>24</sup>**

In accordance with this is the *hadīth* of the Prophet (ﷺ) recorded in *Bukhārī* where Ibn ‘Umar (رضي الله عنه) 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 (رضي الله عنه) 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.”<sup>25</sup>**

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.”<sup>26</sup>**

O Allāh give this Islamic nation guidance.

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

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

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

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

---

<sup>24</sup> *Sahīh al-Bukhāree*: Book of Softening the Hearts.

<sup>25</sup> *Sahīh al-Bukhāree* no. 6416.

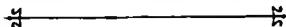
<sup>26</sup> *Sahīh Sunan at-Tirmidhee* no.2417.

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 *Hadīth* Of al-'Irbād Ibn Sāriyah (ﷺ)  
With The Explanation From Shaikh 'Ubayd Al-Jābirī

The *Hadīth* of al-'Irbād ibn Sāriyah (ﷺ) from  
*Sahīh Sunan Abī Dawood* no. 4607<sup>27</sup>



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

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

أتينا العرياض بن سارية وهو ممن نزل فيه ولا على الذين إذا ما أتوك  
لتحملهم قلت لا أجد ما أحملكم عليه فسلمنا وقلنا أتيناك زائرين  
وعائدين ومقتسبين فقال العرياض صلى بنا رسول الله صلى الله عليه  
وسلم ذات يوم ثم أقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون  
ووجلت منها القلوب فقال قائل يا رسول الله كأن هذه موعظة مودع  
فماذا تعهد إلينا فقال أوصيكم بتقوى الله والسمع والطاعة وإن عبدا  
حبشيا فإنه من يعش منكم بعدي فسيرى اختلافا كثيرا فعليكم بسنتي  
وسنة الخلفاء المهديين الراشدين تمسكوا بها وعضوا عليها بالنواجذ  
وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

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

---

<sup>27</sup> This is the *hadīth* wording Shaikh 'Ubayd al-Jābirī used in his explanation  
of this *hadīth*.



﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا  
 أَخْرَجْتُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا  
 يُنْفِقُونَ ﴾ (٩٢)

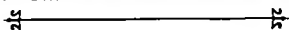
“Nor (is there blame) on those who came to you to be provided with mounts, when you said: ‘I can find no mounts for you,’ they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for striving in the path of Allāh).”<sup>28</sup>

...So we greeted him and said, “We came to you as visitors, visitors to the sick, and to benefit (from his knowledge).” al-'Irbād (رضي الله عنه) 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 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 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.”

---

<sup>28</sup> Soorah at-Tawbah: 92

The *hadīth* of al-'Irbād ibn Sāriyah رضي الله عنه from  
*Sahīh Sunan at-Tirmidhee* no. 2676



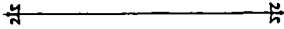
حدثنا علي بن حجر حدثنا بقية بن الوليد عن بجر بن سعد عن خالد  
بن معدان عن عبد الرحمن بن عمرو السلمى عن العرياض بن سارية  
قال

On the authority of Abdul-Rahmaan ibn 'Amr as-Sulami  
that al-'Irbād ibn Sāriyah رضي الله عنه said:

وعظنا رسول الله صلى الله عليه وسلم يوما بعد صلاة الغداة موعظة  
بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل إن هذه  
موعظة مودع فماذا تعهد إلينا يا رسول الله قال أوصيكم بتقوى الله  
والسمع والطاعة وإن عبد حبشي فإنه من يعش منكم يرى اختلافا  
كثيرا وإياكم ومحدثات الأمور فإنها ضلالة فمن أدرك ذلك منكم  
فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ

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 Hadīth of al-'Irbād ibn Sāriyah ؓ From  
Sahīh Sunan Ibn Mājah no. 43**



حدثنا إسماعيل بن بشر بن منصور وإسحاق بن إبراهيم السواق قالا  
ثنا عبد الرحمن بن مهدي عن معاوية بن صالح عن ضمرة بن حبيب  
عن عبد الرحمن بن عمرو السلمي أنه سمع العرياض بن سارية يقول:

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

وعظنا رسول الله صلى الله عليه وسلم موعظة ذرفت منها العيون  
ووجلت منها القلوب فقلنا يا رسول الله إن هذه لموعظة مودع فماذا  
تعهد إلينا قال قد تركتكم على البيضاء ليلها كنهارها لا يزيغ عنها  
بعدي إلا هالك من يعش منكم فسيرى اختلافا كثيرا فعليكم بما  
عرفتم من سنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ  
وعليكم بالطاعة وإن عبدا حبشيا فإنما المؤمن كالجمل الأنف حيثما  
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,

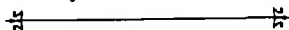
“O Messenger of Allāh, it is as if this is a farewell  
sermon, so what do you advise us with?” He (ﷺ) said, “I  
have left you upon a clear way. Its night is like its day,  
none strays from it after me except that they are  
destroyed. Whomsoever lives amongst you after me  
then they will see many 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<sup>29</sup>), where he is directed, he follows.”

---

<sup>29</sup> Shaikh 'Ubayd al-Jābirī 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 *Hadīth* from  
Shaikh 'Ubayd ibn 'Abdillaah al-Jābirī<sup>30</sup>**



The *hadīth* of al-'Irbād ibn Sāriyah (رضي الله عنه) comes under the chapter heading: 'Following the *Sunnah* of the Rightly Guided Caliphs', from the *hadīth* collection *Sahīh 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 Tālib (رضي الله عنه). There are other rightly guided Caliphs such as Hasan ibn 'Alī (رضي الله عنه). From Hasan's guidance is that Allāh brought two groups together when he (Hasan) gave up his right to become the leader to Mu'āwiyah ibn Abī Sufyān (رضي الله عنه).<sup>31</sup> Mu'āwiyah (رضي الله عنه) is also considered to be a rightly guided Caliph and also 'Umar ibn 'Abdul-'Azīz (رضي الله عنه). 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 Allāh'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 *hadīth* is that if these four united upon a matter it is considered to be *Sunnah*. Therefore, it is obligatory to follow it.

---

<sup>30</sup> Taken from Shaikh 'Ubayd's lesson on the explanation of *Saheeh Sunan ibn Mājah* 6th *Muharam* 1426AH, Madīnah, Saudi Arabia.

<sup>31</sup> See the beneficial book on this companion by Shaikh 'Abdul-Muhsin ibn Hammād al-'Abbād, translated into English called *Mu'āwiyah ibn Abee Sufyaan*, printed by *Dārus-Sahāba* Publications.

This *hadīth* of al-'Irbād ibn Sāriyah (رضي الله عنه) is a great *hadīth*, 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 (ﷺ).
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 (ﷺ) Prophethood. It is to know that the *Islamic nation* will have differences. These differences have been explained in other *ahadīth*.

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, O Messenger of Allāh?" He (ﷺ) said, "The *Jamā'ah*."<sup>32</sup>

Ibn Mas'ood (رضي الله عنه) explained this *hadīth* by saying,

**"The *Jama'ah* is whoever agrees with the obedience to Allāh even if you be on your own."**<sup>33</sup>

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 *hasan*<sup>34</sup> 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."<sup>35</sup>**

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.

---

<sup>32</sup> *Sahīh*, See *Sahīh Sunan ibn Mājah* no.3992.

<sup>33</sup> See *Sharh Usool 'Itiqād Ahlus-Sunnah wal Jamā'ah* 1/122.

<sup>34</sup> A *hadīth* that is *hasan* means that it is accepted as being from the Prophet (ﷺ).

<sup>35</sup> *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.”<sup>36</sup>**

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.”<sup>37</sup>**

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.

---

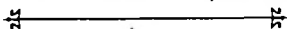
<sup>36</sup> See *Sahīh Sunan ibn Mājah* no.43 and *Silsilah ahādīth as-Sahīhah* no. 937 of Shaikh al-Albānee (رحمته الله).

<sup>37</sup> *Soorah an-Nisaa*: 48.



## APPENDIX

### Who are the Pious Predecessors, the *Salafus-Sālih*?



Allāh the Exalted says:

﴿ وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي  
تحتها الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“The first to embrace Islaam from the Emigrants (*Muhājīroon*) and the Helpers (*Ansār*) and those that follow them upon righteousness, Allāh is pleased with them and they are pleased with Him.”<sup>38</sup>

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:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

“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.”<sup>39</sup>

Abu Moosaa al-Ash‘aree (رضي الله عنه) said that the Messenger of Allāh

<sup>38</sup> Soorah at-Tawbah 9:100.

<sup>39</sup> Soorah an-Nisaa' 4:115.

(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.”<sup>40</sup>**

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 Allāh?” He (ﷺ) said, “That which I and my companions are upon.”<sup>41</sup>**

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

**“It is the *Jamā‘ah*.”<sup>42</sup>**

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.”<sup>43</sup>**

Imam Awzā‘ī (رحمته الله) 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**

---

<sup>40</sup> Related by *Muslim* no. 2531.

<sup>41</sup> *Hasan* due to supporting witnesses - See *Sahih Sunan at-Tirmidhee* no.2641. See *Silsilah ahādeeth as-Sahīhah* no.134.8

<sup>42</sup> *Hasan*, related by *Ibn Mājah* no.3992. See *Silsilah Ahādeeth as-Sahīhah* no.1492.

<sup>43</sup> Related by *al-Bukhāree* no. 3641.

of the Pious Predecessors for what is sufficient for them is sufficient for you.”<sup>44</sup>

Abu Wāqid al-Laythī (رضي الله عنه) said:

We were sitting in the company of the Messenger of Allāh (ﷺ). So he said: “Indeed it will become a *fitnah*.” The Companions did not pay attention so Mu’adh Ibn Jabal (رضي الله عنه) said: “Do you not listen to the Messenger of Allāh?” They said: “What did he say?” Mu’adh 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.”<sup>45</sup>

Shaikhul-Islām Ibn Taymiyyah (died 728AH) (رحمته الله) 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.”<sup>46</sup>

Shaikh Muhammad ibn Sālih al-’Uthaimen (رحمته الله) said,

“*Ahlu-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.”<sup>47</sup>

Imam Ahmed (رحمته الله) 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...”<sup>48</sup>

---

<sup>44</sup> Al-Aajuree in *Sharee’ah* page 58.

<sup>45</sup> *Sahih*: Related by at-Tabarānce in *al-Awsat* no. 8679.

<sup>46</sup> *Majmoo’ al-Fataawa* 4/149.

<sup>47</sup> *Sharh ‘Aqeedatul-Wāsiitiyyah* p.54.

<sup>48</sup> *Sharh Usool ‘Itiqād Ahlis-Sunnah* of Imām al-Lālikā’ī (1/157)

Ibn Katheer (رحمته) 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 *Salafius-Sālih* (the Pious Predecessors): Mālik, Al-Awzā'ī, ath-Thawrī, Laith bin Sa'd, ash-Shafī'ī, Ahmad ibn Hanbal and Ishāq...”<sup>49</sup>

Imām Ibn Abil-'Izz al-Hanafī (رحمته), the explainer of *Tahawiyyah* said,

“I wished to explain it following the path of the *salaf* in their terminology...”<sup>50</sup>

Imam Dhahabī (رحمته) said,

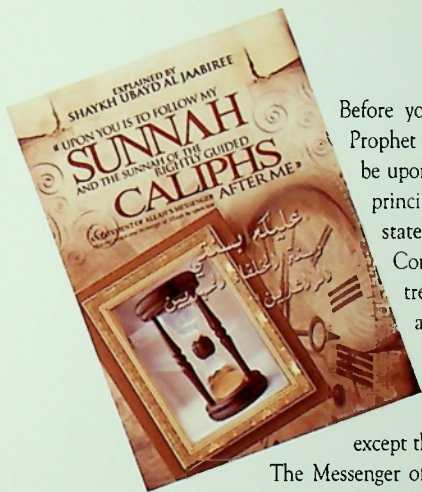
“If you want to be justly balanced then restrict yourself to the Qur'anic and Prophetic texts then look to what the companions and their successors conveyed, the scholars of *Tafsīr* with regards these Verses and what they narrated from the methodology of the *salaf*. Either you speak with knowledge or you stay quiet upon patience.”<sup>51</sup>

---

<sup>49</sup> *Tafsīr ibn Kathīr* (2/422), *Soorah al-A'raaf*: 54.

<sup>50</sup> *Sharh 'Aqeedatit-Tahawiyyah* p.74.

<sup>51</sup> Introduction to his book *Al-'Uluww lil 'Aliyyil-Ghaffār* of Imām ad-Dhahabī.



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.

ISBN: 1-902727-34-7

Please visit our sites:

2.5 million hits a month. 200,000 visits

[www.SalafiPublications.com](http://www.SalafiPublications.com)

Your stepping stone to Salafi websites

[www.Salaf.com](http://www.Salaf.com)

Online bookstore, tapes and CDs

[www.SalafiBookstore.com](http://www.SalafiBookstore.com)

Salafi MP3 / audio site for lectures and recitations

[www.SalafiAudio.com](http://www.SalafiAudio.com)

Discussion forums. News, views and events!

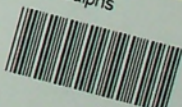
[www.SalafiTalk.net](http://www.SalafiTalk.net)

The rulings of the scholars at your fingertips

[www.FatwaIslam.com](http://www.FatwaIslam.com)

My Sunnah & Sunnah Of Calphs

£1.95



# 154

Visit Us: [www.salafibookstore.com](http://www.salafibookstore.com)

المكتبة الإسلامية

Salafi Publications

All enquiries:

472 Coventry Road Birmingham B10 0UG

tel. 0121-773 0033 fax. 0121-773 4882

[enq@spubs.com](mailto:enq@spubs.com)