


**STICKING  
TO THE  
PROPHETIC  
SUNNAH &  
ITS  
EFFECTS**

**SHAYKH MUHAMMAD BIN SALEH AL-'UTHAYMEEN**



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## TRANSLITERATION TABLE

### TRANSLITERATION TABLE

#### Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

#### Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَو	aw	ـَي	ay		

## Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَى	Glorified & Exalted is Allāh
عَزَّوَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَى	(Allāh) the Sublime & Exalted
عَلَيْهِ السَّلَامُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ اللهُ	May Allāh have mercy upon him
رَضِيَ اللهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

## TRANSLITERATION TABLE

عَلَّاهُ

(Allāh) His Majesty is Exalted

عَلَّاهُ

May Allāh be pleased with her  
(i.e. a female companion of the  
Prophet Muḥammad)

## BRIEF BIOGRAPHY OF THE AUTHOR

**Al-Allaamah Muḥammad Bin Ṣālih al-'Uthaymīn  
(1347-1421AH)**

**His lineage and birth:** He is the noble scholar, verifier, Faqīh, a scholar of Tafsīr, god-fearing, ascetic, Muḥammad Bin Ṣālih Bin Muḥammad bin Sulaymān bin 'Abdur-Raḥmān Ali 'Uthaymīn from *Al-Wahbah* of Banī Tamīm. He was born on the 27<sup>th</sup> night of the blessed month Ramadan in the year 1347 A.H. in 'Unayzah –one of the cities of al-Qasīm- in the kingdom of Saudi Arabia.

**His scholastic upbringing:** his father, may Allāh have mercy upon him, enrolled him to study the Noble Qur'ān with his maternal grandfather, the teacher 'Abdur-Raḥmān Bin Sulaymān ad-Dāmigh, may Allāh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at "*al-Ustādh 'Abdul-Azīz Bin Ṣālih ad-Dāmigh's school*"; and that was before he



## BRIEF BIOGRAPHY OF THE AUTHOR

enrolled in “*Al-Mu’allim ‘Ali Bin ‘Abdillah Ash-Shahaytan’s School*” where he memorized the Noble Qur’ān with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allāh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-‘Allamah ‘Abdur Raḥmān Bin Nasir As-Sa’dē, may Allāh have mercy upon him, use to teach religious sciences and Arabic at “*Jaame’ Kabeer*” (i.e. Grand masjid where Jumu’ah his held) in ‘Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-‘Uthaymeen) would join Shaykh Muḥammad Bin ‘Abdul-‘Azeez Al-Mutawwa’s circle of knowledge, may Allāh have mercy upon him, until he attained from knowledge of *Tawheed*, *Fiqh*, and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh ‘Abdur Raḥmān Bin Nasir As-Sa’dē, may Allāh have mercy upon him. So he studied with him *Tafsīr*, *Ḥadīth*,

Seerah of the Prophet, at-Tawhīd, Al-Fiqh, Al-Usūl, Al-Faraa'id, an-Nahw, and concise memorization texts on these sciences.

The noble Shaykh Al-'Allamah 'Abdur Raḥmān Bin Nasir As-Sa'dee, May Allāh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidence.

When Shaykh 'Abdur-Raḥmān Bin 'Ali Bin 'Awdaan, may Allāh have mercy upon him, was a judge in 'Unayzah he (i.e. Shaykh Al-Uthaymīn) would study the science of Al-Faraa'id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh 'Abdur-Razzaaq 'Afeefee, may Allāh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh, some of his brothers urged him to enroll. So he sought his

## BRIEF BIOGRAPHY OF THE AUTHOR

Shaykh's, 'Abdur Rahman Bin Nasir As-Sa'dee, may Allāh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed, he took advantage of the scholars who use to teach there at that time, through the two years that he entered in the academic institution in Riyadh. Among them was Al-'Allamah, scholar in Tafsīr Shaykh Muḥammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh 'Abdul-'Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in hadith, 'Abdur-Rahman Al-Ifreekee...may Allāh have mercy on them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allāh have mercy upon him, and he studied with him Saheeh Bukhari and some treatises of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited from him in the science of hadith, analyzing the views of the scholars of Fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Bāz, may Allāh have mercy upon him, to be his second

Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Rahmān Bin Nasir As-Sa'dee and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of Imām Muḥammad Bin Saud Islāmic University until he obtained a high-ranking degree.

**His teaching:** his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still is a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyāḍ, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allāh have mercy upon him, died.

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Therefore, he (i.e. Al-'Uthaymeen) was appointed the Imāmate of "Jaamee Kabeer" in 'Unayzah and also he was appointed the Imāmate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabeer, which his Shaykh, founded in 1359AH.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together from Kingdom of Saudi Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listened to the classes. He (i.e. 'Uthaymeen) remained upon that as an Imām, a Khateeb, and a teacher until his passing, may Allāh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee'ah* and *Usool-Deen* in Al-Qasim branch to Muḥammad Bin Saud Islāmic University and remained as a teacher there until his passing away, May Allāh the most high have mercy upon him.

He would lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allāh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

**His passing away:** He passed away, may Allāh have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15<sup>th</sup> of the month of Shawwal 1421 A.H. He was prayed over in *Masjid Haram* after 'Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah*.<sup>1</sup>

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<sup>1</sup> The source of this is biography was from the Shaykh's website ([www.ibnothaimen.com](http://www.ibnothaimen.com))



## INTRODUCTION

All Praise and thanks belong to Allāh and May Allāh send prayers and blessings are upon the Messenger of Allāh.

### **As for what follows:**

In this good night, it is a pleasure to listen to an eminent Shaykh who did his best and dedicated his lifetime to the service of knowledge and knowledge seekers. He does nothing but aspire for the reward of the hereafter. This is our Shaykh Muḥammad Ibn Ṣālih al-Uthaymīn, a member of the Council of Senior Scholars, Imām of al-jami al-Kabīr in Unayzah and a professor in the of Islāmīc University of Imām Muḥammad ibn Saud, al-Qasīm branch. We are grateful that he accepted our invitation upon request of the committee in the first festival in Madīnah for delivering a lecture about “**Sticking to the Prophetic Sunnah and its effects**” in the Islāmīc

University in Madīnah in cooperation with the cultural committee of the first festival of Madīnah.

It is a pleasure to present our eminent Shaykh, Muḥammad Ibn Ṣālih al-Uthaymīn, for delivering the lecture and answering the questions at the end of the lecture. May Allāh make him beneficial to Islām and the Muslims.



## STICKING TO THE PROPHETIC SUNNAH AND ITS EFFECTS

All Praise and thanks belong to Allāh, we seek his Help and ask for His forgiveness. Also, we seek refuge with Allāh from the evils of ourselves and our bad deeds. Whoever Allāh guides, no one can mislead him, and whoever Allāh misleads, no one can guide him. I testify that none has the right to be worshiped in truth except Allāh, and I testify that Muḥammad is His Servant and Messenger. Allāh has sent His Messenger (Muḥammad ﷺ) with guidance and the religion of truth (Islāmic Monotheism), so He (ﷺ) delivered the Message ( the religion of Islām), fulfilled the trust, advised the Ummah and strived relentlessly in Allāh's Cause as it should be. May Allāh send peace and prayers are upon him, his family, his companions, and his followers till the Day of Resurrection.

**As for what follows:**

On Thursday night, 9<sup>th</sup> of Rajab 1419 A.H.<sup>2</sup>, it is a pleasure to deliver a lecture to my students and brothers, the people of Madīnah, in the lecture hall of the Islāmic University. I beseech Allāh to make this meeting fruitful.

**“The effects of sticking to the Prophetic Sunnah”** is the subject matter of this lecture. The Sunnah and the Qur’ān are interdependent; the Sunnah is considered an authority over the human being and, therefore, they are as obliged to comply with it as they are with the Qur’ān.

**Definition of the Prophetic Sunnah:** it is the established sayings, practices/actions and tacit approvals of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it is obligatory to practice it just as it is obligatory to implement the Qur’ān. However, using the Qur’ān to prove something requires considering one aspect while using the Sunnah requires considering another one aspect.

Concerning the Qur’ān; There should be a match between the implication of the text used for proof and the ruling for which such text is used to prove.

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<sup>2</sup> Which corresponds with October 29, 1998 C.E.

## STICKING TO THE PROPHETIC SUNNAH AND ITS EFFECTS

And there is no doubt that scholars in this regard due to the relative difference in their respective knowledge and understanding skills.

Scholars have different opinions about the signification of the Noble Qur'ān depending on their knowledge, understanding, how strong their belief in Allāh (عَزَّوَجَلَّ) is and as for glorification of His sacred matters.

### Using the Prophetic Sunnah as evidence requires two aspects:

**First:** to make sure that it is authentically attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) because many weak and fabricated Hadīths falsely creep in the Sunnah. Two aspects are a must; first of all, it is important to consider its authenticity. Therefore, scholars have compiled books about narrators and books of Mustalah (i.e. Ḥadīth terminology) to distinguish between the authentic and unauthentic Ḥadīth.

**Second:** like the Qur'ān, it is important to consider that there should be a match between the implication of the Ḥadīth used for proof and the ruling for which such text is used to prove. And people are largely unequal in this regard. Allāh (سُبْحَانَهُ وَتَعَالَى) said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

﴿ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١٣﴾ ﴾

“Allāh has sent down to you the Book (the Qur’ān), and al-Hikmah (Islāmic laws, knowledge of legal and illegal things, i.e. the Prophet’s Sunnah – legal ways).” [Sūrah an-Nisaa 4:113]

Many scholars said “al-Hikmah” is interpreted as the Sunnah. Allāh (سُبْحَانَهُ وَتَعَالَى) ordered the Muslims to obey Him and His Messenger. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” [Sūrah an-Nisā’ 4:59]

Urging the Muslims to obey the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) denotes that the Prophet’s Sunnah is a legal evidence which has to be followed.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

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﴿ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

أَبَدًا ﴿٢٣﴾ ﴾

**“And whosoever disobeys Allāh and his Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.” [Sūrah al-Jinn 72:23]**

This threat indicates that the Prophet’s Sunnah is considered just as a binding proof as the Qur’ān.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

**“And whatsoever the Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gives you, take it; and whatsoever he forbids you, abstain (from it).” [Sūrah al-Hashr 59: 7]**

Though this verse addresses the war booty, it indicates that it is divided according to the Prophet’s opinion. If we have to accept it, it is so necessary to follow the Shari’ah rules.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا  
 اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١١﴾

**“Indeed, in the Messenger of Allāh (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remember Allāh much.” [Sūrah al-Ahzab 33:21]**

Following the example of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) includes what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does according to the Qur’ān significance and what he also does in the Sunnah.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the Friday speech:

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ  
 هَدْيِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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**“To proceed, the best speech is the Book of Allāh,  
and the best guidance is the guidance of  
Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”<sup>3</sup>**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has urged the Muslims to stick to his Sunnah; he said:

عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ  
الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا عَضُّوا عَلَيْهَا  
بِالنَّوَاجِذِ.

**“So you must keep to my Sunnah and to the  
Sunnah of the Khulafa ar-Rashideen (the rightly  
guided caliphs), those who guide to the right way.  
Cling to it with your molar teeth.”<sup>4</sup>**

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<sup>3</sup> Related by Ibn Majah in the introduction, the chapter pertaining avoiding the innovations and dispute, No (45).

<sup>4</sup> Related by at-Tirmidhi, the book of knowledge, the chapter pertaining following what comes in the Sunnah No. (2676), Ibn Majah in the introduction, the chapter pertaining following the Sunnah of the rightly guided caliphs No. (42), Abū Dāwud, the Sunnah book, the chapter pertaining following the Sunnah No (4607).

There are many pieces of evidence concerning this matter.

Whoever says, **“No one shall practice but the teachings of the Qur’ān”** is considered in a hopeless and contradictory state because the Qur’ān indicated that it is obligatory to follow the Sunnah. If you are telling the truth, you shall accept what the Sunnah denotes.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) refers to this kind of people when he said:

لَا أَلْفِينَ أَحَدَكُمْ مُتَّكِئًا عَلَيَّ أُرِيكْتِهِ يَقُولُ - إِذَا جَاءَهُ  
 الْأَمْرُ مِنْ أَمْرِي - ( لَا نَدْرِي! مَا جَاءَ فِي كِتَابِ اللَّهِ  
 اتَّبَعْنَاهُ!، أَلَا وَ إِنِّي أُوتِيتُ الْكِتَابَ وَ مِثْلَهُ مَعَهُ.

**“Let me not find any one of you reclining on his couch when a command comes that I ordered, and he says: ‘I do not know. What we find in the Book of Allāh, we follow it. Beware! I have been given the Qur’ān and something like it.”**<sup>5</sup>

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<sup>5</sup> Related by at-Tirmidhi, the book of knowledge, the chapter pertaining forbidding to call this is the Prophetic Ḥadith



## STICKING TO THE PROPHETIC SUNNAH AND ITS EFFECTS

Also, many generalized verses are only detailed through the Sunnah. If somebody says that we should not follow the Sunnah, the general verses will be fruitless; this is dangerous. The Sunnah is the same as in regards to the Qur'ān that it must be practiced on the basis of what the evidence refers to that includes matters which are obligatory, recommended, permissible, disliked or prohibited.

The righteous Salaf were strictly following the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the letter with neither extremism nor negligence. If the command came the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), they follow it in the same fashion as they would follow the orders of Allāh (عَزَّوَجَلَّ).

If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave an order, the companions did not ask the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is it obligatory or recommended? They immediately followed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without asking about the details. Unfortunately, some people ask if this is obligatory or recommended when they hear the orders of the Prophet

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No. (2663), Abū Dāwud, the book of Sunnah, the chapter pertaining following the Sunnah No. (4605).

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)!? Subhānallāh, how can we ask these questions? Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

**“Obey Allāh and obey the Messenger (Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and those of you (Muslims) who are in authority.” [Sūrah An-Nisaa 4:59]**

Follow what you are ordered if it is obligatory, you have freed yourself from blame (i.e., by fulfilling it); and if it is recommended, you will be rewarded.

No one can prove that any of the companions asked if it is obligatory or recommended when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) order them.

But when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offers them a choice, they can ask about details as in the Ḥadīth of Barīrah<sup>6</sup> (رَضِيَ اللهُ عَنْهَا). Barīrah was a slave girl married to a man called Mughīth; she was freed by ‘Āishah (رَضِيَ اللهُ عَنْهَا), then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked her if she wanted to stay with

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<sup>6</sup> Related by al-Bukhari, the book of slave emancipation, the chapter pertaining selling the slaves and giving it as a gift No. (2536).

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her husband, so she chose to get divorced. Though her husband (رَضِيَ اللهُ عَنْهُ) wants to keep her as a wife that he kept following her in the marketplace and feeling sorry so that she may change her mind but she (رَضِيَ اللهُ عَنْهَا) refused. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised her to go back to her husband, Mughīth, she said: if this is an order, I will follow it. But if you are just advising me, I have no desire. So, it is permissible to ask a question here, because if this was an order, she would have complied but since it was advice, she had the choice either to accept or refuse it.

So, brothers, students of knowledge are advisable not to ask about details when they are given Allāh's and Prophet's orders. Allāh (عَزَّوَجَلَّ) says:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ﴾

**“The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur’ān) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to judge between them, is that they say: “We hear and we obey.” And such are successful (who will live forever in paradise).” [Sūrah an-Nūr 24:51]**

Allāh (عَزَّوَجَلَّ) says:

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

**“It is not for a believer, man or woman when Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have decreed a matter that they should have any option in their decision.”** [*Sūrah al-Ahzab* 33:36]

So, when a man commits a violation, he may ask if this command (that he has violated) is obligatory, in which case he must repent because violating a command is considered an act of disobedience. But if this order is recommended, then the matter is easy. But generally, you should be at ease and say:

﴿ سَمِعْنَا وَأَطَعْنَا ﴾

**“We hear and we obey.”** [*Sūrah an-Nur* 24:51]

This is what you should do if you want to obey Allāh’s and the Messenger’s orders.

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It is so important to understand the meanings of the texts, signification of legal facts and evidence in order not to violate any command. Some people are eager to follow the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), but they do wrong things that they believe to be right.

**There are many examples:**

When performing Salat, some people raise their hands when they are sitting down and before standing up after the first tashahhud thinking it is in accordance with the Sunnah. But one should not raise his hands until he stands up as in the Ḥadīth of Abdullah ibn Umar (رَضِيَ اللهُ عَنْهُمَا).<sup>7</sup>

Also, some people misunderstand what the companions said:

كَانَ أَحَدُنَا يَلْزُقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ، وَ مُنْكَبَهُ  
بِمُنْكَبِهِ.

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<sup>7</sup> Related by al-Bukhari, book of Adhān, the chapter pertaining raising hands in the first Takbīr when starting Salat, No. (735).

**“Every person stood in prayer keeping his shoulder close to that of the other, and his ankle close to that of the other.”<sup>8</sup>**

One understands that in Salat they keep their legs more open in order that the ankles can be kept close; this is not right. rather the Ḥadīth refers to that when they have to stay in rows and straighten the rows by their ankles so that no one will be in front or behind the other. If they were keeping their legs farther apart, they would have said that they keep their legs farther apart. It is known that the more you open your legs farther apart, the more distance there is between the shoulders.

So, it is important to understand the meaning of the texts.

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<sup>8</sup> Related by Abū Dāwud, book of Salat, the chapter pertaining straightening the rows, No. (662).

PAY ATTENTION TO THE GOOD EFFECTS OF FOLLOWING THE SUNNAH:

## PAY ATTENTION TO THE GOOD EFFECTS OF FOLLOWING THE SUNNAH:

When the Muslim knows that he is following the steps of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who is his leader, he will come closer to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). For instance, two people performs Wudū' in accordance with the Sunnah but one of them feels that he follows the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as though he is watching the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performing Wudū'; however, the other one does not. The first one's heart will be more influenced than the other because the second person does not follow the Sunnah while the first one follows the Sunnah considering what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ، ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ ، غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ .

**“If anyone performs Wuḍū’ like this and offers two Rak‘at in prayer at which they are not distracted, their past sins will be forgiven.”<sup>9</sup>**

In Salat, many Muslims try to follow the Sunnah and perform Salat in accordance with the Sunnah, but they do not bear in mind that they follow the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in every saying and every act of the Salat. If the Muslim, who performs Salat bears in mind that he is following the steps of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as if he is looking at him performing it, this will have a good effect on his heart.

It should be understood that sticking to the prophetic Sunnah has effects. Among those effects is that the Muslim rejects innovations because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

خَيْرُ الْكِتَابِ كِتَابُ اللَّهِ ، وَ خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ  
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَ شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا .

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<sup>9</sup> Related by al-Bukhārī, book of Wuḍū’, the chapter pertaining performing Wuḍū’ three times, No. (160). Muslim, chapter of Taharah, how to perform and complete Wuḍū’, No. (226).



PAY ATTENTION TO THE GOOD EFFECTS OF FOLLOWING THE SUNNAH:

**“The best speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad (صلى الله عليه وسلم), and the worst practice is innovation in Religion of Islām.”<sup>10</sup>**

The Prophet (صلى الله عليه وسلم) considered innovations as contradictory to the Sunnah. The more the Muslims follow the Sunnah of the Prophet (صلى الله عليه وسلم), the more he will be further from innovations and the more he will reject innovations. Rejecting innovations is a great blessing. Rejecting innovation is like rejecting Shirk because all acts of worship are based on sincere intention and following the Prophet, not Shirk and innovations.

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<sup>10</sup> Related by Ibn Mājah in the Introduction, avoiding the innovations and disputes, No. (45).

## AMONG THE BENEFITS OF STICKING TO THE SUNNAH AND ITS PRAISEWORTHY EFFECTS

The one who follows the Sunnah will be a role model, a leader and invulnerable to criticisms. One who performs acts of worship imitating a Muslim Scholar, his worship will be criticized and can be asked, **“what is your proof?”** But if the one who follows the Sunnah is asked, **“what is your proof,”** he will say: **“this is what the Prophet (ﷺ) does and says.”** They will be inside the fortifications of the Sunnah.

Also, among the effects of this praiseworthy Sunnah is that the Muslim follow the good manners of the Prophet (ﷺ). The Prophet (ﷺ) was sent for perfecting good manners. He (ﷺ) was created with the most sublime of manners. If the Muslim follows the Sunnah, his morals will be praiseworthy and he will be closer to Allāh (سُبْحَانَهُ وَتَعَالَى) because the Prophet (ﷺ) said:

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أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا: أَحْسَنُهُمْ خُلُقًا.

**“The most perfect man in his faith among the believers is the one whose behavior is most excellent.”<sup>11</sup>**

**Among the effects of sticking to the purified Sunnah:**

Is that the Muslim is moderate in his religious practices because the religion of Islām is a moderate religion between extremism and negligence. The one who follows the Sunnah is moderately worshipping Allāh; he is neither an extremist nor a negligent person.

**Two examples are to be given in this regard:**

**First one:** how to deal with the ignorant.

**Second:** how to deal with the one who makes mistakes on purpose.

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<sup>11</sup> Related by at-Tirmidhī, book of feeding, chapter concerned with the right of woman over her husband, No. (1162), Abū Dawud, book of Sunnah, chapter concerned with the evidence of increase and decrease of faith, No. (4682), Ibn Mājah, book of asceticism (az-Zuhd), chapter concerned with remembering and being ready for death, No. (4259).

**As for the former:** a man came in the Prophetic Masjid and urinated in a corner of the Masjid. People scolded him but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تُزْرِمُوهُ

**“Do not interrupt his urination (i.e. let him finish).”**

Though the more he urinates, the more the masjid will be smeared, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had something in mind that the companions did not grasp.

After the man finished urinating, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told his companions to pour a bucket of water to clean this place. This man was called by the Prophet who said to him:

إِنَّ هَذِهِ الْمَسَاجِدَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنَ الْأَذَى وَ  
الْقَذْرِ، إِنَّمَا هِيَ لِلصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ - أَوْ كَمَا قَالَ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ الْأَعْرَابِيُّ: اللَّهُمَّ!  
إِرْحَمْنِي وَ مُحَمَّداً، وَ لَا تَرْحَمْ مَعَنَا أَحَدًا.

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**“These masjids are not for dirty things, but it is for Salat and Qur’ān recitation,” the Bedouin said: “O Allāh! Have mercy upon me and Muḥammad alone and do not have mercy upon anyone else.”**

So, consider how the Prophet (ﷺ) dealt with this Bedouin.

Thus, everyone who sticks to the Sunnah has to behave as the Prophet (ﷺ) did; not to repulse or mistreat the ignorant person, but to deal with him wisely.

**Second:** The Prophet (ﷺ) saw a man wearing a gold ring. The Prophet (ﷺ) took it off the man and threw it away and said:

يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَضَعُهَا فِي يَدِهِ.

**“Wearing this is like one of you takes a hot coal, and puts it in his hand.”**

So, there is a difference between the behavior of the Prophet (ﷺ) towards this man and the Bedouin. When the Prophet (ﷺ) left, the man was told to return and pick up his ring, but he said:

وَاللَّهِ لَا آخِذُ خَاتَمًا رَمَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سَلَّمَ.

**“No, by Allāh, I would never take it when Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has thrown it away.”<sup>12</sup>**

Sticking to the Sunnah calls for mercifulness, modesty, and good manners. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) use to joke with the youth, shaking hands with them. For example, there was a young boy who had a bird called an-Nughair which he was playing with it. When this little bird died, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was kidding with him saying:

يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟!

**“Abū ‘Umair! What has happened to (the little sparrow) Nughair?”<sup>13</sup>**

<sup>12</sup> Related by Muslim, book pertaining to clothes and decoration, the Prohibition of the gold ring for men, No. (2090).

<sup>13</sup> Related by al-Bukhārī, book of general behavior, the chapter pertaining to behaving smoothly with people, No. (6129), Muslim, book of general behavior, the chapter pertaining to the desirability of palate the child, No. (2150).

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One day, while the Prophet (ﷺ) was prostrating in congregation prayer, al-Hassan Ibn Ali climbed on him. The Prophet (ﷺ) stayed a while and when he finished Salat, he told his companions that his grandson climbed on his back and the Prophet (ﷺ) waited till his little grandson had finished playing. Can anyone of us behave like this? If any boy does this, many people will criticize him. But Muḥammad (ﷺ) had done these things as a way of kidding with the youth. Many people do not show mercy to young boys. Even if the boy was behaving politely, people would deal with him badly. If the boy comes to where the adults are sitting, even if he shows the most excellent of manners, they will tell him: “go to your family!”, this is against the Sunnah. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا ﴾

﴿ اللَّهُ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٣١ ﴾

**“Indeed, in the Messenger of Allāh (Muḥammad ﷺ), you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much.” [Sūrah Al-Ahzab 33:21]**

So, sticking to the Sunnah has good effects that require learning about the Sunnah. Thus, students of knowledge should do their best in learning the Sunnah of the Prophet (صلى الله عليه وسلم) in order to be able to practice it and call to it.

I also mentioned that sticking to the Sunnah requires rejecting innovations and keeping away from it.

Now, we are in the month of Rajab about which I wrote what we should do or say in it. I want to convey it to you so that you can practice it:

- 1- Rajab is one of the four sacred months (three consecutive months; Dhul Qiddah, Dhul Hijjah and al-Muharram, and Rajab is between Jumada and Sha'ban). Not only does the month of Rajab have characteristics but all of these four sacred months have characteristics.

The scholars have different opinions about which one of these sacred months has the most virtue.

Some Shāfi scholars said it is Rajab, but Imām Nawawī said this is a weak opinion.



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Some said it is Muharram, said by al-Hassan. Imām Nawawī said this was the correct opinion.

Some said it is Dhul Hijjah, said by Sa'īd ibn Jubayr. This is the best opinion.

All these opinions are mentioned in the book "*al-Lataif*."

I think this is the best opinion because Dhul Hijjah has two advantages; it is one of the Hajj months, in which there is the greatest Day, and it is one of the sacred months.

- 2- The month of Rajab is dignified by people of the pre-Islāmic era, in which fighting is prohibited like any of the sacred months.

But the Scholars have different opinions about the prohibition of fighting. Most of them believed that the prohibition of fighting was abrogated, and it is allowed to start fighting the disbelievers in Rajab and the other months because the proofs are general in this regard.

However, the correct opinion it is said that starting fighting in these sacred months is prohibited. Yet, if they fought us or the fighting started and continued in these months, we could fight them even in the sacred months.

- 3- The month of Rajab is dignified by pre-Islāmic people in which they fast. But there is no authentic Ḥadīth that refers to fasting in Rajab particularly.

In Fatawa (25/290), Shaykh Al-Islām Ibn Taymiyah said:

**“Concerning the fasting of Rajab exclusively, the relevant Ḥadīths are not only weak but fabricated (they are not said by the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), no one of the scholars rely on them, and they are not the weak Ḥadīths that can be related to virtuous deeds but most of them are fabricated Ḥadīths.”**

And he also said:

**“it is said that ‘Umar Ibn al-Khaṭṭāb was forcing people to eat in Rajab saying:**

لَا تُشَبِّهُوهُ بِرَمَضَانَ. وَدَخَلَ أَبُو بَكْرٍ الصُّدِّيقِ - رَضِيَ  
 اللَّهُ عَنْهُ - فَرَأَى أَهْلَهُ قَدْ اشْتَرَوْا كِيرَانًا لِلْمَاءِ، وَ  
 اسْتَعِدُّوا لِلصَّوْمِ، فَقَالَ: مَا هَذَا؟! قَالُوا: رَجَبٌ، قَالَ:  
 أ تَرِيدُونَ أَنْ تُشَبِّهُوهُ بِرَمَضَانَ؟! وَ كَسَرَ تِلْكَ  
 الْكِيرَانَ.

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**“Do not make it like Ramadan. Also, when Abū Bakr As-Siddiq (رضي الله عنه) seen his wife getting ready for fasting by buying some bottles of water, he said: what is this?! She said: this is Rajab, he said: do you want to make it like Ramadan?! So, he tore these bottles into pieces.”**

Hāfidh Ibn Rajab has mentioned in *“Al-Lataif”* the Athar of Umar Ibn al-Khaṭṭāb nearly the same as it is mentioned in *“Al-Fatawa”* and he added:

**“Rajab was dignified by the pre-Islāmic people but is rejected in Islām.”**

4- Rajab is dignified by Arabs by performing ‘Umrah. The Muslims perform Hajj in the month of Dhul Hijjah. Because Rajab is at the halfway point of the year after Al-Muharram, they perform ‘Umrah so that the holy Ka’bah can be filled with Hajj and ‘Umrah performers at the end and half of the year.

Ibn Rajab said in the book *“Al-Lataif”*:

**“Performing ‘Umrah is recommended in Rajab as held by ‘Umar Ibn Al-Khaṭṭāb and others. Also, ‘Āishah performed ‘Umrah in Rajab and so did**

**Ibn 'Umar. Ibn Sirīn said that Salaf used to perform 'Umrah in Rajab."**

- 5- There is a certain kind of prayer called "**Salat Ar-Raghaib**" performed in the night first Friday night between Maghrib and Ishā. it consists of twelve Rak'at. This kind of Salat is mentioned by Ibn Hajar in the book "*Tabyeen Al-Ajab Bima Warad Fi Fadl Rajab.*"

Imām Nawawī said in the book "*Sharh Al-Muhazzab*" (3/548):

**The Salat known as "Salat Ar-Raghaib," consists of twelve Rak'at and performed between al-Maghrib and Ishā' at the first night of Friday in Rajab and the Salat performed at the night on the 15<sup>th</sup> of Sha'ban consists of hundred Rak'at.**

**These two kinds of Salat are considered innovation though they are mentioned in the books "*Qut Al-Qubūl*" and "*Ihya' Ulūm Ad-Din.*" In addition, the relevant Ḥadīth is fabricated. Furthermore, one should not be deluded by those who were confused about their ruling, which subsequently made them author some papers to**

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**justify its permissibility; for indeed, they're incorrect about that.**

**Shaykh Imām Abū Muḥammad 'Abdur Raḥmān ibn Ismail Al-Maqdisi (رحمة الله) has authored a good book in which he indicates that they are fabricated."**

In "*Majmu' al-Fatawa*" (23/124) Shaykh Al-Islām Ibn Taymīyah said:

**"Salat Ar-Raghaib is considered innovation by all the Imāms. Also, it is not prescribed by the Messenger of Allāh (صلى الله عليه وسلم), nor by anyone of the rightly guided caliphs, nor desired by any of the Imāms such as Malik, Shāfi, Ahmad, Abū Hanīfah, Ath-Thawri, Al-Awza'i, Al-Layth. In addition, the Ḥadīth related to it is considered fabricated as held by all Muhaddithun (Ḥadīth scholars)."**

In the book "*Al-Lataif*" Ibn Rajab said:

**"No particular Salat is prescribed in the month of Rajab. The Ḥadīths related about Salat Ar-Raghaib in the first night of Friday in the month of Rajab are fabricated."**

He said:

**“It is not mentioned by the earliest scholars because it is innovated later. This innovation appeared after 400 A.H. So; no one of the earliest scholars has known about it, and they have not mentioned it.”**

In *“Al-Fawā'id Al-Majmo'ah”* (p. 48), Shawkani said:

**“The Ḥadīth scholars are agreed that Salat Ar-Raghaib is fabricated. In addition, there is no doubt that it is fabricated.”** In the book *“Al-Mukhtasar”*, al-Fayrouzabadi said: it is fabricated as held by all scholars, also said by Al-Maqdisi.”

Ash-Shawkani has mentioned the Ḥadīth in the above-mentioned book about the virtue of the night of half of Rajab. He said: **“it is related by Al-Jawzaqani on the authority of Anas. It is fabricated, and its narrators are unknown.”**

- 6- In the month of Rajab, some people pay a visit to Medina, this visit is called *“Ar-Rajabiyyah.”* They think it is the Sunnah of Guidance. Also, they visit some places:

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Some places are lawful like the Prophetic Masjid, the Masjid of Quba', the Shrine of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the two shrines of his two companions, Al-Baqi', the shrines of Uhud martyrs.

While some are unlawful like the Masjid that is called Masjid Al-Ghamama, Masjid Al-Qiblatain, and the seven Masjids.

No one of the scholars has ever mentioned this visit "*Ar-Rajabiyah*." It may be innovated later. There is no doubt that the Prophetic Masjid is one of the Masjid that can be visited; Al-Masjid Al-Haram, the Prophetic Masjid, and Al-Aqsa Masjid. It is unlawful, however, to specify a particular month or a particular day to visit these Masjids.

Thus, considering this visit as a Sunnah to get closer to Allāh in this month particularly is an innovation. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ.

**"Anybody who introduces a practice which is not authenticated by me, it is to be rejected."**

In another narration:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ ، فَهُوَ رَدٌّ.

**“Anyone who innovates in our matter (religion) something which does not belong to it, will be rejected.”**

7- In later periods, some people say that the night journey and ascension (Isra' and Mi'raaj) has happened at the night of the twenty-seventh of Rajab. In this night, they hold feasts and may consider it as a holiday. But it is important to make sure of two points:

a- the historical point.

b- holding festivals as a kind of worship.

Concerning the historical question; the scholars have different opinions:

In “*Al-Bidaya Wan-Nihaya*” (3/119- Fajjala edition), Ibn Kathir said: Az-Zuhryy and Urwa said:

**“It happened a year before the Prophet (ﷺ) went to Medina.”**

So, it happened in Rabee Al-Awwal.

As-Suddi said:



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**“it happened sixteen months before the Prophet’s Hijrah.”**

So, it happened in Dhul Qiddah.

al-Hāfidh ‘Abdul Ghani Ibn Surūr al-Maqdisi mentioned unauthentic Ḥadīth in his biography indicating that it is in the night of twenty-seventh of Rajab.

Some said it happened on the first night of Friday of Rajab in which Salat Ar-Raghaib was introduced, but this has no evidence. Allāh knows best.

In *“Sharh Al-Aqīdah”* (2/280), As-Saffarini mentioned:

**“Al-Waqidi said on the authority of narrators: the night of journey and ascension (Isra’ and M’irāj) is said to have happened on Saturday night, the seventeenth of Ramadan at the second year of the Muḥammad’s Mission, eighteenth months before Hijrah.”**

He also said on the authority of his narrators that the Prophet (ﷺ) went in Isra’ at the night of the seventeenth of Rabī’ al-Awwal, a year before Hijrah. Abū Muḥammad ibn Hazm claimed there is a consensus on this opinion. This is the opinion of Ibn ‘Abbās and Ā’ishah (رضي الله عنهما).”

He also mentioned an opinion from Ibn al-Jawzi that it happened in Rabi' al-Awwal, Rajab or Ramadan.

In (Fath Al-Barī) (7/203 – in chapter: Al-M'irāj, Ṣaḥīḥ al-Bukhārī), Ibn Hajr said:

**“There are more than ten opinions of the Scholars; Ibn Sa'd, and others said it is a year before Hijrah; Al-Nawwawi was firm in this opinion. It is said that it is eight months, six months, eleven months, fourteen months, fifteen months, seventeen months, eighteen months, three years or five years before Hijrah. It is said it happened in Rajab, this opinion is mentioned by Ibn 'Abdul-bar and supported by An-Nawawī in (Ar-Raw'dah).”**

But some scholars said it is not mentioned in (Ar-Raw'dah).

**“In (*Zad Al-Maa'd*), Imām Ibn al-Qayyim has mentioned that Shaykh Al-Islām Ibn Taymīyah said when discussing the point of preference of some months and days: concerning the opinion that says that Israa' night is better than the night of al-Qadr (i.e., the night of power). If the night where Israa took place and that same night every year is better than the night of Al-Qadr for the**

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**Muslims; meaning Salat and supplications in it are better than the night of al-Qadr, of course, this is false, and it is not mentioned by any Muslim. This opinion is obviously inconsistent with the evidence of the Islāmic religion. This would be even considered had we assumed the night of Israa is specified; so, how would it be even when there is not a single authentic report proving the month, ten days, or even the exact night where it happened. In addition, performing night prayers on this night, in particular, is not lawful."**

He adds:

**"No scholar considered this night better than any other night especially the night of al-Qadr, neither the companions nor the followers performed any particular act of worship, nor they mentioned it so that it cannot be known."**

Thus, it is clear that Israa' and M'irāj is not known to happen on any night, month or year. This is the first point.

**The second point:** holding a festival on this night, and delivering speeches which contain very weak and fabricated Ḥadīths regarding Israa' and M'irāj. There is

no doubt that it is an innovation if desires were to be set aside. Holding a festival on this night was not known at the time of the companions and their followers. In addition, there are no festivals in Islām except 'Eid al-Fitr and 'Eid al-Adha; these are two yearly festivals, in addition to Friday weekly festivals; there are no festivals in Islām besides these three.

So, pay attention that genuine adherence of the Sunnah of the Prophet (ﷺ) is by sticking to his Sunnah, which is doing what he did and avoiding what he did not do. If anyone innovates or ignores any part of it (Sunnah), He has fallen short in adhering to it. But innovating in Islām is more dangerous because it is making a decision to do an act of worship which has not been legislated by Allāh and His Messenger. Innovation involves many things of which a rationale man let alone a believer can judge them without a doubt to be catastrophic. It is enough of perfection for a believer just to worship Allāh with what He legislated as delivered by the Messenger (ﷺ). Likewise, it is enough of imperfection for a man to innovate in the legislation of Allāh and His Messenger.

Thus, it is important for the Muslim not to introduce innovations in the religion which his desire deems

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appropriate. The Prophet (ﷺ) has warned against innovations in his Friday sermons; he said:

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ  
هَدْيِ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُخْدَتَاتُهَا، وَكُلُّ بَدْعَةٍ  
ضَلَالَةٌ.

**“To proceed, the best speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad (ﷺ), the worst practice is the introduction of innovations in Islām and every Bid’ah is a misguidance.”**

This is related by Imām Muslim, but Nasā’i has added:

وَ كُ لُّ ضَلَالَةٍ فِي النَّارِ

**“and every misguidance is in the Fire.”<sup>14</sup>**

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<sup>14</sup> Related by Nasā’i, the Book of the Prayer of the two Eids, chapter concerning the way of delivering a speech, No. (1578). And related by Ibn Majah in the introduction, chapter of avoiding innovations and dispute, No. (46).

I beseech Allāh to keep us firm with the word that stands firm in this world and the Hereafter. And I seek refuge with Allāh from the seen and the unseen troubles, He is the Most Generous, the Most Honorable.

This lecture entitled (Sticking to the Prophetic Sunnah and its effects) was delivered on Thursday 9/7/1419 AH in a classroom in the Islāmic University.

Some words or sentences have been added or omitted the lecture.

**Written by:**

**Muḥammad -Ṣālih al-Uthaymīn**

**On 13/7/1419 AH.**

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In the name of Allāh, the Most Gracious, the Most Merciful

May Allāh reward Our Shaykh for his beneficial lecture, and May Allāh make him for a benefit to Islām and the Muslims.

In reality, we have many questions which we need answers for if there is enough time. But the remaining questions will be left for the Shaykh to answer later when he has a chance to answer them.

### **First question:**

I have a question, eminent Shaykh, I am appointed as an Imām of a Masjid, but I do not perform Salat in this Masjid because my job is tiring, and the Masjid is far away from my house. So, what is the ruling of the salary I get? In addition, there are many people who are in the same situation as me. We all need your advice?

### **Answer:**

May Allāh bless you. This is an important question; some individuals are appointed as Imām or Mu'adhin of a

Masjid but in reality, they do not do their job. They may take the salary and give another person half of the salary or less instead.

In "*Kitab Al-Waqf*" from "*Al-Ikhtiarat*", Shaykh Al-Islām (رَحْمَةُ اللَّهِ) said that this salary is unlawful; that an employee takes more money than he deserves and then he places someone on behalf of him for lower than the original salary. This is the right opinion.

If they do not perform congregation prayers and do not place someone instead, this is worse. They are not allowed to stay appointed as the Imām of the Masjid while they do not perform Ṣalāh in it, and all Praise belongs to Allāh. He should leave the Masjid, and another one shall be appointed instead.

In addition, the employees who are absent for days or hours; they may be absent but it should be recorded in the attendance log that they came to work an hour late or more, and they left work before the specific time. This is unlawful and dishonest.

If the working hours are thirty-five hours a week from which they cut an hour every day. So, they work thirty hours; what could be the reason that justifies their taking of the full salary? Though, if they take less than their



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salary, they will ask for it. Why don't they ask themselves to be loyal to their job?

It should be understood that if anyone accustoms himself to be punctual and to leave on time, it will be easy for him. But if he accustoms himself to be lazy, it will be difficult for him to do his job. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

المؤمن القوي خيرٌ و أحبُّ إلى الله من المؤمن الضعيف، وفي كلِّ خيرٍ، احرص على ما ينفعك ، واستعن بالله ، و لا تعجز، فإن أصابك شيءٌ، فلا تقل: لو فعلتُ كذا، لكان كذا و كذا، فإنَّ لو تفتح عمل الشيطان .

**“The strong believer is better and more lovable to Allāh than the weak believer, although there is good in both, (but) be diligent in whatever will benefit you and seek help from Allāh and do not lose heart (i.e., don't be weak), and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened like such and such, but say: Allāh did that what**

**He had ordained to do; and your saying," if"  
opens the (gate) for Shaytan."<sup>15</sup>**

And Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّ خَيْرَ مَنْ أَسْتَجَرْتَ الْقَوِيَّ الْأَمِينُ ﴾ (٢٦)

**"Verily, the best of men for you to hire is the  
strong, the trustworthy." [Sūrah al-Qasas 28:26]**

Where is the trust when a person sleeps one or two hours into his scheduled time to work has passed and he is not there yet?! So it is a must that one holds himself accountable and fears his Lord.

### **Second question:**

While someone is performing Tawāf, he passes wind, but he continues performing Tawāf and continues 'Umrah, is his 'Umrah correct?

**Answer:** some scholars said that it is stipulated to have Ṭahārah in order for your Tawāf can be correct. Thus, this 'Umrah is not correct. In addition, he must take off his clothes and wear 'Ihrām clothes. Then he should go to

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<sup>15</sup> Related by the Book of Destiny, chapter: Belief in the Divine Decree and Submission to It, No. (2664).

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Mecca to perform Tawāf, hasten (perform Sa'iy) and have his hair cut or shortened.

And some scholars said: performing Ṭahārah is not stipulated for the lawfulness of Tawāf; this is the opinion of Shaykh Al-Islām Ibn Taymīyah (رَحْمَةُ اللَّهِ).

Thus, this 'Umrah is correct because the Tawāf and Sa'iy<sup>16</sup> are correct.

### **Third question:**

There is a habit in some Muslim countries that people recite the Qur'ān in a group for the sake of meeting some needs such as getting a job or obtaining a post; what is the ruling of that? Barak Allāh feekum.

### **Answer:**

It is clear that the Qur'ān is the speech of Allāh. Whoever recites the Qur'ān, they will be rewarded a good deed for reciting every letter, and the good deed will be multiplied tenfold. So, it is not allowed that these good deeds shall not be done for the sake the worldly life.

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<sup>16</sup> **Translator's note:** the "Sa'iy" is the ritual walk made by pilgrims to Mecca, covering the distance between as-Safa and al-Marwa seven times (four times going and three time returning).

If anyone said: “Qur’ān recitation is a reason for getting a job, winning a deal and so on”? Qur’ān is a recovery for any illness, a recovery for what is in the inner selves and also a recovery from physical illnesses. But is the recitation of the Qur’ān a reason for earning living?!

Righteousness is the reason for earning a living. Allāh (عَزَّوَجَلَّ) says:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا

يَحْتَسِبُ ۗ

**“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” [Sūrah at-Talaq 65:2-3]**

Thus, those who consider the recitation of the Qur’ān a way for earning living with no evidence, we ask them about the evidence?! But righteousness is a reason for earning living; Allāh (عَزَّوَجَلَّ) says:

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﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾

**“And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.” [Sūrah at-Talaq 65:2-3]**

### **Fourth question:**

Some people claim that what the action of the majority is evidence of the lawfulness of the deed. They say: “follow the great majority”; what is your opinion?

**Answer**, this is not right because Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

**“And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” [Sūrah an-Nisa' 4:59]**

Allāh says “refer it to Allāh and His Messenger” not the great majority. This is not a matter of voting in

parliamentary elections. It is a matter of evidence from the Qur'ān and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So, it is important to refer to the Qur'ānic evidence even if they are practiced by a single person.

Concerning, “**follow the great majority**” if it is really said by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), they are meant to be the Muslims who are following the true teachings. Also, the word “**great**” is different from “overwhelming majority”; the great majority is that which in accordance with the Qur'ān and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in case the Ḥadīth is authentic, but it is related by Ibn Masood or another companion.<sup>17</sup>

### **Fifth question:**

What about depositing in banks?

### **Answer:**

Depositing is allowed when necessary. Some people claim that keeping money at home may be dangerous. So, he deposits money in banks to keep it safe.

If banks are using usury, I would say never deposit money there but banks have other resources rather than

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<sup>17</sup> Related by Ahmad (4/278).

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usury. So, deposits are mixed of lawful and unlawful money. Thus, it is allowed to deposit money if it is liable to loss. But one shall choose the banks which are using the least number of dealings with usury.

It is worth noting that it is not correct to call the operation of money deposit in banks as “**deposit**” because scholars define deposit as the person gives money to another person as a deposit which he shall not deal with; but when anyone deposits money in banks, the bank can keep this money in its fund for the sake of buying and selling, this is called a loan. So, they claim that if a person deposits money, and then he allowed the person entrusted with this deposit to deal with, this deposit will turn to be a loan. Thus, it is clear that there is a difference between the loan and the deposit. If the deposit is unintentionally damaged by the person entrusted with this deposit, he does not have to indemnify. But the loan has to be indemnified anyway.

### **Sixth question:**

Often, we hear this rule claimed by some people, “we shall come together on what we agree upon, but we excuse each other on what we disagree about,” is this right?

**Answer:**

The first part of this rule is right.

We shall tackle the second part in detail. If we have different opinions on a particular point, but there is evidence that this opinion is right, and there is no room for Ijtihād, we shall decide on the right opinion. For example, if anyone said something wrong about Muslim dogma, we shall denounce that statement because the fundamentals of the Muslim's dogma are clear and agreed upon by the Salaf.

Concerning the Juristic matters which can be based on Ijtihād, we shall not denounce each other's opinion because denouncement means that you claim you are right, and he is wrong. But you may be wrong, and he may be right.

If anyone wants to force people to believe what he believes and thinks that the others are misguided, then has he placed himself in the position of a Messenger. Because only the Messenger is infallible. As for anybody else, each has his own opinion after diligent research.



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The problem is that some people look at this justifiable difference of opinion (referring to the later kind) and take sides.

This way is against the way of the companions. The companions (ﷺ) had different opinions about some and even more critical matters but no one of them spoke ill of the other. Everyone knows the story of the companions when they came back from al-Ahزاب battle, Banū Quraydhah, who participate in this battle, and broke the promise. Jibrāel came to the Prophet (ﷺ) and told him to march towards Banū Quraydhah. So, the Prophet (ﷺ) urged the companions to go to Banū Quraydhah. In addition, he told them:

لَا يُصَلِّينَ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ

**“None of you (Muslims) should perform `Asr prayer but at Banu Quraydhah place.”**

The `Asr prayer became due on the way. Some of them said, “We will not offer it till we reach Banu Quraydhah,” while some others said,

**“No, we will perform Salat here, for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not mean that for us.”**

Later on, it was mentioned to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he did not berate any of the two groups. In addition, no group considered the other misguided, but they remained united.

It is not allowed to force people to believe in your opinion concerning the Juristic matters in which difference of opinion is justifiable. But the dogmatic matters in which difference of opinion is justifiable are not to be disputed.

**Seventh question:**

Is it allowed to interpret Allāh’s Name “The Appreciative” as “Oft-Forgiving”, and what is the difference between this and interpreting mercy to mean the desire of giving?

**Answer:**

It is not allowed to interpret *ash-Shukur* (i.e., **The Appreciative**) which is a Name of Allāh and *al-Ghafūr* (i.e., **Oft-Forgiving**) because *ash-Shukur* is He Who bestows and thanks for the good deeds. But *al-Ghafūr*

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means He Who covers the sins of His worshippers. So, there is a clear difference between Who appreciates the ones who obey Him and Who forgives the sins. Therefore, it is impermissible to make exchangeable interpretation of both them due to the significant difference between the two.

Concerning the difference between this and the interpretation of Mercifulness as the desire of giving?

### **Answer:**

Mercifulness is also not concerned with the point of “*ash-Shukur* and *al-Ghafūr*”. Mercifulness means that Allāh (جَلَّ وَعَلَا) has Mercy on His worshippers by the way of giving blessings and the prevention of evils.

It is wrong to interpret mercifulness as the desire of giving because the desire of giving is included in the requirements of mercifulness but it is not mercifulness itself. Mercifulness is an attribute of Allāh (عَزَّ وَجَلَّ), Allāh may have Mercy on whom he wants. But, the desire of giving is one of the results of mercifulness.

It is not allowed to interpret the mercifulness as the desire of giving or giving in itself because this is one of the results of mercifulness.

**Eighth question:**

Is it allowed to buy and sell the semen and then taking it out from the animal male and put it into the female for giving birth to babies?

**Answer:**

The Prophet (ﷺ) forbids charging stud fees for a stallion. This is the same, but this is forbidden because the stud may harm the stallion but this is not harmful. In addition, what is done by the Non-Muslims is not regarded. So, buying and selling of this stud is forbidden by the Prophet (ﷺ).

Therefore, buying and selling of semen to a male animal who cannot procreate and claim it as his is highly forbidden and this is one of the great sins, and refuge is sought with Allāh.

**Ninth question:**

The Prophet (ﷺ) said:

إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ

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**“Allāh (سُبْحَانَهُ وَتَعَالَى) created Adam, may Allāh bless him and grant him peace, in His image.”**

According to the Salaf, what is the most preponderant opinion?

### **Answer:**

This question is very important because we have to believe in what comes in the Qur’ān and the Sunnah concerning the Names of Allāh, and we should not say how or why? Also asking about these matters may destroy a person and lead him to deny or assimilate Attributes of Allāh.

**“Allāh (سُبْحَانَهُ وَتَعَالَى) created Adam, may Allāh bless him and grant him peace, in His image.”** or in other narration related by al-Bukhārī, **“In the form of the Most Merciful in His image.”**<sup>18</sup>

Did the companions (رَضِيَ اللَّهُ عَنْهُمْ) ask the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the meaning or did they accept it without question? Of course, they never asked. Also, they did not

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<sup>18</sup> Related by al-Bukhārī, Book of permission, chapter pertaining starting greetings No. (6227). And Muslim, Book of paradise and the account of its delight, chapter pertaining that the paradise is entered by some people, No. (2841).

say: “O’ Messenger of Allāh! What is the meaning of “in His image?” But they accepted this on the basis of a great principle which is **“dissimilarity between the creator and the creation”** because Allāh says:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

**“There is nothing like Him; and He is the All-Hearer, the All-Seer.”** [Sūrah ash-Shura 42:11]

Even if this form is right, we are firm that it is not like the form of human beings. In addition, the shape of Adam is not like that of Allāh (عَزَّوَجَلَّ).

Consider what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ  
الْبَدْرِ.

**“The (members) of the first group will enter into Paradise having their faces as bright as full moon during the night.”** <sup>19</sup>

<sup>19</sup> Related by al-Bukhārī, Book of Beginning of the creation, chapter pertaining the description of paradise No. (3254). And Muslim, the

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Does this mean that there is a similarity? No, it does not. We believe that Allāh created Adam in the form of His image but without similarity based on this verse:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾ ﴾

**“There is nothing like Him; and He is the All-Hearer, the All-Seer.”** [Sūrah ash-Shura 42:11]

Some Salaf said that **“in the form that He ordained”** means that Allāh (سُبْحَانَهُ وَتَعَالَى) has chosen this beautiful form, and Allāh (سُبْحَانَهُ وَتَعَالَى) created the man, fashioned him perfectly and gave him due proportion. So, it is not allowed to smack the man’s face.

The first opinion is safer because the second opinion contains ta’wīl (i.e., false interpretation). So, the first opinion that Allāh (سُبْحَانَهُ وَتَعَالَى) created Adam in the form He ordained but without similarity is the one to be selected.

### **Tenth question:**

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Book of Paradise, its description and its Bounties, chapter pertaining the first group get in to paradise No. (2834).

Some scholars said that the best evidence for denouncing allegory in the Qur'ān is that allegory can be denounced, and there is nothing in the Qur'ān that can be denounced. My point is I'm confused in relation to the Qur'ān contains reports, and a report is defined as what you can tell its reporter if he is right or wrong. There is nothing false in the Qur'ān, right?

**Answer:**

Scholars who defined the report as that it can be true or false mean the report itself regardless of the reporter; it cannot be true or false concerning the report itself, not the reporter. So, the report mentioned by Allāh (سُبْحَانَهُ وَتَعَالَى) cannot be false whereas the news claimed by Musaylimah, the liar, who has claimed that he is a Messenger cannot be true.

The issue if allegory exists in the Qur'ān or anywhere else is actually a point of a major disagreement. We must understand that words are representations of meanings which can be defined by the context. The word in a particular context refers to a particular meaning regardless of its independent meaning outside the context.



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But if we say the meaning of the text is the literal meaning, then there will be no problem. For example, the village can refer to the villagers and the buildings; Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ﴾

**“Verily, we are going to destroy the people of this town (i.e. the town of Sodom in Palestine).”** [Sūrah al-Ankabūt 29:31]

Here the buildings are meant. Also, Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا ﴾

**“And ask (the people of) the town where we have been,”** [Sūrah Yusuf 12:82]

Here it means the people of the town. Thus, this word has two meanings; it must mean the buildings or the people of the town.

No one can say that what Ya‘qūb’s sons told their father:

﴿ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا ﴾

**“And ask (the people of) the town where we have been.” [Sūrah Yūsuf 12:82]**

can indicate that they mean the walls and the houses. This opinion is supported by Shaykh Al-Islām Ibn Taymiyah that no allegory in the language and the Qur’ān because the meaning of the word is defined according to the context, which would make its literal meaning determined by the context.

Whoever claims that there are allegory meanings in the Qur’ān refers to this verse:

﴿ فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ ﴾

**“Then they found therein a wall desires to collapse.” [Sūrah Al-Kahf 18:77]**

They believe that the wall cannot have desire and man only have desire.

But we believe that the wall has a desire because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about mount of Uhud:

يُحِبُّنَا وَنُحِبُّهُ

## QUESTIONS

**“this is a mountain which loves us, and we love it.”<sup>20</sup>**

Love is more specific than desire. Whoever can say: “the wall has no desire” Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يُرِيدُ أَنْ يَنْقَضَ ﴾

**“Desires to collapse.” [Sūrah Al-Kahf 18:77]**

This is just an understanding of some people who claim that man only has desire. The Ḥadīth of **“Uhud is a mountain which loves us, and we love it”** indicates that the wall can love.

If anyone claims: **“how can I know that the wall has a desire to be demolished,”** we can say that the wall wants to be demolished by bending or splitting.

### **Eleventh question:**

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<sup>20</sup> Related by al-Bukhārī, the Book of the Prophets, chapter pertaining Allāh’s saying: **“And Allāh did take ‘Ibrāhīm as a Khalil (an intimate friend)”** No. (3367). And Muslim, Book of Hajj, chapter pertaining Uhud is a mountain which loves us and we love it, No. (1392).

Is there a difference between the deeds done habitually by the Prophet (ﷺ) and the deeds that we must follow? May Allāh bless you.

**Answer:**

This is an important question. The Jurists made it crystal clear. What the Prophet (ﷺ) has done according to his nature such as the physical needs such as sleeping, drinking or eating. Are they natural actions, acts of worship or habitual? they are natural because they are needed by human nature.

It is habitual to wear Izar (loincloth), Rida' (garment) and the turban. There are different opinions about keeping the hair unshaved; some say it is an act of worship, and some say it is habitual. But the right opinion is that it is habitual.

But what is meant for worshipping it is an act of worship. The doings of the Prophet (ﷺ) are fundamentally intended for worshipping unless they are invited by nature or habit.

**Twelfth question:**

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What is meant by, “**the way of the righteous Salaf**”?  
What are the signs of the follower of Salaf? Is it necessary to follow the Salaf?

### **Answer:**

The way of the righteous Salaf means following their way concerning dogma, worship, and manners. It is a comprehensive definition.

Every matter can be claimed as for or against the Salafi way. But the Salafī way means to follow the dogma, worship and manners of the righteous Salaf.

Their signs are to follow their manners, their steps in religion and worldly life. Whoever wants to be safe must follow the way of the Salaf.

### **Thirteenth question:**

How can we understand the Sunnah and practice it correctly?

### **Answer:**

You should know that understanding is a blessing bestowed by Allāh (سُبْحَانَهُ وَتَعَالَى) no one can obtain it by

himself. Thus, when Abū Juhayfah said to Ali ibn Abū Talib (رَضِيَ اللهُ عَنْهُ):

هَلْ خَصَّكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ  
 ؟ وَ يُرِيدُ : هَلْ أَوْصَى إِلَيْهِ بِالْخِلَافَةِ ، كَمَا اشْتَهَرَ فِي  
 ذَلِكَ الْوَقْتِ ، قَالَ : لَا ، وَ الَّذِي فَلَقَ الْحَبَّةَ ، وَ بَرَأَ  
 النَّسْبَةَ ! مَا خَصَّنَا بِشَيْءٍ إِلَّا فَهَمَّا يُؤْتِيهِ اللَّهُ تَعَالَى  
 أَحَدًا فِي الْقُرْآنِ ، وَ مَا فِي هَذِهِ الصَّحِيفَةِ ، قَالَ : وَ مَا  
 فِي هَذِهِ الصَّحِيفَةِ ؟ قَالَ : الْعَقْلُ يَعْنِي : الدِّيَّةَ ، وَ  
 فَكَأكَ الْأَسِيرِ ، وَ أَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ .

**“Has the Messenger of Allāh left something special for you?” (Once he said...apart from what the people have?) he is referring to the caliphate, this is famous at that time `Ali replied, ‘By Him Who made the grain split (germinate) and created the soul, we have nothing except the ability (gift) of understanding Allāh’s Book which He may endow a man with and we have what is written in this paper.’ I asked, ‘What is written in this paper?’ He replied, ‘Al-`Aql (the regulation of**

## QUESTIONS

**Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever.”<sup>21</sup>**

There are different levels of understanding; some scholars can infer ten benefits from one Ḥadīth and some can infer more benefits but others cannot.

There is a man who memorized a big book entitled “*Al-Forou’*” on Imām Ahmad’s Fiqh. But he does not understand any point in this book. He is considered as another copy of the book. When his classmates want to remember any point in the book, they ask him to remind them of it. But he does not understand anything in the book, but he just reminds them of the required part.

The levels of understanding are raised by understanding and contemplating the Qur’ān and the Sunnah, and by revising the previous scholars researches.

### **Fourteenth question:**

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<sup>21</sup> Related by al-Bukhārī, Book of Ad-Dyat (blood money), the chapter pertaining that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever, No. (6915).

One asks about visiting the monuments and being interested in them. May Allāh preserve you!

**Answer:**

In my point of view, if visiting the monuments is important, there will be no problem. But if it is considered a pretext of worshipping Allāh (ﷺ) by visiting these monuments and thinking it has an effect on man's life, it shall be demolished but in this case, it must be demolished. When the caliph Umar ibn al-Khaṭṭāb (رضي الله عنه) was told that some people intend on visiting the tree that the Prophet (صلى الله عليه وسلم) has given the Bay'ah (pledge) under, he ordered the cutting of this tree. This tree was cut by the caliph Umar Ibn al-Khaṭṭāb and all praise belongs to Allāh. If it is stayed till now, many people would have performed Hajj to it more than the Ka'bah because most of the people are fond of abhorrence.

**There are two kinds of monuments:**

**First:** monuments that have no historical origin. These are good to be demolished.



## QUESTIONS

**Second:** monuments that have a historical origin. If it is lawful to visit them, it is good to visit. Otherwise, you should not.

For example, the cave of Hira' in which the revelation is sent down on the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Is it so sacred to be visited? Of course not. If it is to be dignified, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions (رَضِيَ اللهُ عَنْهُمْ) would have been the first to visit. The cave of Thawr is the same.

### **Fifteenth question:**

A person asks if Da'wah in the Non-Muslim countries is better than staying in Mecca and Medina?

### **Answer:**

There is no doubt that Da'wah is the most righteous deed that can be performed.

If Da'wah in the Non-Muslim countries is effective, it will be better than staying in Mecca and Medina. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has moved from Mecca to At-Ta'if for Da'wah. In addition, when the companions (رَضِيَ اللهُ عَنْهُمْ) conquered any country, they moved from Mecca and Medina to these countries.

But in the case of D'awah is fruitless, staying in sacred places is better. Thus, scholars have different opinions about which is better to stay in Mecca and Medina or D'awah. Shaykh Al-Islām Ibn Taymiyah (رحمة الله) said that it is better to stay in a place where piety and belief will be increased.

This is the end of this lecture. I wish it is a useful lecture. May Allāh grant us fruitful knowledge and righteous good deeds. Allāh (عز وجل) is Able to do all things.

O' Allāh make us callers and supporters of righteousness.

And may Allāh send Prayers and blessings are upon our Prophet and his companions.

