

The Obligation of
Implementing the
SUNNAH
and Deeming Whoever
Rejects it of Disbelief

— & —

The Obligation of
Adhering to the Sunnah
and Being Wary of
INNOVATION



Shaykh ‘Abdul ‘Azīz bin ‘Abdullāh

B I N B Ā Z

[1420AH] رَحْمَةُ اللَّهِ

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Translation by Mustapha Abdul Hakim Lameu Misri

Revision & Editing by 'Abdullāh Omrān

Typesetting & formatting by

Abū Sulaymān Muḥammad 'Abdul-'Aẓīm Ibn Joshua Baker

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Website: www.maktabatulirshad.com

E-mail: info@maktabatulirshad.com





Table of Contents

| | |
|---|----|
| TRANSLITERATION TABLE..... | 4 |
| ARABIC SYMBOLS & THEIR MEANINGS..... | 5 |
| THE OBLIGATION OF IMPLEMENTING THE SUNNAH AND DEEMING WHOEVER REJECTS IT OF DISBELIEF..... | 7 |
| | |
| APPENDIX 1: THE OBLIGATION OF ADHERING TO THE QUR'ĀN AND THE SUNNAH AND THE PROHIBITION OF ACTS OF INNOVATION IN THE MONTH OF SH'ABĀN AS WELL AS ANY OTHER MONTH..... | 70 |
| FIRST KHUTBAH..... | 70 |
| SECOND KHUTBAH..... | 97 |

TRANSLITERATION TABLE

Consonants

| | | | | | | | |
|---|----|---|----|---|----|----|---|
| ء | د | 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 | ا | a | ي | i | و | u |
| Long | آ | ā | يـ | ī | وـ | ū |
| Diphthongs | أو | aw | أى | 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

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

ARABIC SYMBOLS & THEIR MEANINGS

صَلَّى اللَّهُ 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 اللَّهُ

May Allāh have mercy on him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

عَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

رَضِيَ اللَّهُ عَنْهَا

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

THE OBLIGATION OF IMPLEMENTING THE SUNNAH AND DEEMING WHOEVER REJECTS IT OF DISBELIEF¹

All praise belongs to Allāh and the final outcome and blessed end is for the pious. May Allāh raise the rank of His Servant and Messenger, our Prophet Muḥammad, who was sent as a mercy for all of mankind, jinn and all that exists. May Allāh raise the rank of his family, his Companions who accurately and sincerely carried this religion with the best memorization of the meanings and words conveyed in the Book of Allāh and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as well as the following generations. May Allāh be pleased with them and make us from those who follow them exactly in faith.

As for what follows:

The scholars, in the past and present, agree upon the well-regarded principles pertaining to the

¹ It is published in the Magazine of Al-Buhūth Al-Islāmiyah, fifth edition, issued from Muḥarram to Jumāda ath-Thāniyah 1400 AH, it is published in little pamphlet from the General Presidency 1400 AH, the Saudi Arab Printing Company.

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

establishment of the Islāmic legislation and clarifying permissible and impermissible matters found in:

- ❖ the Book of Allāh, upon which falsehood cannot approach from in front or behind.
- ❖ the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who doesn't speak of (his own) desire, rather it is only a Revelation revealed to him.
- ❖ then, the consensus of the scholars of this Ummah.

However, there is disagreement among the scholars concerning other principles, the most significant of them is Qiyās². The majority of scholars have said it is an authoritative source as long as it includes all considered requirements. Evidence of these fundamentals are numerous. However, the prominent are the following three:

² TN: deduction of Islāmic rulings by analogy.

The first fundamental is the Noble Book of Allāh. Our Lord’s words (i.e. the Qur’ān) demonstrate the obligation of adhering to it, clinging to it, and not going beyond its set boundaries. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾ ﴿٣﴾

“Follow what has been sent down to you from your Lord (the Qur’ān and Prophet Muḥammad’s Sunnah), and follow not any ‘Awliyā ‘(protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!” [Sūrah al-‘Arāf7:3]

Allāh also says,

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾ ﴿١٥٥﴾

“And this is a blessed Book (the Qur’ān) which We have sent down, so follow it and

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

fear Allāh (i.e. do not disobey His Orders),
that you may receive mercy (i.e. be saved from
the torment of Hell).” [Sūrah al-'An'ām 6:155]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾ ﴾

“Indeed, there has come to you from Allāh a
light (Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) and a
plain book (this Qur’ān). Wherewith Allāh
guides all those who seek His Good Pleasure
to ways of peace, and He brings them out of
darkness by His Will to light and guides them
to the Straight Way (Islāmic Monotheism).”
[Sūrah al-Mā'idah 5:15-16]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ
عَزِيزٌ ﴿١١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿١٢﴾ ﴾

“Verily, those who disbelieved in the Reminder (i.e. the Qur’ān) when it came to them (shall receive the punishment). And verily, it is an honorable respected Book (because it is Allāh’s Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh عَزَّوَجَلَّ).” [Sūrah Fussilāt 41:41-42]

and Allāh (عَزَّوَجَلَّ) says,

﴿ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ﴾

“This Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach.” [Sūrah al-‘An‘ām 6:19]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

﴿ هَذَا بَلَّغٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِ ﴾

“This (Qur’ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby.” [Sūrah ‘Ibrāhīm 14:52]

There are many verses in this respect.

There are authentic aḥādīth from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which order sticking and adhering to the Qur’ān. These aḥādīth demonstrate that whoever sticks to the Qur’ān will be guided and whoever abandons it will be led astray. An example of that is what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in his farewell pilgrimage speech,

إِنِّي تَارِكٌ فِيكُمْ مَا لَنْ تُضِلُّوا إِنِ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ

“Indeed, I have left among you, that which if you keep steadfast upon it, you shall not be led astray, the Book of Allāh.” [related in Saḥīḥ Muslim]

It related by Muslim also, on the authority of Zayd Ibn Arqam (رَضِيَ اللهُ عَنْهُ), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

تَارِكُ فِيكُمْ ثَقَلَيْنِ أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالتُّورُ فَخُذُوا
بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَتَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ
ثُمَّ قَالَ " وَأَهْلُ بَيْتِي أُذَكِّرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهُ
فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

"I will leave two most valuable things. The first is the Book of Allāh, in which there is right guidance and light, so stick to the Book of Allāh and adhere to it." He exhorted us to hold fast to the Book of Allāh and then said, "The second is the members of my family. I remind you of (your duties) to the members of my family."

In another narration, he said, concerning the Qur'ān,

هُوَ حَبْلُ اللَّهِ مَنْ تَمَسَّكَ بِهِ كَانَ عَلَى الْهُدَى وَتَرَكَهُ كَانَ عَلَى
الضَّلَالِ

"It is the Rope of Allāh. Whoever holds fast to it will be upon guidance and whoever abandons it will be upon misguidance."

In this respect, there are numerous aḥādīth.

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

In addition, there is the consensus of the people of knowledge and faith from the Companions (رَضِيَ اللهُ عَنْهُمْ) and those who follow them along with the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which indicates the obligation of sticking to the Book Allāh, ruling according to it, and settling disputes based upon it. All of this evidence is sufficient without going into more details.

The second fundamental of the three fundamentals agreed upon is the authentic aḥādīth of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the Companions (رَضِيَ اللهُ عَنْهُمْ) and the people of knowledge and faith who follow them. All of them believe in this great fundamental, consider it as evidence, and teach it to the Ummah.

So, they compiled many books and clarified this in the books of Usūl ul-Fiqh and Mustalah, upon which there is much evidence. The Noble Qur'ān urges the Muslims in the Prophet's lifetime and the coming generations to follow and comply with it. Because he was sent to all of mankind and Jinn, they should follow and obey him until the Day of Judgment. The

Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the one who explained and clarified in his sayings, deeds, and declarations what is summed up in the Book of Allāh. The Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explains in detail the Raka'āt of the prayers, how to pray, and what is obligatory in it. Without the Sunnah, the Muslims wouldn't know the details of fasting, Zakāt, Hajj, Jihād, enjoining the good and forbidding the evil, rulings of transactions and forbidden things, and punishments and limits set by Allāh.

The Āyāt which refer to this matter are mentioned in 'Āli 'Imrān,

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

"And obey Allāh and the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) that you may obtain mercy." [Sūrah 'Āli 'Imrān 3:132]

and in Surah An-Nisā',

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

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

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah an-Nisā’ 4:59]

Allāh (سُبْحَانَهُ وَتَعَالَى) also says in Sūrah An-Nisā’,

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا
أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ ﴾

“He who obeys the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), has indeed obeyed Allāh, but he who turns away, then we have not sent you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) as a watcher over them.” [Sūrah an-Nisā’ 4:80]

How is it possible to obey him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and refer disputes amongst the people to the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) if the Sunnah is not used as a pretext or if all of it is not preserved? Based upon that (statement), Allāh guided the people to something which doesn’t exist, and this is a fallacy among the greatest forms of disbelief and mistrust in Allāh., Allāh (عَزَّوَجَلَّ) says,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١١﴾ ﴾

“And We have also sent down to you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Sūrah an-Nahl 16:44]

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اٰخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٦﴾ ﴾

“And We have not sent down the Book (the Qur’ān) to you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.”

[Sūrah an-Nahl 16:64]

So, how would Allāh entrust His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to explain what has been revealed to them (i.e. Qur’ān) and his Sunnah doesn’t exist or has no basis! An example of that is mentioned in Sūrah An-Nūr,

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ
مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا
عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥١﴾ ﴾

“Say: “Obey Allāh and obey the Messenger ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), but if you turn away, he (Messenger Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).” [Sūrah an-Nūr 24:54]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says in the same Sūrah,

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

“And perform As-Salāt (Iqamat-as-Salāt), and give Zakāt and obey the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) that you may receive mercy (from Allāh).” [Sūrah an-Nūr 24:56]

Allāh (عَزَّ وَجَلَّ) also says in Sūrah Al-' Arāf,

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

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

“Say: (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)): “O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So, believe in Allāh and His Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), the Prophet who can neither read nor write (i.e. Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), who believes in Allāh and His Words [(this Qur’ān), the Taurat (Torah) and the Injīl (Gospel) and also Allāh's Word: “Be!”- and he was, i.e. 'Isā (Jesus) son of Maryam (Mary), (عَلَيْهَا السَّلَام)], and

follow him so that you may be guided.” [*Sūrah al-‘Arāf* 7:158]

These Āyāt indicate clearly that guidance and mercy lie in adhering to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). How is this possible without implementation of his Sunnah or saying it is unauthentic or unreliable?

Allāh (سُبْحَانَهُ وَتَعَالَى) says in *Sūrah An-Nūr*,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ ﴿٦٣﴾

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his Sunnah – legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [*Sūrah an-Nūr* 24:63]

and Allāh says in *Sūrah Al-Hashr*,

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا ﴾

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

In this regard, many verses indicate the obligation of obeying the Prophet and adhering to his Sunnah. Also, previous evidences indicate the obligation of adhering to the Book of Allāh, sticking to it, and complying with its orders and abstaining from its prohibitions. These are two relevant fundamentals in which whomsoever denies one of them denies the other. This is considered an act of disbelief and misguidance which takes one outside the fold of Islām as agreed by all the scholars.

The aḥādīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) indicated the obligation of obeying the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), following his Sunnah and refraining from disobeying him. All of this is relative to the

people of his era as well as those to come. It is related by Al-Bukhārī, and Muslim on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ

“Whosoever obeys me obeys Allāh and he who disobeys me disobeys Allāh.”

It is related by Al-Bukhārī on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) also that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى. قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ " مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى

“Every one of my Ummah will enter Jannah except those who refuse.” He was asked, “Who will refuse?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever obeys me shall enter Jannah and whosoever disobeys me refuses to (enter Jannah).”

It is also related by 'Aḥmad, Abū Dawud and Al-Hakim on the authority of Al-Miqdām Ibn Ma'dī

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

Karib (رَضِيَ اللهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

أَلَا إِنِّي أُوتِيْتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى
أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ
حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ

“Beware! I have been given the Qur’ān and something like it. Yet, the time is coming when a man replete on his couch will say, ‘Keep to the Qur’ān. What you find in it to be permissible treat as permissible and what you find in it to be prohibited treat as prohibited.”

Related by Abū Dawud and Ibn Majah with an authentic chain of narration on the authority of Abū Rafi' (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا الْفَيْزَ أَحَدَكُمْ مَتَّكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي
مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ
اللَّهِ اتَّبَعْنَاهُ

“Let me not find one of you reclining on his couch when he hears something regarding my Sunnah which I have commanded or forbidden saying, ‘I have no knowledge of that. What we found in Allāh's Book we have followed.’”

On the authority of Al-Hassan Ibn Jabir (رَضِيَ اللهُ عَنْهُ),

يُوشِكُ الرَّجُلُ مُتَّكِنًا عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي
فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا وَجَدْنَا فِيهِ مِنْ
حَلَالٍ اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ . أَلَا وَإِنَّ
مَا حَرَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِثْلَ مَا حَرَّمَ اللَّهُ

“I heard Al-Miqdām Ibn Ma‘dī Karib (رَضِيَ اللهُ عَنْهُ) saying, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has forbidden some things on the Day of Khaybar.’ Then, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Soon there will come a time that one accuses me of lying whereas he was reclining on his couch telling about my Sunnah saying’ ‘The Book of Allāh is between us. Whatever it states is permissible we will take as permissible and whatever it states is forbidden we will take as

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

**forbidden.’ Verily, whatever the Messenger
of Allāh (سُبْحَانَهُ وَتَعَالَى) has forbidden is like that
which Allāh (سُبْحَانَهُ وَتَعَالَى) has forbidden.”**

[related by Al-Hakim, At-Tirmidhi and Ibn
Majah with an authentic chain of narration]

The aḥādīth of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have reached the level being reported from a number of Companions (رَضِيَ اللهُ عَنْهُمْ) that He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would advise his Companions (رَضِيَ اللهُ عَنْهُمْ) in sermons that those who are present should convey to those who are absent saying,

رَبِّ مُبَلِّغٍ يُبَلِّغُهُ أَوْ عَى لَهُ مِنْ سَامِعٍ

**“For perhaps the one to whom it is conveyed
to will understand it better than the one who
(first) hears it.”**

Also, it is related by Al-Bukhārī and Muslim that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) delivered a speech in his farewell Hajj on the Day of Arafah and on the Day of Sacrifice, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

فَلْيَبْلَغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مَنْ يُبَلِّغُهُ أَوْعَى لَهُ مِمَّنْ سَمِعَهُ

“Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed to will understand it better than the one who (first) hears it.”

If his Sunnah is not a plea against who heard it and whom it was conveyed to, if it didn't remain until the Day of Judgment, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) didn't order it to be conveyed, then it can be deducted that the Sunnah is an established Hujjah upon those who heard it from the mouth of him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as well as those whom it was transmitted to with an authentic chain of narrators.

The Companions (رَضِيَ اللهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had memorized his oral and verbal Sunnah and conveyed to the Tābi'īn who conveyed it to the following generations. The trusted scholars transmitted the Sunnah over generations, compiled books of the Sunnah, and distinguished the authentic from the unauthentic. They set rules and laws to clarify the Sunnah. The scholars have circulated and preserved the Sunnah books including the two most authentic books (Bukhārī

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

and Muslim). Allāh (سُبْحَانَهُ وَتَعَالَى) preserved his Noble Book and guarded it against those who belie or make distortions as indicated by Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Verily, We: it is We Who have sent down the Dhikr (i.e. the Qur’ān) and surely, We will guard it (from corruption).” [Sūrah al-Hijr 15:9]

There is no doubt that the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is revelation sent down. So, Allāh (عَزَّ وَجَلَّ) preserved it just like He preserved His Book. Allāh (سُبْحَانَهُ وَتَعَالَى) dedicated critical scholars who would keep the Sunnah from being distorted and misinterpreted by the ignorant. Those scholars guarded it against corruption made by the ignorant and the liars because Allāh (سُبْحَانَهُ وَتَعَالَى) considered it, the Sunnah, an explanation of His Noble Book. The Sunnah is a clarification for the Qur’ān’s summarized rulings and other rulings in the Sunnah which are not found in the Noble Qur’ān. It details rulings as it relates to breastfeeding, some rulings concerning inheritance, prohibition of combining the

woman and her maternal and paternal aunt in marriage, and many other rulings stated in the Sunnah, but not mentioned in the Noble Qur’ān.

Regarding what is mentioned by the Companions (رَضِيَ اللَّهُ عَنْهُمْ), their followers, and the following scholars about dignifying the Sunnah and the obligation of adherence to it, it is related in the two most authentic books (Bukhārī and Muslim) on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ),

“When the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was dead and the Arabs turned back from Islām, Abū Bakr As-Siddiq (رَضِيَ اللَّهُ عَنْهُ) said, ‘I will fight those who make a difference between the ruling of Ṣalāh and Zakāt.’ ‘Umar (رَضِيَ اللَّهُ عَنْهُ) replied, “How can you fight them, when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘I have been commanded to fight against the people so long as they do not declare that there is none who has the right to be worshipped but Allāh and whoever declared this, his property and life will be protected on my behalf except for the right affairs?’ ‘By Allāh, if they withhold from me a young goat that they used to give to the Messenger of Allāh (سُبْحَانَهُ وَتَعَالَى), I

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

will fight them for withholding it.’ ‘Umar (رَضِيَ اللهُ عَنْهُ) said, ‘By Allāh, as soon as I realized that Allāh had expanded the chest of Abū Bakr to fight them, I knew that it was the truth.’”

The Companions (رَضِيَ اللهُ عَنْهُمْ) had fought against those who turned their backs on Islām and fought against those who insisted upon that. This story proves the obligation of the Sunnah and attaching significant importance to it. Furthermore, when the grandmother came to As-Siddiq (رَضِيَ اللهُ عَنْهُ) asking about her inheritance, he replied, “Nothing is found in the Book of Allāh regarding your inheritance and I do not know if the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave any ruling in this respect, but I will ask about that.” Then, he asked the Companions (رَضِيَ اللهُ عَنْهُمْ). Some said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had given the grandmother a sixth (of the inheritance). So, Abū Bakr Siddiq (رَضِيَ اللهُ عَنْهُ) gave a ruling giving her that portion. Moreover, ‘Umar (رَضِيَ اللهُ عَنْهُ) had ordered the rulers to decide judicially between the people using the Book of Allāh and if a ruling was not found in there, then they were to look in the Sunnah of the

Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Also, when the case of stillbirth was presented in 'Umar's time, in which a woman's baby was stillborn because of her being attacked by someone, 'Umar (رَضِيَ اللَّهُ عَنْهُ) asked the Companions (رَضِيَ اللَّهُ عَنْهُمْ) about this. So Muḥammad Ibn Maslammah and Al-Mughīrah Ibn Shu'bah (رَضِيَ اللَّهُ عَنْهُمَا) said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave a ruling to give a male or female slave, so 'Umar (رَضِيَ اللَّهُ عَنْهُ) made the same ruling.

When the case of observing the prescribed waiting period after a husband's death was presented at the time of 'Uthmān (رَضِيَ اللَّهُ عَنْهُ), he was told by Furaiya Bint Malik Ibn Sinan, the sister of Abū Said (رَضِيَ اللَّهُ عَنْهُمَا), that after her husband's death, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered her to stay in his (her husband's) house until the waiting period is over. So, he (رَضِيَ اللَّهُ عَنْهُ) made the same ruling. Also, he (رَضِيَ اللَّهُ عَنْهُ) gave the ruling according to the Sunnah regarding carrying out the punishment against the drunken. Also, when 'Alī (رَضِيَ اللَّهُ عَنْهُ) heard that 'Uthmān (رَضِيَ اللَّهُ عَنْهُ) forbade Hajj-at-Tamattu', 'Alī (رَضِيَ اللَّهُ عَنْهُ) pronounced the Talbiyah of Hajj and Umrah together and said, "I cannot leave the Sunnah of the Messenger of Allāh for the sake of anyone."

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

When some people mentioned the opinion of Abū Bakr and ‘Umar (رَضِيَ اللهُ عَنْهُمَا) regarding performing Hajj alone as an evidence before Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ), he said: “Soon stones will fall from the sky upon you (as a punishment), I said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, but you said, ‘Abū Bakr and ‘Umar said’ (opposing the saying of the Prophet)’”.

So, when the Sunnah was opposed for the sake of Abū Bakr’s and ‘Umar’s opinions, one would be punished. What about those who opposed the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for the sake of lesser than them, or according to his own opinion!

When someone argued with ‘Abdullāh Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) in doing the Sunnah of the Prophet (mentioning an opinion of ‘Umar (رَضِيَ اللهُ عَنْهُ)), he (رَضِيَ اللهُ عَنْهُمَا) said, “Are we order to follow ‘Umar or the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?”

When a man said to ‘Imrān Ibn Hussain (رَضِيَ اللهُ عَنْهُمَا), “Tell us about the verses from the Book of Allāh, while he is telling us about the aḥādith of the Prophet,” he (‘Imrān (رَضِيَ اللهُ عَنْهُمَا)) became angry and

said, “Sunnah is the explanation of the Book of Allāh. Without the Sunnah, no one will know that Dhuhr is a four-Raka’āt prayer and Maghrib is a three Raka’āt prayer and Fajr is a two Raka’āt prayer. No one will know about the rulings of Zakāt. All these detailed rulings are mentioned in the Sunnah.”

There are many sayings of the Companions (رَضِيَ اللَّهُ عَنْهُمْ) that attached significant importance to the Sunnah and the obligation of implementing it and warning against opposing it. When ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) mentioned a hadith,

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

“Do not prevent the maid-servants of Allāh from going to the Masjid.”

One of his sons said,

“By Allāh! We will prevent them.” ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) became angry with him and severely insulted him and said, “I said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said and you said, ‘We will prevent them.’”

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

When ‘Abdullāh Ibn Al-Mughaffal Al-Muzanni (رَضِيَ اللهُ عَنْهُ), one of the Prophet's Companions, saw one of his relatives throwing pebbles, he said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited throwing pebbles saying,

إِنَّهُ لَا يَصِيدُ صَيْدًا وَلَا يَنْكَأُ عَدُوًّا وَإِنَّمَا يَفْقَأُ الْعَيْنَ وَيَكْسِرُ
السِّنَّ

“Prey is not caught by such means. Neither is an enemy injured, but it may break a tooth or gouge out someone's eye.”

Then he saw him again throwing pebbles and said,

“By Allāh! I will never speak to you again! Though I told you that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade throwing pebbles, you did it again.”

Al-Bayhaqī (رَحِمَهُ اللهُ) related that Ayūb As-Sakhtiyānī, the great Tābī’, said,

“If you tell someone about the Sunnah and he says, ‘Do not tell us about the Sunnah. Tell us

about the Qur’ān’, then know that he is misguided.”

Al-Awza’i (رَحْمَةُ اللَّهِ) said,

“The Sunnah is a judge for the Book of Allāh. It specifies what is generalized in the Qur’ān and cites rulings not mentioned in the Book of Allāh just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾ (١١)

“And We have also sent down unto you (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) the reminder and the advice (i.e. the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Sūrah an-Nahl 16:44]

And the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ

“I have been given the Book of Allāh and what is similar to it (the Sunnah).”

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

Al-Bayhaqī (رَحْمَةُ اللَّهِ) related on the authority of ‘Āmir
Ash-Shābi (رَحْمَةُ اللَّهِ) who told some people,

“You went astray when you abandoned
ahādīth.” Meaning the authentic Sunnah.

Al-Bayhaqī (رَحْمَةُ اللَّهِ) related on the authority of Al-
Awza’i (رَحْمَةُ اللَّهِ) that he said to some of his students,

“When a hadith of the Messenger of Allāh
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is conveyed to you, be wary not to
say, ‘Someone else said,’ for indeed the
Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the conveyer
sent by Allāh (سُبْحَانَهُ وَتَعَالَى).”

Al-Bayhaqī (رَحْمَةُ اللَّهِ) related on the authority of the
great Imām, Sufyan Ibn Sa‘īd Ath-Thawri (رَحْمَةُ اللَّهِ)
who said,

“Knowledge is based wholly upon ahādīth.”

And Mālik (رَحْمَةُ اللَّهِ) said,

“Everyone’s statement can be argued against
and refuted against except the person of this

grave.” He was pointing to the grave of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Abū Hanifah (رَحِمَهُ اللهُ) said,

“When a Ḥadīth reported by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is mentioned, we should accept it.”

Ash-Shāfi’ī (رَحِمَهُ اللهُ) said,

“If I narrated an authentic Ḥadīth of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I don’t follow it, know for sure that I have gone mad.”

He (رَحِمَهُ اللهُ) also said,

“If I say a statement and there is a Ḥadīth that opposes it, then throw my statement against the wall.”

Imam ‘Aḥmad Ibn Hanbal (رَحِمَهُ اللهُ) said to some of his students,

“Do not imitate me, nor Mālik, nor Ash-Shāfi’ī. Rather, take from where we have taken from (the Sunnah).”

He (رَحِمَهُ اللهُ) also said,

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

“How strange it is that people know the chain of narration and its authenticity, but then follow Sufyān’s opinion.”

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

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

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Sūrah an-Nūr 24:63]

Then he (رَحِمَهُ اللهُ) said,

“Do you know the meaning of Fitnah? Fitnah means Shirk. Thus, he may be led astray if he

opposed the sayings of Messenger of Allāh
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

It is related by Al-Bayhaqī (رَحِمَهُ اللَّهُ) on the authority of Mujahid Ibn Jābir, the Tābī‘, who commented on Allāh’s (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ فَإِن تَنَزَعْتُمْ 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-Nisā` 4:59]

He (رَحِمَهُ اللَّهُ) said,

“Referring it to Allāh means referring to His Book and referring to the Messenger of Allāh means referring to the Sunnah.”

Also, it is related by Al-Bayhaqī (رَحِمَهُ اللَّهُ) on the authority of Az-Zuhri (رَحِمَهُ اللَّهُ) who said,

“The scholars, in the past, said, ‘Following the Sunnah is a means of salvation.’”

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

And Muwaffaq-Din Ibn Qudāmah (رَحْمَةُ اللَّهِ) said in the book *Rawḍā An-Nāzir*, stating the fundamentals of rulings,

“Concerning evidence, the second fundamental is the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). What the Messenger of Allāh commanded is considered Hujjah (evidence for or against the claimant) because the miracles attest to his sincerity. Allāh (سُبْحَانَهُ وَتَعَالَى) ordered us to obey him and warned us against opposing his commands.”

Also, Al-Ḥāfiẓ Ibn Kathīr (رَحْمَةُ اللَّهِ) has explained the verse,

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

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials,

afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Sūrah an-Nūr 24:63]

“The commandment of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is his legal ways, methodology, Sunnah, orders, and acts of worship. If one’s actions and sayings agree with the actions and sayings of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it will be accepted, and if they are in opposition to it, they will be rejected.”

It is related by Bukhārī and Muslim that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“He who does something contrary to our way (i.e. Islām) will have it rejected.”

For those who do something opposing the Prophet’s way essentially and seemingly some Fitnah (such as innovation, disbelief or painful torment; one may be killed or jailed) should befall on them.

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

Related by Imām 'Aḥmad (رَحْمَةُ اللَّهِ) on the authority of
Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who narrated that the
Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ
الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا وَجَعَلَ يَحْجُزُهُنَّ
وَيَغْلِبُنَّهُ فَيَتَقَحَّمْنَ فِيهَا قَالَ فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ أَنَا آخِذٌ
بِحُجْرِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُونِي
تَقَحَّمُونَ فِيهَا

“My parable and that of yours is like a man who kindles a fire and, when the atmosphere was aglow, moths and insects began to fall into the fire. I am there to hold them back, but they are plunging into it despite my efforts. And he further added, ‘That is your example and mine. I am there to hold you back from the fire and save you from it, but you are plunging into it despite my efforts.’” Related by ‘Abdur-Razzāq (رَحْمَةُ اللَّهِ).

As-Suyūṭī (رَحْمَةُ اللَّهِ) said in a book entitled, *Miftāh Al-Jannah filihtijaj Bis-Sunnah* (The Key to Paradise is to Take Sunnah as Evidence),

“Please, consider, may Allāh have mercy on you, that whoever rejects the matter of the narrations of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), whether his sayings or acts as known in the fundamentals of Hadith, this is evidence he will be declared a disbeliever and has left the fold of Islām and will be resurrected with the Jews and Christians or any disbelieving sect.”

Thus, there are many aḥādīth and narrations related by Companions (رَضِيَ اللَّهُ عَنْهُمْ) and followers regarding attaching great importance to the Sunnah and the obligation of implementing it and warning against opposing it.

I hope that the verses and aḥādīth we mentioned are sufficient for those who seek the truth. I beseech Allāh for all the Muslims and us to grant us success and to free us from His anger. May He guide us all to the Straight Path; He is All-Hearer, Ever Near (to all things).

THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

May Allāh raise the rank of His Servant and
Messenger, our Prophet Muḥammad, his family,
Companions, and followers and them peace.

THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

All praise belongs to Allāh, who has perfected the religion for us, completed His Favor upon us, and has chosen Islām as our religion. May Allāh raise the rank of His Servant and Messenger who called to the obedience of Allāh and warned against extremism, innovations, and acts of disobedience. May Allāh raise his rank, his family, his Companions and those who follow his method and seek his guidance to the Day of Judgment and grant them peace.

To proceed:

I have read an essay in the weekly Urdu newspapers (*Idārah*) issued in the industrial city of Kanfūr, in Utter Pradesh state, India.

This writer seeks to cause dissension between the people of the Sunnah (Ahlu-Sunnah) and encourage acts of innovations and superstition.

THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

There is no doubt that this is a wicked plan and dangerous way of acting with the intent of causing harm to the Islāmic religion and spread the innovations and misguidance. This essay clearly focuses on the celebration of the Mawlid (birth) of the Messenger of Allāh (ﷺ) and considers it a reason for speaking ill against the 'Aqīdah the Kingdom and its rulership. Thus, I want to advise and warn concerning this matter. Seeking Allāh's help, I say,

It is impermissible to celebrate the Mawlid (Birth) of the Messenger of Allāh (ﷺ) or anyone else, but it is compulsory to prohibit it. It is an innovation because the Messenger of Allāh (ﷺ) did not do it or order anyone to do it for himself or any one of the Prophets, his daughters, his wives or anyone of his relatives, or his Companions (رضي الله عنهم). Also, no one from the Rightly Guided Caliphs, the Companions, the followers of faith, or anyone from the scholars did it in the preferred generations and they are those who know the Sunnah best and love the Messenger of Allāh (ﷺ) best and strictly

adhered to Shari'ah. Had it been a good thing, they would have preceded us in it.

We have been ordered to follow the Sunnah and have been prohibited from acts of innovation. This is because the religion of Islām is perfect, and we have been ordered to stick to what Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have legislated and what Ahlus-Sunnah, including the Companions (رَضِيَ اللهُ عَنْهُمْ) and the followers, has approved.

It is related that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“He who innovates something in this matter of ours (i.e. Islām) that is not of it will have it rejected (by Allāh).” Agreed upon.

In a narration by Muslim,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“He who does something contrary to our way (i.e. Islām) will have it rejected.”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in another narration,

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُوا
عَلَيْهَا بِالتَّوَجُّدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ
ضَلَالَةٌ

“So, hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of innovations (in Dīn) because every newly invented matter is an innovation and every innovation is an error.”

These aḥādīth warns us against innovations and that they are misguidance. It is also a warning of its serious danger and that the Ummah must keep away from committing these acts as well as remaining distant from them. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَاتَّهُوا ﴾

“And whatsoever the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) gives you, take it,

and whatsoever he forbids you, abstain (from it).” [Sūrah al-Hashr 59:7]

Allāh (عَزَّوَجَلَّ) says,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾ ﴾

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his Sunnah – legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Sūrah an-Nūr 24:63]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

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

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

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

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَالسَّيِّقُونَ الْآوْتُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣٣﴾ ﴾

“And the first to embrace Islām of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them

Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Sūrah at-Tawbah 9:100]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [Sūrah al-Mā'idah 5:3]

This last verse clearly indicates that Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected for this Ummah their religion, and completed His Favor upon them, and did not take His Prophet's life until after he conveyed the message in a plain way and clarified the Shari'ah (acts and sayings).

He also stated that every act innovated by people is an innovation which should be rejected, even if his intention is good. It is clear that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Pious Predecessors warned

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

against innovations because they are considered an addition to the religion - a religion which Allāh has not permitted innovation. This similitude and likeness are to the enemies of Allāh (Jews and Christians) who added to their religion and innovated matters which Allāh did not allow. Committing an act of innovation is accusing Islām of imperfection which is considered a great corruption and serious evil deed and against Allāh's statement,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

“This day, I have perfected your religion for you.” [Sūrah al-Mā'idah 5:3]

It clearly opposes the authentic aḥādith of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which warned against innovations.

A celebration of the Mawlid denotes that Allāh (سُبْحَانَهُ وَتَعَالَى) has not perfected this religion for the Ummah and that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not convey the message in a clear way to be followed by the Ummah.

Though those late innovators innovated matters Allāh (سُبْحَانَهُ وَتَعَالَى) has not ordained claiming that this keeps them closer to Allāh, there is no doubt that this is a great danger and an opposition to Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected the religion for them and completed His favor upon them and the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed the message in a clear way.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has clarified for his Ummah every way which they can reach Paradise and keep themselves distant from Fire.

It is related in Saḥīḥ Muslim on the authority of ‘Abdullāh Ibn Amr Ibn Al-‘As (رَضِيَ اللهُ عَنْهُمَا) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ
مَا يَعْلَمُهُ لَهُمْ وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ

“Every Prophet before me was obliged to guide his followers to what he knew was good

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

for them and to warn the evil thing which he knew.”

It is clear that our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the best and last Prophet. He is the best one to give advice and convey the message (of the religion). Thus, if celebrating the Mawlid is approved by the religion, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have already clarified it for the Ummah, or his Companions (رَضِيَ اللهُ عَنْهُمْ) would have. Because this never occurred, Islām is against this innovation which the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against as mentioned in the authentic aḥādīth.

Some scholars clearly denounced the celebration of Mawlid and warned against it as indicated in the above-mentioned aḥādīth. According to the principles in the Islāmic legislation which are well-known as the source for lawful and unlawful matters, resolutions for discord amongst the people are all to be referred back to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

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

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah an-Nisā` 4:59]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا اٰخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).” [Sūrah ash-Shūrā 42:10]

THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

If this matter (celebrating the Mawlid) is referred back to the Book of Allāh (سُبْحَانَهُ وَتَعَالَى), one will find that Allāh ordered us to follow the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and warned us against what he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has prohibited and told us that Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected religion for this Ummah. Hence, the celebration of the Mawlid has not been ordered by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so it is not from the religion of Islām which has been perfected by Allāh and we have been ordered to follow the Messenger regarding it.

If it is referred to the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), no one can find that he did it or ordered anyone to do it nor was it done by the Companions (رَضِيَ اللهُ عَنْهُمْ). Thus, it is against our religion; rather it is an innovation. It is also considered blind similitude to the people of the Book (Jews and Christians) regarding their feasts. So, it is clear for the truthful ones that celebration of any Mawlid is against Islām and it is an innovation which Allāh ordered us to keep away from.

One should not be deceived by the number of people doing this in many countries. The truth is not declared by abundant doers but by legal evidence, just as Allāh (سُبْحَانَهُ وَتَعَالَى) says about the Jews and Christians,

﴿ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ
 نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿١١١﴾ ﴾

“And they say, ‘None shall enter Paradise unless he is a Jew or a Christian.’ These are their own desires. Say (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), ‘Produce your proof if you are truthful.’” [Sūrah al-Baqarah 2:111]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ
 اللَّهِ ﴾

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

**“And if you obey most of those on the earth;
they will mislead you far away from Allāh's
Path.” [Sūrah al-ʿAnʿām 6:116]**

Most of these celebrations are innovations and they included, in many countries and many times, other evils, such as intermingling of the sexes (men with women), songs, music, drinking alcohol and drugs, and so on. There may be a greater form of Shirk in exaggerating praise of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any ʿAwliyā, seeking help with him, and believing that he knows the unseen, and many other things that make one faithless.

It is related that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَأَيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ

فِي الدِّينِ

“Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”

Also, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لا تُظَرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ،
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

“Do not exceed in praising me as the Christians over-praised ‘Isā (that they made him the son of Allāh), I am a servant of Allāh, so call me the servant of Allāh and His Messenger.” [Related in Saḥīḥ Bukhārī]

It is strange that many people attend these innovated festivities and abandon Allāh’s obligations including Friday prayers and congregational prayers. He does not even pay attention to this or believe that what he did is a great evil. There is no doubt that this attests to weak faith and bad insight and that many sins and crimes cover the hearts. We beseech Allāh to give us well-being and to all Muslims.

The strangest is that they think that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) attends the Mawlid, so they stand up cheering and welcoming. This is considered great ignorance and misguidance because the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will not come out of his grave before the Day of Judgment and will not contact

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

anyone or attend their meetings, He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will stay in his grave until the Day of Judgment. However, his soul is preserved in 'Illiyūn in Paradise, as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ
الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ ﴾

“After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection.” [Sūrah al-Mu'minūn 23:15-16]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

أَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ
مُشَفَّعٍ

“I will be the first one for whom the earth will be split open on the Day of Resurrection. I will be the first to intercede and the first whose intercession will be accepted.”

Both this verse and hadīth indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the dead come out of their graves on the Day of Resurrection as agreed upon by the Muslim scholars. Every Muslim should pay attention to this and keep away from innovations and evils for which Allāh has sent down no authority.

Sending prayers and peace upon the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is one of the best acts of worship as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾ (٥٦)

“Allāh sends His Salāt (Graces, Honors, Blessings, Mercy) on the Prophet (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your Salāt on (ask Allāh to bless) him (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), and (you should) greet (salute) him with the Islāmīc way of greeting (salutation, i.e. As-Salām ‘Alaykum).” [Sūrah al-Aḥzāb 33:56]

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا

**“Whoever sends Ṣalāh upon me once, Allāh
(سُبْحَانَهُ وَتَعَالَى) will send Ṣalāh upon tenfold”**

It is permissible at all times and stressed supererogation, but many scholars believe it to be obligatory in the last Tashahhud of every prayer, and stressed supererogation in many times, such as after announcement of prayers, during the legislated remembrance performed by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in the day and night of Friday as indicated in many aḥādīth. This is what I want to say about this matter; I think it is sufficient for those who are truthful.

It is strange that these innovated celebrations are committed by Muslims who have a firm belief and love the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We say if you were Sunni and following the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any of his Companions (رَضِيَ اللهُ عَنْهُمْ) or his followers celebrate

the Mawlid? Rather, it is only the blind similitude of the enemies of Islām (Jews and Christians) and so on.

Love of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is not expressed by making feasts on the Mawlid, but by obeying his orders, believing in what he tells, abstaining from what he has forbidden, and only worshipping Allāh according to his Sunnah.

Also, this love is expressed by sending prayers upon him upon and mentioning him in prayers and at any suitable time. Wahhābi, according to him, is not the only one who denounced these innovated matters. However, the Wahhābi creed means sticking to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and following his way and the way of Rightly Guided Caliphs (رَضِيَ اللهُ عَنْهُمْ) and the followers, the way of the righteous Salaf and the Imāms of religion, the people of fiqh and Fatwa regarding knowing Allāh, stating the Names and Attributes of Allāh which are mentioned in the Noble Qur'ān, and as stated by the authentic aḥādīth, and accepted by the Companions (رَضِيَ اللهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They affirm Allāh with these Names and believe in them without changing their meaning or ignoring them

THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

completely or twisting the meanings or likening them to any of the created things. They stick to what the followers of the Companions believe in and the righteous Salaf, the people of faith, knowledge, and piety.

They believe that the basis of 'Īmān (faith) is to testify that none has the right to be worshipped but Allāh and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is the Messenger of Allāh. It is the fundamental belief in Allāh only and it is the best branches of faith.

They know that this fundamental is based on knowledge, practice and belief, as agreed upon by scholars. It indicates the obligation of worshipping Allāh Alone, no partners with Him, and to freeing oneself from worshipping others with Him, whomever they may by.

This is the wisdom behind Allāh creating the Jinn and mankind and for which Messengers have been sent and Books have been sent down.

It indicates fully loving and being humble to Allāh Alone. It includes full obedience and attaching great

importance to it. It indicates that only the religion of Islām is accepted by Allāh. No other religion is accepted by the earlier and later generations. The Prophets followed this religion of Islām and they were sent for the purpose of calling to Islām and submitting to Allāh Alone.

Thus, whoever submits to Him and others or calls Him and others is declared to be a polytheist. And whoever does not submit to Him is declared to be obstinate from worshipping Him. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming), ‘Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, i.e. do not worship anything besides Allāh).” [Sūrah an-Nahl 16:36]

Their creed is based on actualizing the testimony that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is the Messenger of

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

Allāh and discarding innovations and every act against the Sunnah of Muḥammad, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is the creed and Da‘wah of Shaykh Muḥammad Ibn ‘Abdul-Wahhāb (رَحْمَةُ اللهِ). Whoever attributed to him any other creed, they have lied.

Allāh (سُبْحَانَهُ وَتَعَالَى) will punish them because of these lies against him. He (رَحْمَةُ اللهِ) made fruitful essays, good treatises, and great writings on the subject of ‘Imān, Tawhīd, and the testimony that none has the right to be worshipped but Allāh, all of which are stated by the Book, the Sunnah and unanimity (Ijma‘) including that none has the right to be worshipped but Allāh Alone.

It is clear for anyone who knows the writings of the Shaykh and his famous call, and what distinguishes his noble followers and students must know that he followed the righteous Salaf and the rightly guided Imāms including worshipping Allāh Alone and keeping away from innovation.

This what the rule of Saudi Arabia is based on and the scholars take the same way. All praise belongs to

Allāh. The Saudi government is strictly against innovations and over-praise of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). In Saudi Arabia, the scholars, Muslims, and rulers respect and appreciate every Muslim from any country. They only denounce those of astray creeds and the innovations and innovated feasts they did which Allāh and His Messenger have not ordained. This is prohibited because it is a newly invented matter and every newly invented matter is an innovation.

The Muslims have been ordered to adhere and not innovate in the religion of Islām due to its perfection and what Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) legislated is sufficient and that Ahlus Sunnah wal Jama'ah accepts this and learns it from the Companions (رَضِيَ اللهُ عَنْهُمْ) and those who follow them and their way in excellence.

Preventing the performance of the innovated celebration of the Mawlid of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and what it entails of over-praise of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Shirk is not a degradation of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Rather, it is an

THE OBLIGATION OF ADHERING TO THE
SUNNAH AND BEING WARY OF
INNOVATION

act of obedience to him and compliance to his commands, whereas he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَيَاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ
فِي الدِّينِ

“Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

لَا تُظْرُونِي كَمَا أَظْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ،
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

“Do not exceed in praising me as the Christians over-praised ‘Isā (that they made him the son of Allāh). I am the servant of Allāh. Therefore, call me the servant of Allāh and His Messenger.”

This is what I want to advise to in the above-mentioned essay. May Allāh grant us success and all

Muslims to understand religion and to hold fast to it. May Allāh bestow upon us sticking to the Sunnah and be wary of innovation. He is Most Beneficial and Most Generous. May Allāh raise the rank of our Prophet, Muḥammad, his family and his Companions and grant them peace.

**General President for scholarly research, Iftā and Da’wah,
and Guidance**

Abdul-Azīz Ibn ‘Abdullāh Ibn Bāz

APPENDIX 1: THE OBLIGATION OF ADHERING TO THE QUR'ĀN AND THE SUNNAH AND THE PROHIBITION OF ACTS OF INNOVATION IN THE MONTH OF SHA'BĀN AS WELL AS ANY OTHER MONTH

APPENDIX 1: THE OBLIGATION OF ADHERING TO THE QUR'ĀN AND THE SUNNAH AND THE PROHIBITION OF ACTS OF INNOVATION IN THE MONTH OF SHA'BĀN AS WELL AS ANY OTHER MONTH ³

FIRST KHUTBAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh, the Lord, and Master of all that exists. He is the One who ordered us to follow the Qur'ān and the Sunnah. He prohibited us from acts of innovation and causing fitnah. I openly

³ TN: This sermon is from Shaykh Ṣāliḥ Fawzān al-Fawzān

testify that none has the right to be worshipped in truth except Allāh alone Who has no partners.

Whoever obeys Allāh and His Messenger has been guided and whoever disobeys them has definitely gone astray in and he only brings harm to himself and doesn't harm Allāh in the least.

I also openly testify that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is Allāh's servant and Messenger who left his Ummah upon clarity in which only those who deviate from it will be ruined. May Allāh raise his rank and grant him, his family, and all of his Companions who followed his methodology and clung to his Sunnah peace.

To proceed:

O, people! Have Taqwā of Allāh (سُبْحَانَهُ وَتَعَالَى) and cling to His Book and the Sunnah of His Prophet. For indeed, within clinging to them is sufficient, guidance and light. O, people! Beware of newly invented matters for indeed they are forms of misguidance and deception. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ﴾

“Follow what has been sent down unto you from your Lord (the Qur’ān and Prophet Muḥammad’s *Sunnah*), and follow not any ‘*Awliyā*’ (protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh).” [Sūrah al-‘Arāf 7:3]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said,

﴿ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾ ﴾

“Then whoever follows My Guidance shall neither go astray nor fall into distress and misery.” [Sūrah Tāhā 20:123]

Indeed, Allāh has promised that whoever adheres to His Book (Qur’ān) and implements it will not be misled in this worldly life nor will he be wretched in the Hereafter. He has also threatened whoever rejects His Book. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾ (١٢٤)

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Sūrah Tāhā 20:124]

So, whoever goes against what Allāh commands and what He has revealed to His Messenger and rejects it will be forgotten, and, if he takes his guidance from other than that, then what will happen to him is as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

“Verily, for him is a life of hardship.”

Meaning, he will have a life of difficulty without any tranquility or happiness. Rather, his heart will feel constricted because of his misguidance. Even if he outwardly appears happy and he wears whatever he

wants and eats whatever he wants, indeed his heart is in unrest, confusion, and uncertainty.

Some other scholars have said concerning this verse,

“Indeed, the life of hardship mentioned in this verse refers to one’s grave as it tightens on him to the point his ribs are crushed together.”

The statement where Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢١﴾ ﴾

“And We shall raise him up blind on the Day of Resurrection.”

Refers to him being blind physically, as well as in knowledge, just as Allāh (سُبْحَانَهُ وَتَعَالَى) said in another verse,

﴿ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا
وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ ﴿١٢٢﴾ ﴾

“And We shall gather them together on the Day of Resurrection on their faces, blind,

dumb and deaf; their abode will be Hell.”

[*Sūrah al-‘Isrā’* 17:97]

Allāh has ordered obedience to Him and His Messenger in numerous verses, and obedience to Allāh is by adhering to His Book and obedience to the Messenger is by adhering to His Sunnah. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ
يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ
يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِيبٌ ﴿١٤﴾ ﴾

“And whosoever obeys Allāh and His Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allāh and His Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) and transgresses His limits, He

**will cast him into the Fire, to abide therein;
and he shall have a disgraceful torment."**

[*Sūrah an-Nisā* ' 4:13-14]

This is from the requisites of testifying that none has the right to be worshipped in truth except Allāh alone and that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is the Messenger of Allāh. So, whoever testifies that none has the right to be worshipped, in truth, except Allāh alone, he becomes duty-bound to obey Allāh and adhere to His Book. Likewise, whoever testifies that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is the Messenger of Allāh is duty bound to obey him and adhere to His Sunnah.

Allāh (سُبْحَانَهُ وَتَعَالَى) has informed us that whoever obeys the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has demonstrated proof of his love for Allāh as well as Allāh's love for His servant. On the other hand, whoever doesn't obey the Messenger has furnished proof of his disbelief. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا

اللَّهُ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ



“Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to mankind), ‘If you (really) love Allāh, then follow me (i.e. accept Islāmic Monotheism, follow the Qur’ān and the *Sunnah*), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.’ Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), “Obey Allāh and the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).’ But if they turn away, then Allāh does not like the disbelievers.” [Sūrah ‘Āli ‘Imrān 3:31-32]

Allāh (سُبْحَانَهُ وَتَعَالَى) has informed us that whoever has obeyed the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) has surely obeyed Allāh. This is because obedience to the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is obedience to the One Who sent him (i.e. the Messenger). Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

“He who obeys the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), has indeed obeyed Allāh.” [Sūrah an-Nisā' 4:80]

Allāh (سُبْحَانَهُ وَتَعَالَى) informed us that whoever obeys the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has obtained complete guidance. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ﴾

“If you obey him, you shall be on the right guidance.” [Sūrah an-Nūr 24:54]

Allāh (سُبْحَانَهُ وَتَعَالَى) has informed us also that obedience to the Messenger is a cause and means for mercy. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ﴾

“And obey Allāh and the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) that you may obtain mercy.” [Sūrah 'Āli Imran 3:132]

Allāh has informed us that whoever disobeys the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is misguided and follows his whims and desires. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَأَعْلَمْ أَنَّمَا يَتَّبِعُونَ
 أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى
 مِنَ اللَّهِ ﴾

“But if they answer you not (i.e. do not believe in your doctrine of Islāmic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh?” [Sūrah al-Qasas 28:50]

Allāh has threatened whoever goes against the Messenger’s commands with torment in this life as well as the hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لَوْ آذَا فليَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ
 فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾ ﴾

“And let those who oppose the Messenger’s (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects)

beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Sūrah an-Nūr 24:63]

Ibn Kathīr (رَحِمَهُ اللهُ) commenting on the previous verse said,

“Whoever opposes the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) outwardly and inwardly should beware and be afraid, **“lest some fitnah befall them”** of disbelief, hypocrisy, or innovation in their hearts, **“or a painful torment be inflicted on them”** in this worldly life by way of murder, capital punishment, imprisonment, or the like thereof.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) use to warn against opposing the Qur’ān and the Sunnah. He also clarified that whatever opposes the Qur’ān and the Sunnah is an act of innovation and misguidance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would say in his sermons,

فَإِنْ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ
الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

“The best of the speech is embodied in the Book of Allāh and the best of the guidance is the guidance given by Muḥammad. And the vilest affairs are their innovations and every innovation is a misguidance.”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي
وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُوا عَلَيْهَا بِالتَّوَاجِذِ،
وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

“Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashidīn (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally with your molar teeth]. Beware of newly invented matters [in the religion], for verily every Bid’ah (innovation) is misguidance.”

Al-Bukhārī and Muslim reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“He who innovates something in this matter of ours (i.e. Islām) that is not of it will have it rejected (by Allāh).”

And in another version (of the previous Ḥadith) reported by Imām Muslim, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“He who does an act which we have not commanded will have it rejected (by Allāh).”

Meaning the one who introduced a newly invented matter or innovation will not be accepted. This is because the action is in opposition to what Allāh has legislated for His servants.

These textual evidences and the like thereof contain a warning against acts of innovation and oppositions. Acts of innovation are newly invented paths in the religion of Islām which have no evidence from the Qur’ān and the Sunnah. The person who does this intends to gain nearness to

Allāh (عَزَّوَجَلَّ) by way of those actions. It comes in numerous forms like:

- ❖ introducing an act of worship which Allāh or His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) did not legislate,
- ❖ specifying a particular time for worship which Allāh or His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) have not specified,
- ❖ or performing an act of worship in a certain matter which Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) have not legislated.

It is possible that innovation can come in the form of introducing an act of worship which has no basis in the legislation of Islām similar to the innovation of celebrating the birth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Prophet's ascension and descension from heaven, or the Prophet's migration.

It is also possible that innovation can come in the form of specifying a particular time for worship which is found in the legislation like performing acts of worship such as Ṣalāh, legislative remembrances of Allāh, and supplication in the month of Rajab and/or the 15th night of Sh'abān. Also, like

specifically seeking out the 15th day of Sh‘abān for fasting.

It is possible that innovation can come in the form of worship being performed in a particular manner which has not been legislated, like performing supplication in congregation after one of the five daily prayers or performing legislative remembrances in congregation and the like thereof.

Acts of innovation deter one from the religion of Allāh and from obtaining nearness to Allāh and bring about chastisement in this life as well as the Hereafter. That is because acts of innovation are from the religion of Shayṭān not the religion of Ar-Rahmān (the Most Merciful).

The innovator is he who follows his whims and desires as Allāh (سُبْحَانَهُ وَتَعَالَى) mentions,

﴿ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ
اللَّهِ ﴾

“And who is more astray than one who follows his own lusts, without guidance from Allāh?” [Sūrah al-Qasas 28:50]

The innovator speaks about Allāh without knowledge and speaking about Allāh without knowledge is connected to Shirk which Allāh cautions against in the following verse,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ ﴾ (٣٣)

“Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), ‘(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.’” [Sūrah al-‘Arāf7:33]

Al-Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said about this,

“Speaking about Allāh without knowledge and Shirk are inseparable. When this misguided act of innovation is a form of ignorance concerning Allāh’s Attributes and a denial of what we have been informed about Allāh from Himself and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) this becomes the greatest major sin even if it is limited to disbelief. It is also more beloved to Iblīs than acts of disobedience. This is because one seeks repentance from acts of disobedience, yet one doesn’t seek repentance from acts of innovation. Iblīs – may Allāh curse him – said, ‘I have ruined the children of ’Ādam with sin, and they have ruined me with the statement of Tawhīd (Lā ilāha illallāh) and seeking forgiveness. So, when I became aware of that, I propagated among them lower desires, and they started committing sins (innovations) not seeking repentance from it. Because to them, they were doing righteous deeds.’”

It is well-known that the one who commits sin only causes harm to himself. However, the innovator brings harm to the people. So, the fitnah of the

innovator is caused by the foundation of one's religion, whereas the fitnah of the sinner is caused by his lower desires.

The innovator alleges that His Lord hasn't completed His religion before the passing away of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So, essentially this individual has rejected Allāh's (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

“This day, I have perfected your religion for you.” [Sūrah al-Mā'idah 5:3]

Or one questions that the Messenger didn't convey the message. In reality, the innovator only wants to split the ranks of the Muslim because the unity of the Muslims only actualizes adherence to what Allāh has legislated just as He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

“And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'an), and be not divided among yourselves” [Sūrah 'Āli 'Imrān 3:102]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

“And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Sūrah al-'An'ām 6:153]

So, the innovator wants to separate the Muslims from Allāh's Straight Path. He wants to turn them away from Allāh's path of monotheism to the various paths of innovation because acts of innovation don't stop at their limit nor do they conclude at their objective. Every innovator has his own specific path unlike that of another innovator. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) illustrated that when he drew a line in the sand,

هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا ، وَحَظَّ خُطُوطًا عَنْ يَمِينِهِ وَشِمَالِهِ
ثُمَّ قَالَ : هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو

إِلَيْهِ تَمَّ قَرَأَ: ﴿۱﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ﴿۲﴾

“This is the Straight Path of Allāh. Then he drew several lines to the right and left of it and said, ‘These lines only have a Shayṭān at the end of it calling to it.’ Then he recited, ‘And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.’” [Reported by Imām ‘Aḥmad (رَحْمَةُ اللَّهِ) and al-Hākim (رَحْمَةُ اللَّهِ)]

This Ḥadīth proves that acts of innovation only separate and split the Muslims.

O servants of Allāh! Indeed, we are living in a time where innovations are abundantly increasing and the innovators are active. They are circulating innovations amongst the people as well as propagating them at every opportunity. This is because of the correct religion’s strangeness to the people and the rarity of scholars who rectify the masses.

Among these innovations that are circulated every year and mislead the ignorant and laymen is the celebration on the 15th night of Sh‘abān in which it specified for various types of legislated remembrances and Ṣalāh. This is because they allege that this night is when the appointed times, provisions, and what occurs in the following year are decreed. They allege that interest should be taken in this night because of Allāh’s statement,

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

“Therein (that night) is decreed every matter of ordainments.” [*Sūrah ad-Dukhān* 44:4]

They single out the 15th of Sh‘abān for fasting, acting in according to a Ḥadīth pertaining to this subject, all of which is an innovation. Because there is nothing Ḥadīth-wise that establishes singling out the 15th night of Sh‘abān for legislated remembrances, night prayer, or fasting during that day. As long as there is not a single established proof for it, then it is an act of innovation in the religion and an opposition to the Muslims who cling to the Sunnah and leave off innovation.

There are some scholars who have statements regarding this night. Abū Bakr Muḥammad bin al-Walid at-Tartūshī (رَحْمَةُ اللَّهِ) who mentioned in his book *Newly Invented Matters and Innovations*,

“Ibn Waḍāh reported on the authority of Zayd Ibn Aslām (رَضِيَ اللَّهُ عَنْهُ) who said, ‘We do not know any of our scholars and jurists who take into consideration the 15th night of Sh‘abān (for worship) nor do they deem it to have virtue over the other days.’”

Ibn Rajab (رَحْمَةُ اللَّهِ) mentioned in his book *Latā‘if al-Ma‘arif*,

“Singling out the 15th night of Sh‘abān is rejected by many of the scholars of the Arabian Peninsula. Among them are Atā (رَحْمَةُ اللَّهِ) and Ibn Abū Malikah (رَحْمَةُ اللَّهِ).’ Abdur Rahmān Bin Zayd Bin Aslām (رَحْمَةُ اللَّهِ) reported from the jurists of al-Madīnah that which is a statement of the Maliki scholars and others who stated, ‘This is an act of innovation.’ They also stated, ‘There is nothing affirmed from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or his Companions (رَضِيَ اللَّهُ عَنْهُمْ) for singling out the

15th night of Sh‘abān to perform the night prayer.’”

Al-Ḥāfiẓ al-‘Irāqī (رَحْمَةُ اللَّهِ) stated also,

“The Ḥadīth on performing the night prayer on the 15th night of Sh‘abān is false.”

As for performing the fast on the 15th day of Sh‘abān, there is not a single Ḥadīth from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that affirmed this. However, there is a Ḥadīth mentioned on the subject, but it is Da‘īf (weak) just as Ibn Rajab and others have cited; and weak narrations are not to be used to establish proof (in the religion).

As for those who allege that the 15th night of Sh‘abān is the Night of Decree in which the deeds for the following year are sent down, they use a proof Allāh’s (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿١﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٢﴾ ﴾

“We sent it (this Qur’an) down on a blessed night [(i.e. the night of *Qadr*, *Sūrah* No: 97) in

the month of Ramaḍān, the 9th month of the Islāmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments.” [Sūrah ad-Dukhān 44:3-4]

Their using this verse as proof is false and baseless as what is really intended by “night” is the Night of Decree as Allāh mentions in another verse,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿۱﴾ ﴾

“Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree).” [Sūrah al-Qadr 97:1]

Which is in the month Ramaḍān, not Sh‘abān just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

“The month of Ramaḍān in which was revealed the Qur’ān.” [Sūrah al-Baqarah 2:185]

Thus, the Qur'ān was sent down on the Night of Qadr which is undoubtedly in the month of Ramaḍān and the proof was the previously cited verse (Sūrah al-Baqarah 2:185).

Ibn Kathīr (رَحْمَةُ اللَّهِ) said regarding this matter,

“Allāh (رَحْمَةُ اللَّهِ) informs us that the Great Qur'ān was revealed on a blessed night and this is the night of Qadr as He (عَزَّوَجَلَّ) mentions,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ ﴾

“Verily! We have sent it (this Qur'an) down in the night of *Al-Qadr* (Decree).” [Sūrah al-Qadr 97:1]

Which is in the month of Ramaḍān as Allāh (سُبْحَانَهُ وَتَعَالَى) says in another verse,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

“The month of Ramaḍān in which was revealed the Qur'ān.” [Sūrah al-Baqarah 2:185]

So, whoever says that it is on the 15th night of Sh'abān as reported by Ikrimah is highly

mistaken and misguided. As for the Ḥadīth reported concerning the 15th night of Sh‘abān in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“The appointed terms from one Sh‘abān to the next have been cut off even so much that a man marries, is born, and his name is among the dead.”

It is a Ḥadīth *Mursal*⁴.”

In closing—O servants of Allāh! Have Taqwā of Allāh, cling to the Book of your Lord and the Sunnah of your Prophet (رَضِيَ اللهُ عَنْهُمْ) as well as what the Pious Predecessors were upon. Be wary of acts of innovation and those who propagate them just the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned us about.

I seek refuge with Allāh from the accursed Shayṭān. In the name of Allāh, the Most Merciful, the Bestower of vast Mercy (to the believers),

⁴ TN: Ḥadīth *Mursal* is reported by a Tābi‘ (second generation Muslim) omitting the mentioning a Companion of the Prophet. It is deemed to be weak narration and not to be taken.

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴾ ﴿١٥٢﴾

“And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious - see V.2:2).” [Sūrah al-'An'ām 6:154]

SECOND KHUTBAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh, the Lord and Master of all that exists, the One Who commands us to follow His Straight Path, the One Who forbade us from following the paths of the people of Hell. I openly testify that none has the right to be worshiped in truth except Allāh alone Who has no partners. I also openly testify that Muḥammad is His servant and final messenger. He is the one who conveyed the clear message. He said,

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ

“So, you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashidīn (the rightly guided caliphs), those who guide to the right way.”

May Allāh raise his rank, the rank of his family and Companions who learned the religion from him and conveyed it to the Muslims. And May Allāh bestow abundant peace upon them all.

To proceed:

O, People! Have Taqwā of Allāh (سُبْحَانَهُ وَتَعَالَى) and cling to the path in a correct manner which will take you to the abode of peace (Paradise) and be wary of the deviated paths that will lead you to destruction and sin. Understand that the 15th night of Sh‘abān or its day has no special virtue over any other of the days and nights of the year.

So, whoever regularly performs the night prayer throughout the year, then he should do so on this night (the 15th night of Sh‘abān) as he would normally do. Likewise, whoever regularly fasts the *white days* (i.e. the 13th, 14th, and 15th day of the month) of every month, then he should do so as he normally does. Likewise, whoever regularly fasts on Mondays and Thursdays every week and the 15th day of Sh‘abān falls on one of those days, then he should fast as he normally does. Also, whoever regularly fasts most of the month of Sh‘abān as reported by Muslim on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) who said,

وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ كَانَ
يَصُومُ شَعْبَانَ كُلَّهُ كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا

“And I never saw him observing (voluntary fasts) more in any other month than that of Sh‘abān. (It appeared as if) he observed fast throughout the whole of Sh‘abān except a few (days).”⁵

And in another wording,

كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا

“He used to fast (all) of Sh‘abān except a little.”⁶

So, whoever emulates the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in fasting most of Sh‘abān and the 15th day passes by, then there is no problem because in this situation he is acting according to the Sunnah.

What has been prohibited though is specifying this particular day. O servants of Allāh! Understand that what has been firmly established by the Prophet

⁵ Saḥīḥ Muslim No. (1156).

⁶ Sunan an-Nasā‘ī No. (2179).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of supererogatory acts of Ṣalāh and fasting is a treasure for the Muslim and abundant good. So, it is impermissible for the Muslim even to consider other than that of strange matters, acts of innovation, and reports which haven't been firmly established. Indeed, this way is that of the people deviation who follow unclear matters over clear ones, those who revive acts of innovation and do not revive acts of Sunnah.

So, have Taqwā of Allāh. And understand that the finest speech is the Book of Allāh, so cling to it. And the best guidance is the guidance of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so emulate him. The vilest of affairs are the newly invented ones, so avoid them. Indeed, every newly invented matter is an innovation and every innovation is a misguidance and every misguidance is in the Hellfire.

