

منزلة السنة في
التشريع الإسلامي

The Position of

THE **SUNNAH**
in the

Islamic Legislation

by Shaykh Muḥammad Amān al-Jāmi

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Transliteration Table

Consonants

ء	ا	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	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَايَ	ay/ai	ـَاوُ	aw		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh's praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu ‘anhū* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu ‘anhumā* (May Allāh be pleased with them both)

ﷺ *Raḍiyallāhu ‘anhā* (May Allāh be pleased with her)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta‘ālā* (Glorious and Exalted is He)

ﷻ *‘Azza wa-Jall* (The Mighty and Majestic)

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BRIEF BIOGRAPHY OF THE 'ALLĀMAH MUḤAMMAD AMĀN BIN 'ALĪ AL-JĀMI

All praise is for Allāh, the Lord of all that exists. May prayers and peace be upon his slave and Messenger Muḥammad, his family, his Companions, and whoever traverses upon his methodology until the Day of Recompense. To proceed:

This is a brief overview of the biography of the noble *shaykh*, al-'Allāmah Muḥammad Amān bin 'Alī al-Jāmi رحمته الله, which his student, Shaykh Muṣṭafā bin 'Abdul-Qādir al-Fulāni, summarized from the lengthier biography he had written of the *shaykh*.

His Name

He is Muḥammad Amān bin 'Alī al-Jāmi, known as Abū Aḥmad.

His Homeland

He is from Ethiopia, in the region of Harar, from the village of Ṭaghā Ṭāb.

His Birth

He was born in 1349 AH (1931 CE).

His Pursuit of Knowledge

He ﷺ began his pursuit of knowledge at Masjid al-Ḥarām and benefited from the noble Shaykh ‘Abdur-Razzāq Ḥamzah ﷺ as well as the noble Shaykh ‘Abdul-Ḥaqq al-Hāshimi, the noble Shaykh ‘Abdullāh aṣ-Ṣumālī, and others from the year 1397 AH.

In Makkah, he met the eminent Shaykh ‘Abdul-‘Azīz bin Bāz ﷺ, and he accompanied him in travels to Riyadh the year that the Educational Institute opened; this was in the early 1370s (AH).

He likewise clung to the circles of knowledge that took place in the Saudi capital. He benefited from and was affected by the noble Mufti, the *faqīh*, the scholar of *uṣūl*, Shaykh Muḥammad bin Ibrāhīm Āl ash-Shaykh ﷺ.

He likewise clung to the noble Shaykh ‘Abdur-Raḥmān al-Ifriqī ﷺ, as well as His Eminence ‘Abdul-‘Azīz bin Bāz ﷺ. He (Shaykh al-Jāmi) benefited greatly from his abundant knowledge and noble character.

Likewise, he took knowledge in Riyadh from the noble Shaykh Muḥammad al-Amīn al-Jakni ash-Shanqīṭī ﷺ, the *shaykh* and *muhaddith* Ḥammād al-Anṣārī, and Shaykh ‘Abdur-Razzāq ‘Afīfī. He was greatly affected by Shaykh ‘Abdur-Razzāq ‘Afīfī, even in the way he taught.

He also benefited from and was affected by the noble Shaykh ‘Abdur-Raḥmān bin Nāṣir as-Sa’dī, for they used to correspond with each other. He also learned from Shaykh Muḥammad Khalīl Harrās and he was also affected by him. He also benefited from the Shaykh ‘Abdullāh al-Qar’āwī ﷺ.

His Educational Credentials

He attained his doctorate from the college Dār al-‘Ulūm in Cairo.

His Status and the Praise of the Scholars for Him

The *shaykh* had a knowledge-based status among the people of knowledge and virtue. They praised him and considered him trustworthy. Rather, they trusted his knowledge and *'aqidah* to the point that when he was a student in Riyadh and his *shaykh*, the noble Shaykh 'Abdul-'Azīz bin Bāz, saw his seriousness and diligence in knowledge, he introduced him to the noble Shaykh Muḥammad bin Ibrāhīm رحمته الله and he hired him as a teacher in the Ṣāmiṭah Educational Institute in Jāzān. Also, from that which indicates the soundness of his knowledge and *'aqidah*, as well as his status with the scholars, is that when the Islamic University of Madīnah opened, he was appointed as a teacher there after being chosen by Shaykh 'Abdul-'Azīz bin Bāz.

That Which the Trustworthy Have Written in Commendation of Our *Shaykh*, Muḥammad Amān al-Jāmi

In the written mandate of the noble Mufti of the Kingdom of Saudi Arabia (#64, dated 9/1/1418 AH), he said concerning Shaykh Muḥammad Amān: "He is known by me to have knowledge and virtue as well as excellence in *'aqidah*. (He also has) efforts in calling to Allāh, the Glorified, and warning against innovations and superstitions."

Our noble *shaykh*, 'Abdul-Muḥsin bin Ḥamd al-'Abbād al-Badr, teacher at the Prophet's *masjid*, wrote: "I know Shaykh Muḥammad Amān bin 'Alī al-Jāmi to have excellence in *'aqidah*, soundness in methodology, and great concern for clarifying the *'aqidah* upon the way of the Salaf, as well as warning against innovation. This is in his lessons, lectures, and writings. May Allāh forgive him, have mercy upon him, and give him abundant reward."

The noble *shaykh*, Doctor Ṣāliḥ bin Fawzān al-Fawzān, said in what he wrote, dated 3/3/1418 AH: "Shaykh Muḥammad Amān al-Jāmi is from those rare and elite scholars who exerted his knowledge and efforts in benefiting the Muslims and directing them by way of calling to Allāh upon insight. He called to *tawḥīd* and spread the correct *'aqidah*. He directed the youth of the *ummah* towards the methodol-

ogy of the Salaf aṣ-Ṣāliḥ and he warned them against the destructive ways and the deviant calls.”

The noble Doctor Muḥammad bin ‘Abdur-Raḥmān al-Khamīs, teacher at Imām Muḥammad bin Sa‘ūd Islamic University in Riyadh, may Allāh grant him success, wrote: “Indeed, the noble Shaykh Muḥammad Amān bin ‘Alī al-Jāmi, may Allāh bestow vast mercy upon him, according to what I know, was from the staunchest defenders of the *‘aqīdah* of the Salaf aṣ-Ṣāliḥ, may Allāh have mercy upon all of them. He was a caller to it and a defender of it in his books, lectures, and lessons.

“He was stern in repudiation of those who oppose the *‘aqīdah* of the pious predecessors; it was as if he had vowed his life to (safeguard) this *‘aqīdah*, learning, teaching, educating, and calling [to it], and he understood the importance of the *‘aqīdah* in the life of the people and the [importance of] rectifying it. Likewise, he understood the danger of innovations which oppose this *‘aqīdah*, upon the individual and the society.”

From that which has preceded, from the speech of some of the people of knowledge and virtue regarding Shaykh Muḥammad Amān al-Jāmi, his status in knowledge and his efforts in calling to Allāh, ever since he was nearly 40 years of age, are clear, as is his connection with and trustworthiness amongst the scholars, and his concern for, affirmation, and clarification of the Salafi *‘aqīdah*, and his refutation of the innovators who seek to distort the path of the Salaf aṣ-Ṣāliḥ and cast their deviant doubts which cannot be known except by way of the *‘aqīdah*; and this was due to his concern for it.

This is the affair; likewise, he had a (large portion) of knowledge of *tafsīr* and *fiqh*, along with complete knowledge of the Arabic language.

Some of His Writings

- *The Divine Attributes in the Book and the Prophetic Sunnah By Way of Affirmation and Absolving Them of Improprieties*

- *A Collection of Treatises by Al-Jāmi in 'Aqīdah and the Sunnah*
- *Illumination of the Path of Da'wah to Islām*
- *A Lecture in Defense of the Sunnah of Muḥammad*
- *The Reality of Democracy and Proof That It is Not From Islām*
- *The Reality of Consultation in Islām*
- *Islamic Creed and Its History*

Some of His Students

Due to the status of the *shaykh* in knowledge and his efforts in calling to Allāh, as well as his love for the Salafi *'aqīdah*, it is difficult to enumerate his students and pupils. However, we will mention some of them, by way of example:

- The noble Shaykh al-'Allāmah Rabī' bin Hādi 'Umayr al-Madkhali
- The noble Shaykh al-'Allāmah Zayd bin Hādi al-Madkhali
- The noble Dr. 'Alī Nāṣir Faqīhi
- The noble professor Dr. Ṣāliḥ as-Suḥaymi
- The noble Dr. Bakr bin 'Abdillāh Abū Zayd

Some of His Noble Character

He was sincere (based upon how I perceived him to be) to Allāh, His Book, His Messenger, the Imāms of the Muslims, and their commoners. He was known to mix little with the people, except in what is good. He safeguarded his tongue; he did not defame, curse, or backbite others. Rather, he didn't even allow others to backbite in his presence, and he did not allow gossip and the shortcomings of the people to be transmitted to him.

He encountered much harm, trials, plots, and schemes. Despite this,

he countered those who harmed him with forbearance and forgiveness.

Lastly, he would exert his money and utilize his status and time to assist those in need from his students. In truth, the *shaykh* ﷺ possessed many good characteristics. We ask Allāh to bestow expansive mercy upon him.

His Illness and Death

He was afflicted with a chronic illness at the end of his life which had him bedridden for nearly a year, but he was patient and sought the reward from Allāh. On the morning of Wednesday, the 26th of Sha'bān, in the year 1416 AH (1996 CE), his soul was submitted to its Creator. His funeral was after Zuhur and he was buried in the Baqī' graveyard in Madīnah. Many scholars, judges, students of knowledge, and others attended his burial. We ask Allāh the Exalted to forgive him, have mercy upon him, and to bring about many diligent scholars in his place.



INTRODUCTION

Indeed, all praise is for Allāh; we praise Him, we seek His aid, and we seek His forgiveness. We seek refuge with Allāh from the evil of ourselves and from our evil deeds. He whom Allāh guides, there is none to misguide, and whomever Allāh leaves to stray, there is no guidance for him. I testify that none has the right to be worshiped except Allāh, who is One without partners, and I testify that Muḥammad is His slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

**O you who believe! Fear Allāh as He should be feared,
and die not except in a state of Islām.**

[Sūrah Āli 'Imrān 3:102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife and from them both He created many men and women; and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.

[Sūrah an-Nisā' 4:1]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger has indeed achieved a great achievement.

[Sūrah al-Aḥzāb 33:70-71]

To proceed:

Indeed, the truest speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ. The worst of all affairs are the newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and all misguidance is in the Hellfire.

As to what follows:

Indeed, the divine messages that Allāh bestowed upon His chosen messengers from mankind are the connection between the heavens and the earth. Those messages are unified in their principles, for all of them call to the same affair.

Allāh said:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

Worship Allāh! You have no other god but Him.

[Sūrah al-A'rāf 7:59]

However, they vary and are different as it relates to their legislations and methodologies. Hence, each messenger was sent to his people, with the language of his people, with a specific methodology and a specifically defined legislation. The affair continued this way—due to a wisdom that our Lord knows—for a long time. When Allāh wished to seal His Message to the people of the earth, He selected from amongst His servants His chosen Prophet and Messenger, Muḥammad bin 'Abdillāh, the Hāshimi Arab Prophet ﷺ, in order to send him to all of mankind. Allāh created him for this purpose and He cultivated him, gave great care to him, and educated him in an excellent manner. After preparation and certain events took place in his childhood and his youth, Allāh sent him to all of mankind, and He revealed to him His final Book, after which there is no Book—the Noble Qur'ān. It is the Book of Allāh which is the presiding ruler over the scriptures that were before it. Allāh has described it:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ﴾

And verily, it is an honorable, respected Book.

[Sūrah Fuṣṣilat 41:41]

Allāh also said:

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

Wherewith Allāh guides all those who seek His good pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to a Straight Way.

[Sūrah al-Mā'idah 5:16]

Allāh has taken responsibility for preservation of this Book:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

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]

And He has entrusted its clarification to His trustworthy Messenger, Muḥammad ﷺ.

Allāh said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

And We have also sent down unto you (O Muḥammad ﷺ) the reminder so that you may explain clearly to men what is sent down to them.

[*Sūrah an-Nahl* 16:44]

He testified that he has clarified it and fulfilled the trust of messengership. Allāh said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

Nor does he speak of (his own) desire. It is only an inspiration that is inspired.

[*Sūrah an-Najm* 53:3-4]

Since this is his status and rank, Allāh made obedience to him obligatory and He prohibited disobeying him. Allāh ﷻ said:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

Obey Allāh, and obey the Messenger (Muḥammad).

[*Sūrah Muḥammad* 47:33]

Allāh has negated *īmān* for those who do not refer to him (the

Prophet) in judgment or the one who finds dislike, hesitation, or aversion in his soul to [the Prophet's] judgment and does not submit to it totally, being convinced with it and having an open chest. Allāh says about these types of individuals:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance to your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

Thus, this verse exposes those who claim *īmān* in the Messenger ﷺ but do not act upon his Sunnah, nor are they pleased with his judgment. Therefore, the verse—as you see—negates *īmān* from them and leaves them exposed before the people so that they will not be deceived and think that *īmān* in the Messenger ﷺ is complete simply by way of claiming *īmān* and [merely] saying this statement.

In this regard, another verse has come threatening—with *fitnah* and a painful punishment—those who claim *īmān* while opposing his command. Allāh said:

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

And let those who oppose the Messenger's (Muḥammad ﷺ) commandment beware, lest some *fitnah* befall them or a painful torment be inflicted on them.

[Sūrah an-Nūr 24:63]

Some of the people of knowledge have explained the word “*fitnah*” in this verse to mean deviation and misguidance due to one opposing the statement of the Messenger ﷺ, if he continues upon that; and Allāh knows best.

By way of these various means, the Qur’ān calls the people to believe in the Sunnah and act upon it, and that it, along with the Qur’ān, is [one of] the true foundations of this religion. Since belief in the Messenger ﷺ is a foundation from the foundations of *īmān*, then belief in his Sunnah is a necessary component of *īmān* in him, because he is Ṣāḥib as-Sunnah (the Possessor of the Sunnah), and because *īmān*, as Imām Ibn al-Qayyim has defined it, is:

“...a certain reality (emanating) from cognizance of what the Messenger ﷺ came with of knowledge, and affirmation of it, believing in it, affirming it with one’s tongue, submitting to it out of love and humility, acting upon it outwardly and inwardly, considering it authoritative, and calling to it in proportion to one’s ability.

“Its completion is by way of love for the sake of Allāh, hatred for the sake of Allāh, giving for the sake of Allāh, and withholding for the sake of Allāh; and Allāh alone must be one’s object of worship, and the path to Him is by way of sincerely following the Messenger of Allāh ﷺ outwardly and inwardly, as well as turning one’s heart away from other than the Messenger of Allāh ﷺ. And with Allāh lies success.”

So you see, Imām Ibn al-Qayyim رحمه الله considered sincerely following the Messenger ﷺ to be the path towards the actualization of *īmān*, and this is not something strange. Rather, it is the reality of the affair, as you can see, for if you were to claim that you love a particular scholar and respect him, and [you claim] he has a great status and veneration in your heart, but you do not respect his speech nor do you give it value, and you do not take heed of his statements, then naturally one would ask you, “Why is it that I see you claiming to love such-and-such scholar and that your love for him is great, but you do not give any importance to his speech, his statements, or his

knowledge?”

This question will inevitably take place in one’s mind, and he will articulate it. However, I do not know what response you will give. Will you say in response, “In reality I do not have love for him; it is only a claim I have made due to circumstances, and I do not intend by that love any more than that”?

Or will you say, “Indeed, I do love him and respect him in truth, but desires and the Shayṭān have overtaken me, or my companions have deluded me, or it is the hardness of the heart that has afflicted me. All of this has prevented me from heeding his speech, benefiting from his statements, and taking from his example”?

It is inevitable that you will give one of these two answers. So which one will you choose and give precedence to? The sweeter of the two is still bitter, and Allāh’s aid is sought.

This affair of the Messenger of Allāh ﷺ and his Sunnah is great and extremely important. How could it not be so when we only know Allāh, believe in Him, and worship Him alone by way of his call which has reached us through his Sunnah, that the trustworthy scholars of the Muslims—from the Companions and those after them whom Allāh has chosen and ennobled with serving it—have carried to us. By way of it, they have clarified the Qur’ān and explained it, and in light of it, the legislative rulings have been clarified, one by one; principles have been established, and guidelines have been set which are returned to when calamities and incidents occur and affairs take place.

Anyone who claims *īmān* in Allāh and His Messenger ﷺ yet boldly opposes and rejects the Sunnah of the Messenger ﷺ, or rejects it being used as evidence or the fact that it denotes certain knowledge, has only contradicted himself. His speech is contradictory and he has stumbled about in error. Let him read the statement of Ḥasan al-Baṣri رضي الله عنه, who said, “*Īmān* is not by mere claims and suppositions; it is that which is firmly embedded in the heart and the actions attest

to its truthfulness.”¹

No action is acceptable without it corresponding to the Sunnah, for the Prophet ﷺ said:

من عمل عملاً ليس عليه أمرنا فهو رد.

He who does an action which is not from this affair of ours, it shall be rejected.²

Realities shall become clear on the Day when the secrets are exposed, and Allāh’s aid is sought.

The poet said:

سوف ترى إذا انجلى الغبار

أفرس تحتك أم حمار

You shall see when the smoke clears,

Is there a horse beneath you or a donkey?

After this short introduction, we will begin the speech regarding the primary subject, seeking the help of Allāh alone.

¹ *Iqtidā' al-'Ilm al-'Amal* by al-Khaṭīb al-Baghdādī (56).

² Reported by Muslim (1718) on the authority of 'Ā'ishah رضي الله عنها.



THE STATUS OF THE SUNNAH

The word *al-manzilah* (المنزلة) means position and rank. What is intended here is the rank that the Prophetic Sunnah of Muḥammad ﷺ holds in the affair of legislation, such that the legislation cannot do without it in any way. It (the Sunnah) is either independent in its legislation or it clarifies the Book. Therefore, many verses that contain legislative rulings must be subjected to the Sunnah in order to explain what is general, to restrict what is absolute, and to specify the general, and other than this from the objectives that are actualized by way of the Sunnah and the role it plays, if you will.



THE SUNNAH IN THE ARABIC LANGUAGE

Sunnah in the Arabic language means *at-tarīqah* (الطريقة, a path), whether that path be praiseworthy or evil. What attests to this is the meaning of the *ḥadīth* of Jarīr bin ‘Abdillāh al-Bajali wherein the Messenger ﷺ said:

من سن سنة حسنة فله أجرها وأجر من عمل بها إلى يوم القيامة ومن سن سنة سيئة فعليه وزرها ووزر من عمل بها إلى يوم القيامة.

He who institutes a good *sunnah* will have its reward and the reward of whoever acts in accordance with it until the Day of Judgment. And he who institutes an evil *sunnah* shall bear its sin and the sin of whoever acts upon it until the Day of Judgment.³

The meaning of the *ḥadīth* is that he who implements a good characteristic shall have its reward and the reward of whoever takes him as an example in it and acts upon the likes of his action. This is because he has opened the door to goodness, and he is a guide to it by way of his action. Likewise, this is the case for the one who does evil, because he who performs an evil action and others take his example in that, shall bear its sin and the sin of everyone who follows his example thereafter. This is because he is an opener to a door of evil and he is a

³ Reported by Muslim (1017) from the *ḥadīth* of Jarīr bin ‘Abdillāh ﷺ.

caller to evil by way of his action and hastening towards it.

The scholars of the Arabic language also say that *sunnah* means code of conduct, whether that be good or evil.



THE SUNNAH IN THE SPEECH OF THE SCHOLARS OF THE LEGISLATION

The scholars of the legislation differ regarding the meaning of as-Sunnah, with a difference that is contextual and not actual. The scholars of creed apply the term Sunnah to the statements of the Messenger ﷺ, his actions, and his silent approvals. At times, they apply it to mean the actions of the Companions, such as Abū Bakr and ‘Uthmān compiling the Qur’ān, and the action of ‘Umar ؓ in the compilation of written manuscripts, and the likes of this. This is the *madhhab* of the people of *ḥadīth*.

The jurists apply the term Sunnah to mean the path that is traversed upon in the religion in what is not obligatory or binding. From their terminologies which are known in defining the Sunnah is that they say the Sunnah is what one is rewarded for doing and not punished for abandoning.

Most of the scholars of *ḥadīth* apply the term Sunnah to mean that which is in opposition to *bid’ah*. So it is said, “So-and-so is upon the Sunnah” if his actions and religious operations correspond with what the Messenger of Allāh ﷺ came with. It is likewise said, “So-and-so is upon *bid’ah*” if he opposes the guidance and the Sunnah of the Messenger ﷺ.

Also, from the ways in which they apply the term Sunnah is that they say it comprises all praiseworthy characteristics, noble manners, and good dispositions. And what attests to this application is the statement of the Mother of the Believers, Khadijah رضي الله عنها, who said, “Nay, by Allāh, Allāh will never humiliate you. For indeed, you join the ties of the womb, you help those who are in need, you assist the weak, you give to those who are needy, and you aid the truth.”⁴

Likewise, [this includes] what he صلى الله عليه وسلم was known for amongst his people—from truthfulness and trustworthiness—before he was sent as a Prophet, because all of this is an affirmation of his prophethood and messengership صلى الله عليه وسلم, and it is relevant to the speech regarding this topic, as you will see.

⁴ Reported by al-Bukhāri (4) and Muslim (160) on the authority of ‘Ā’ishah رضي الله عنها.



THE NEED OF THE HUMAN BEING FOR THE MESSENGER AND THE MESSAGE

The human being was created with free will, but desires surround him and he has internal inclinations and caprices before him. He is like one who is ill and cannot find a way to free himself of the illness that has afflicted him, nor can he find a way towards good health except by way of a sincere doctor. If he adheres to his command, then he will withdraw from that which his soul is inclined towards and refrain from pursuing desires and engaging in caprices. Thus, he will be safe from destruction. Otherwise, he will cast himself into ruin. This means that the need of the person for the Messenger, the Message, and what the Sunnah contains is direr than his need for a doctor and medicine.

This is made clear by comparing the two conditions without philosophizing the affair. This is because the most that would afflict a person if he were to turn away from a doctor is that he would remain with a sickness spreading in his body. As for if he were to turn away from the Message and not revive his heart with what it contains of divine revelation in the Book and Sunnah, then diseases and afflictions will strike him from which there is no escape. His heart will die, and he will have no hope for life thereafter. Happiness will leave him and the fountains of happiness will dry up. Ferocious waves of despair

and misery will engulf him. Certainty will depart. Life will not return to him except by him returning to the light of revelation and being enlightened by its light. And Allāh's aid is sought.



THE SUNNAH IS THE COUNTERPART OF THE QUR'ĀN

From what has preceded, it is clear that the summarized meaning of the Sunnah is: That which is attributed to the Prophet ﷺ from statements, actions, and tacit approvals, and the Sunnah is divine revelation.

﴿ إِنَّهُ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ﴾

It is only an inspiration that is inspired. He has been taught by one mighty in power.

[Sūrah an-Najm 53:4-5]

Likewise, what indicates this from the Sunnah is his ﷺ statement:

ألا وإني أوتيت القرآن ومثله معه.

I have been given the Qur'ān and along with it that which is similar to it.⁵

Therefore, the Sunnah is the counterpart of the Qur'ān; it is revelation just as [the Qur'ān] is, and it is connected to it and inseparable from it. The Qur'ān can almost not be understood in the obligatory

⁵ Reported by Ahmad (16722) from the *ḥadīth* of al-Miqdād bin Ma'd Yakrub ؓ. Al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (6243).

manner without referring to the Sunnah regarding many verses, especially those dealing with legislative rulings.



THE MEANING OF AL-WAḤĪ (REVELATION)

Al-waḥī (الوحي) is the hidden and immediate (conveyance of) information. Due to this, signs and hidden indications are from *al-waḥī*, according to the people of the Arabic language. From that is *al-il-hām* (الإلهام), which is to reveal specific meanings into the soul of an individual. *Al-waḥī* to other than the prophets is from this category, such as the *waḥī* that is revealed to the bee. Allāh has said:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴾

And your Lord inspired the bee, saying, “Take you habitations in the mountains, in the trees, and in what they erect.”

[*Sūrah an-Naḥl* 16:68]

As for within the legislation, it refers to Allāh informing His prophets by hidden routes of the information of the heavens and what He wants them to convey from teachings, directives, and legislation so that conclusive knowledge is attained and not the least amount of doubt can come to it (regarding the fact) that it is from Allāh, the Glorified. And the source of the revelation is Allāh alone, for there

is no revelation except from Allāh. The recipients of the revelation are the prophets, and no one can receive revelation except a prophet. Thus, it becomes clear that the legislative meaning is more specific than the linguistic meaning, as you can see.

The Categories of Revelation

Allāh informing His prophets with what He wills to inform them is by way of three routes. The Qur'ān has indicated these routes, wherein Allāh ﷻ has said:

﴿ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ﴾

It is not given to any human being that Allāh should speak to him unless (it be) by inspiration, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His leave.

[Sūrah ash-Shūrā 42:51]

The First: What is intended by the statement of Allāh the Exalted wherein He said "...unless (it be) by inspiration"; this refers to *al-il-hām*, which is to impart intended meanings into the heart of a prophet from among His prophets until he understands them in an excellent manner and is certain that it is from Allāh.

The Second: It is by way of speech from behind a veil. This is true speech, and it is conclusive and certain that he hears the speech of his Lord, which He speaks with how He wills. However, he does not see Him, as occurred to the prophet of Allāh and the one to whom He spoke, Mūsā ﷺ, in the beginning of the revelation to him.

Allāh said:

﴿ فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ ﴾

And when he came to it (the fire), he was called by

name: "O Mūsā! Verily! I am your Lord!"

[Sūrah Tā-Hā 20:11-12]

So He (Allāh) spoke to him (Mūsā) and he heard Him in reality, but he did not see Him. Likewise, this occurred when he came to the appointed meeting place, wherein Allāh the Glorified said:

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord spoke to him.

[Sūrah al-A'rāf 7:143]

This type of revelation occurred to our Prophet Muḥammad ﷺ on the night of al-Mi'rāj when Allāh made five prayers obligatory upon him and his *ummah*. The story is well known and there is no need to cite it here.

The Third: This is by Allāh informing a prophet from among His prophets of what He wants him to convey by way of the angel Jibrīl ﷺ. This type occurs in most instances. Jibrīl used to come to the Prophet ﷺ in various forms and shapes. He used to come to him at times bearing the image of the noble Companion Diḥyah al-Kalbi. Other times, he would come to him in the image of a Bedouin. He saw him on two occasions in his true form: once in the cave of Ḥirā', wherein he would seclude himself before the revelation was sent to him, and on another occasion at the lote tree of the uppermost boundary on the night of al-Isrā' wal-Mi'rāj.

Sometimes, the Prophet ﷺ would not see the angel; he only would hear his coming or a sound like the buzzing of bees, or a harsh screeching sound, and this would alter his spiritual condition to one which was not the norm.

These meanings or some of them are extracted from the *ḥadīth* of 'Urwah, who reported from 'Ā'ishah ﷺ that which al-Bukhāri mentioned in his *Ṣaḥīḥ*: Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, "O Messenger of Allāh, how does the revelation come to

you?” The Messenger of Allāh ﷺ said:

أحيانا يأتيني مثل صلصلة الجرس، وهو أشده علي فيفصم عني، وقد
وعيت عنه ما قال، وأحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما
يقول.

Sometimes it comes to me like the ringing of a bell. This is the most severe upon me, and this state departs from me after I have understood what He said. Other times, the angel comes to me in the image of a man and he speaks to me, and I understand what he says.

‘Ā’ishah ﷺ said, “I have seen him on a day which was extremely cold, [yet] sweat would be pouring from him.”⁶

There is no differing between anyone who studies Islām that our religion is built upon two foundations. The first foundation is that Allāh is to be worshiped alone, nothing is to be associated with him in all acts of worship, and no form of worship should be given to other than Allāh. This is the meaning of the statement of the believer when he says, “I testify that none has the right to be worshiped except Allāh, who has no partners.”

The second foundation is that Allāh is worshiped by way of what He has legislated upon the tongue of His Messenger and beloved friend, Muḥammad ﷺ. This is the meaning of the statement of the believer when he says, “I testify that Muḥammad is the Messenger of Allāh.”

The soundness of the first foundation is predicated upon the actualization of the second foundation. And the meaning of its actualization is that one truthfully follows the Messenger ﷺ, because following him is an evidence that one loves Allāh ﷻ, Whose love, protection, and companionship is the goal and objective of every believer. It is also what will bring about the love of the Lord for His slave and His forgiveness of him, for Allāh ﷻ has said:

⁶ Reported by al-Bukhāri (2) and Muslim (2333) from the *ḥadīth* of ‘Ā’ishah ﷺ.

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

Say (O Muḥammad ﷺ to mankind): “If you (really) love Allāh, then follow me; Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.”

[Sūrah Āli ‘Imrān 3:31]

This is because the Messenger ﷺ has been chosen to convey His religion which He has legislated to His servants, and he is the conveyer of His commands and prohibitions—that which He has made *ḥalāl* and that which he has made *ḥarām*. Therefore, that which is *ḥalāl* is what he has declared *ḥalāl*, and that which is *ḥarām* is what he has declared *ḥarām*. The religion is what Allāh has legislated and is pleased with, and the Messenger ﷺ is the medium between Allāh and His servants in clarifying the legislation and what is brought about by way of it from threats and promises, and he conveys His revelation, which includes the Qur’ān and Sunnah. This is seen by way of the statement of Allāh the Exalted:

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ﴾

O Messenger (Muḥammad ﷺ)! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.

[Sūrah al-Mā'idah 5:67]

Also, His statement:

﴿ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴾

The Messenger’s duty is only to convey (the Message) in a clear way.

[Sūrah an-Nūr 24:54]

Allāh also said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

And We have also sent down unto you (O Muḥammad ﷺ) the reminder, that you may explain clearly to men what is sent down to them.

[Sūrah an-Nahl 16:44]

And Allāh said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾

Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.

[Sūrah an-Nahl 16:125]

These verses from the Wise Reminder clarify with the utmost clarity the occupation of the Messenger ﷺ, which is to establish what is obligatory from conveying, clarifying, and calling to the religion of Allāh and to His legislation that He has legislated for His servants and is pleased with for them.

These three divine commands which have preceded in the above verses all have one theme: directing the creation to the path that will lead to the Creator, Glorified be He, while He is pleased with them, so that He may ennoble them in the abode of ennoblement and that they may meet what they have performed from what Allāh made obligatory upon them in this abode and the actualization of servitude to Him so that the statement of Allāh the Exalted may be actualized, wherein He said:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

And We have sent you (O Muḥammad ﷺ) not but as

a mercy for the 'ālamīn (mankind, jinn, and all that exists).

[Sūrah al-Anbiyā' 21:107]

In truth, this is divine mercy and an abundant favor to all of mankind. However, his followers are to direct their focus to studying his Sunnah in a manner that is obligatory and suffice themselves with it in order to understand the Book of Allāh in light of it, and to adhere to it, this Sunnah, which contains clarification, conveyance, and *da'wah*.

Moreover, there is no doubt for the Muslim, no matter what his academic level may be, how weak his cultural level may be, or how deficient his knowledge may be, that the noble Messenger Muḥammad ﷺ conveyed what was revealed to him from his Lord, and this is the Noble Qur'ān. This is because belief that Allāh sent down the Qur'ān to His Messenger whom He has chosen, Muḥammad ﷺ, and that he conveyed to them what was revealed to him as it was revealed, that he clarified to mankind what needed to be clarified and he answered their questions and their inquiries regarding many different topics, that he called them to take what he came with from his Lord from revelation, and that he did not stop his *da'wah* until he was joined with the highest companionship (i.e., until he died)—indeed, *īmān* in this is a foundation from the foundations of this religion, and it is a principle upon which all of the obligations of the religion and its requirements are based.

Therefore, if we believe in this—and having *īmān* in it is obligatory upon us—then where can we find clarification of it by way of which we can actualize adherence to these divine commands, wherein Allāh said, “Convey,” and He said, “Clarify,” and He said, “Invite”? The answer is that we find this in his pure Sunnah, and it is not to be found in other than it. This is what Allāh gives to whom He wills from his servants, and they are the scholars from amongst the Muslims, for they have preserved it and safeguarded it from everything that opposes it and from every divergent affair so that the statement of Allāh may be actualized. And it is a statement which is true, and what He has informed with is affirmed, wherein Allāh said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *dhikr* and surely, We will guard it (from corruption).

[Sūrah al-Hijr 15:9]

The revealed reminder has been preserved, and this is the Qur'ān on the first level. Allāh has preserved it with what He willed and how He willed. And the Sunnah is included in the generality of the term *dhikr* on the second level, when one pays due consideration and studies the affair. Allāh the Exalted has safeguarded it by way of those eminent scholars, as we have previously said. And the Sunnah is that by way of which clarification is attained, and it is his statements, actions, and silent approvals.⁷

⁷ Refer to *Taṣḥīḥ al-Mafāhīm* by Shaykh Muḥammad Amān.



THE SUNNAH IS AL-ḤIKMAH

Allāh has mentioned *al-ḥikmah* (wisdom) in a number of verses within the Mighty Book in connection to the Book itself. There is no doubt that what is intended by *al-ḥikmah* in those verses is the Prophetic Sunnah. From those verses is the statement of Allāh the Exalted:

﴿ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴾

“Our Lord! Send amongst them a Messenger of their own who shall recite unto them Your verses and instruct them in the Book (this Qur’ān) and *al-ḥikmah* and sanctify them. Verily! You are the All-Mighty, the All-Wise.”

[Sūrah al-Baqarah 2:129]

Likewise, the statement of Allāh:

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ
أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

﴿ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾

Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them and instructing them (in) the Book (the Qur'ān) and *al-hikmah*, while before that they had been in manifest error.

[Sūrah Āli 'Imrān 3:164]

Also, Allāh's statement:

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

Allāh has sent down to you the Book (the Qur'ān) and *al-hikmah* and taught you that which you knew not. And ever great is the grace of Allāh unto you.

[Sūrah an-Nisā' 4:113]

As well as Allāh's statement:

﴿ وَادْكُرُوا اللَّهَ عَلَيْهِمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ الْكِتَابِ وَالْحِكْمَةِ يُعْظُمُ بِهِ ﴾

But remember Allāh's favors on you (i.e., Islām), and that which He has sent down to you of the Book (i.e., the Qur'ān) and *al-hikmah* whereby He instructs you.

[Sūrah al-Baqarah 2:231]

Allāh also said:

﴿ وَادْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴾

And remember that which is recited in your houses of

**the verses of Allāh and *al-ḥikmah*. Verily, Allāh is Ever
Most Courteous, Well-Acquainted with all things.**

[*Sūrah al-Aḥzāb* 33:34]

The verses that bear this meaning—connecting the Sunnah to the Book—are many, which is an indication that they are two different things. Imām ash-Shāfi‘i رحمته said, “Allāh made it obligatory upon the people to follow His revelation and the Sunan of His Messenger ﷺ.” He also mentioned in his book *Ar-Risālah*: “Allāh mentioned the Book, which is the Qur’ān, and He mentioned *al-ḥikmah*. I heard he whom I am pleased with, from the people who have knowledge regarding the Qur’ān, saying about the Qur’ān, *‘Al-ḥikmah* is the Sunnah of His Messenger ﷺ.’”

Then the Imām رحمته mentioned, commenting on this statement: “This is the most correct statement, and Allāh knows best.” Then he justified this by saying, “This is because the Qur’ān has been mentioned, and following this is *al-ḥikmah*. Allāh mentioned His favor upon His creation by way of teaching them the Book and *al-ḥikmah*, therefore it is not conceivable (and Allāh knows best) that it should be said that *al-ḥikmah* here refers to other than the Sunnah of the Messenger of Allāh ﷺ. This is because it is mentioned in connection with the Book of Allāh. Obedience to the Messenger ﷺ is obligatory, and it is binding upon the people to follow his command; therefore, it is inconceivable for it to be said that anything is obligatory except the Book of Allāh and the Sunnah of His Messenger ﷺ.”

He went on to say: “This is due to what we have described from the fact that Allāh has connected *īmān* in His Messenger to *īmān* in Allāh, and the Sunnah of His Messenger ﷺ clarifies what Allāh intends. Moreover, the Sunnah is connected to His Book and follows on from it. And this is not for anyone except His Messenger ﷺ.”⁸

⁸ Refer to *Ar-Risālah* (pp. 78-79) by Imām ash-Shāfi‘i رحمته with the verification of Shaykh Aḥmad Shākir, as well as *Miftāḥ al-Jannah* by as-Suyūṭī (p. 7).



A PORTION OF SPEECH FROM THE
PEOPLE OF KNOWLEDGE REGARDING THE
STATUS OF THE SUNNAH AND IT BEING
AN ESTABLISHED EVIDENCE

Al-Bayhaqi reported many quotes from Imām ash-Shāfi‘i in this regard. We will select from them the following:

Imām ash-Shāfi‘i رحمته الله said:

“The Sunnah of the Messenger of Allāh ﷺ is from three perspectives:

1) “That concerning which Allāh has revealed a text in the Book, so the Messenger of Allāh ﷺ institutes something similar to what is in the text of the Book.

2) “That which Allāh has revealed generally in the Book, so the Messenger of Allāh ﷺ clarifies from Allāh the meaning of what was intended by that which was generally mentioned, and he clarifies how the obligation is—be it general or specific—and how Allāh desires the slave to perform the action.

3) “That which the Messenger of Allāh ﷺ legislated concerning which there is no text in the Book.

“From the scholars is he who says that Allāh has made obedience to him obligatory and has given him *taufiq* in His all-inclusive knowledge to legislate what is not in any text of the Book.

“From them (the scholars) is he who says that he does not legislate anything except that it has a basis in the Book, such as his clarifying the number of *raka'āt* there are in the prayer and his enactment of it based upon the general obligation of the prayer. Likewise, there is that which he legislated regarding the affair of business transactions, etc., from the affairs of the legislation. Allāh the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا
 أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ﴾

O you who believe! Do not eat up your property among yourselves unjustly unless it be a trade amongst you, by mutual consent.

[*Sūrah an-Nisā'* 4:29]

“Likewise, Allāh said:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

Allāh has permitted trading and forbidden *ribā* (usury).

[*Sūrah al-Baqarah* 2:275]

“Therefore, what he has declared as *halāl* and what he has declared as *ḥarām*, he is clarifying on behalf of Allāh just as he clarified the affair of the prayer.

“From the scholars is he who says that, on the contrary, Allāh’s Message came to him regarding these affairs. Therefore, his Sunnah affirms what Allāh has made binding.

“From them is he who says that everything he has instituted in His Sunnah is *al-ḥikmah* which he has been given, and it is from Allāh.”

Ash-Shāfi‘i said in another place: “Allāh has made it binding upon us to follow him in everything he (the Prophet) has instituted, and He has made following him to be obedience to Allāh, and a deviation from it is disobedience of Allāh for which no one is excused, and He has not given anyone any recourse other than to follow the Sunnah of His Prophet.”

Al-Bayhaqi said: “Chapter: That which Allāh has commanded with from obedience to His Messenger ﷺ and clarification of the fact that obedience to him is obedience to Allāh.” Then he cited the following verses:

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَنَّا أَجْرًا عَظِيمًا ﴾

Verily, those who give the pledge to you (O Muhammad), they are giving the pledge to Allāh. The Hand of Allāh is over their hands. Then whoever breaks his pledge, breaks it only to his own harm, and whoever fulfills what he has covenanted with Allāh, He will bestow on him a great reward.

[Sūrah al-Fatḥ 48:10]

Allāh the Majestic also said:

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

He who obeys the Messenger (Muhammad) has indeed obeyed Allāh.

[Sūrah an-Nisā' 4:80]

And He mentioned other verses that clarify that obedience to the Messenger is in fact obedience to Allāh the Exalted, and disobedience to him is disobedience to Allāh the Exalted.

Then al-Bayhaqi recited the *ḥadīth* of Abū Rāfi' wherein he said that

the Messenger of Allāh ﷺ said:

لا ألفين أحدكم متكئا على أريكته، يأتيه الأمر من أمري مما أمرت به أو نهيت عنه فيقول لا أدري، ما وجدنا في كتاب الله اتبعناه.

Let me not find one of you reclining upon his couch when a command from what I have commanded with or a prohibition from what I have prohibited comes to him and he says, “I don’t know; what we find in the Book of Allāh, we follow.”

This was reported by Abū Dāwūd and al-Ḥākim from the *ḥadīth* of al-Miqdād bin Ma’d Yakrub, who said, “Indeed, the Prophet ﷺ prohibited things on the day of Khaybar; from them was the domestic donkey and other than it.”⁹

Then the Messenger of Allāh ﷺ said:

يوشك الرجل متكئا على أريكته يحدث بحديث من حديثي فيقول بيننا وبينكم كتاب الله عز وجل ما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمناه ألا وإن ما حرم رسول الله صلى الله عليه وسلم مثل ما حرم الله.

It will soon be that a man is reclining upon his couch when a *ḥadīth* from my *ahādīth* comes to him and he will say, “Between us and you is the Book of Allāh—that which we find in it as being *ḥalāl*, we will consider it to be *ḥalāl*, and what we find in it to be *ḥarām*, we will consider it to be *ḥarām*.” Indeed, that which the Messenger has declared to be *ḥarām* is like that which Allāh has made *ḥarām*.¹⁰

Then al-Bayhaqī said, “This narration from the Messenger of Allāh ﷺ is regarding what will come about after him from the innovators rejecting his narrations. Therefore, it is obligatory to affirm his narra-

⁹ Reported by Abū Dāwūd (4605) and at-Tirmidhi (2663), as well as Ibn Mājah (13) from the *ḥadīth* of Abū Rāfi’. Al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi’* (7172).

¹⁰ Reported by Ibn Mājah (12) and Aḥmad (16743) from the *ḥadīth* of al-Miqdād bin Ma’d Yakrub. Al-Albānī graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi’* (8186).

tions.”

Imām al-Bayhaqi also mentioned in this regard: “If evidence could not be established by way of the Sunnah, then the Messenger of Allāh ﷺ would not have said during his *khutbah* after teaching the affairs of the religion to those who were present:

ألا فليبلغ الشاهد منكم الغائب فربّ مبلغ أوعى من سامع.

“Indeed, let the one who is present amongst you convey it to those who are absent. Perhaps one to whom it was conveyed has more understanding than the one who heard it directly.”¹¹

Then al-Bayhaqi reported, with a chain of narration on the authority of Shabīb bin Abī Fuḍālah al-Makki, that ‘Imrān bin Ḥusayn ؓ mentioned the intercession. And a man from amongst the people said, “O Abū Nājid, indeed you are reporting to us *aḥādīth* for which we do not find any basis in the Qur’ān.” ‘Imrān became angry and said to the man, “Have you read the entire Qur’ān?” He said, “Yes.” He said, “Do you find within it that ‘Ishā’ prayer is four *raka’āt*? And do you find within it that Maghrib prayer is three *raka’āt*? And that the Fajr prayer is two *raka’āt*, and Zuhur prayer is four *raka’āt*, and ‘Aṣr prayer is four *raka’āt*?” The man said, “No.” He said, “Then who do you take this from? Did you not take it from us, and we took it from the Prophet ﷺ?” Then he said, “Do you find in the Qur’ān that for every 40 sheep, one sheep is to be given (in *zakāh*), and for every 40 camels likewise, and every *dirham* likewise?!”

[And so on] to the end of this conversation wherein the noble Companion admonished the questioner who was so bold to ask that which he had no right to [ask], so he deserved to be censored and disciplined. It also shows the extent to which our righteous predecessors respected the Prophetic Sunnah and defended it, and the love they had for it. There is no doubt that love of His Sunnah is from loving him ﷺ, and loving him is from the foundations of *īmān*, as is not hidden from anyone. And true love is exemplified by way of

¹¹ Reported by al-Bukhāri (1741) and Muslim (1679) from the *ḥadīth* of Abū Bakrah ؓ.

giving due importance to his Sunnah in knowledge and action, as well as having respect for it and using it as evidence, and defending it with every weapon and means possible.



THE STATUS OF THE SUNNAH ACCORDING TO THE RIGHTLY GUIDED KHULAFĀ'

The Prophetic Sunnah is such that after it is affirmed and authenticated, it holds a status with the Muslims of old and of latter times similar to that which is held by the Noble Qur'ān in that it is obligatory to act upon it, to return to it in disputes, and to leave off opinions in favor of it. Let us hear the statement of 'Umar bin al-Khaṭṭāb ﷺ regarding this.

Al-Bayhaqi reported with his chain of narration on the authority of 'Umar ﷺ that he said while upon the *minbar*, "O people, indeed, opinion—if it is from the Messenger of Allāh—is correct, because Allāh the Exalted would direct him to what is correct. And if it is from us, then it is but speculation and supposition."

Due to this, we see 'Umar recanting in everything that would reach him from the *ahādith* of the Messenger of Allāh ﷺ in a particular incident and in relation to new affairs concerning which he had no knowledge of the affirmed Sunnah. Once the Sunnah was established with him, he would hasten, without the slightest bit of hesitation, to act in accordance with the Sunnah and to return to it.

From the supporting evidences for what we have mentioned is that which Ibn al-Musayyib reported, wherein he said, "'Umar bin

al-Khaṭṭāb رضي الله عنه used to say, ‘The blood money belongs to the tribe of the deceased, and the wife does not inherit from the blood money of her husband,’ until aḍ-Ḍaḥāk bin Sufyān informed him that the Messenger of Allāh صلى الله عليه وسلم wrote to him saying that the wife of Ashyam aḍ-Dabābi should inherit from the blood money of her husband. So ‘Umar recanted and took this position.’¹²

There is also what has been reported by al-Bayhaqi on the authority of Ṭāwūs, that ‘Umar said, “Does anyone remember hearing anything from the Prophet صلى الله عليه وسلم concerning the fetus in the womb?” Ḥanbal bin Mālik bin an-Nābighah stood and said, “I had two wives; one of them struck the other with a stick and caused her to give birth to a dead fetus. So the Messenger of Allāh صلى الله عليه وسلم ruled that she should free a slave.” ‘Umar said, “Had we not heard this, we would have ruled with other than that. We were about to rule concerning something similar to this using our opinion.”¹³

Imām ash-Shāfi‘i said, while commenting on this narration and the position of ‘Umar as it relates to the Sunnah, “‘Umar recanted from what he had ruled with due to the narration of aḍ-Ḍaḥāk bin Sufyān, and he opposed his own judgment. Likewise, he said concerning the fetus that had he not heard the Sunnah, he would have ruled with other than it. And he said, ‘I was about to rule regarding this using my opinion.’”¹⁴

There is also what the two Shaykhs reported by way of Ṭāriq bin Shihāb on the authority of ‘Abdullāh bin ‘Āmir bin Rabī‘ah that ‘Umar went out to Shām, and when he reached Sargh, it reached him that a plague had broken out in Shām, so ‘Abdur-Raḥmān bin ‘Awf informed him that the Prophet صلى الله عليه وسلم said:

إذا سمعتم به في أرض فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها، فلا

¹² Reported by Abū Dāwūd (2927); graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ wa Da‘īf Sunan Abi Dāwūd*.

¹³ Reported by al-Bukhāri (6908) and Muslim (1683) as well as al-Bayhaqi in *As-Sunan al-Kubrā* (16,409).

¹⁴ *Ar-Risālah* p. 428

تخرجوا فرارا منه .

If you hear about a land in which a plague has broken out, then do not go to it. And if you are in a land and a plague breaks out, then do not exit from it.

So 'Umar turned around and departed from Sargh.¹⁵

Ibn Shihāb said, "Sālim bin 'Abdillāh bin 'Umar informed me that 'Umar only departed from the people due to the *ḥadīth* of 'Abdur-Raḥmān bin 'Awf."¹⁶

There is also what al-Bukhāri reported in his *Ṣaḥīḥ*, in which he mentioned that 'Umar did not take the *jizyah* from the Majūs until 'Abdur-Raḥmān bin 'Awf testified that the Messenger of Allāh ﷺ took it from the Majūs of Hajr.¹⁷

This is some of what has been reported from the second *khalīfah*, 'Umar bin al-Khaṭṭāb ؓ. He held many other similar positions, and this is the position of every Companion, from the *khulafā'* as well as other than them.

As it relates to the first *khalīfah*, Abū Bakr ؓ, it is reported from Qabiṣah bin Dhu'ayb that he said, "A grandmother came to Abū Bakr aṣ-Ṣiddīq ؓ and asked him concerning her inheritance. He said, 'You do not have anything in the Book of Allāh, and I do not know that you have anything in the Sunnah of the Prophet of Allāh. So go back until I ask the people.' So he asked the people, and al-Mughīrah bin Shu'bah said to him, 'I witnessed the Messenger of Allāh ﷺ giving the grandmother one-sixth.' So Abū Bakr said, 'Is there anyone else along with you to attest to this?' So Muḥammad bin Maslamah al-Anṣārī stood and said the likes of what [al-Mughīrah] said, so Abū Bakr took

¹⁵ Sargh is a village in the valley of Tabūk on the pathway to Shām. Refer to *Mu'jam al-Buldān* (3/211-212).

¹⁶ Reported by al-Bukhāri (6973) and Muslim (2219) from the *ḥadīth* of Ibn 'Abbās ؓ.

¹⁷ Reported by al-Bukhāri (3157).

this as authoritative and gave her one-sixth.”¹⁸

Thus, [this affair] becomes clear to us by way of this brief presentation of the texts of the people of knowledge and their positions in different eras, [through] texts that are difficult to enumerate. It becomes clear to us that the *ummah* has not ceased nor will it ever cease to be in agreement that the Prophetic Sunnah must hold a status in clarifying the legislative rulings, and that it is a binding proof in and of itself. Likewise, it is obligatory to return to it, and it cannot be rejected by way of the Book. This is from one perspective.

From another perspective, it is a clarification of the Qur'ān and an explanation of it. It brings details to that which is general within [the Qur'ān]. All of this is a point of consensus with those whose statement is to be given heed to, and we do not know anyone who has deviated from this principle except the heretics and the extreme Rāfiḍah, whose opposition has no effect upon the consensus. Rather, they are not even to be consulted if they are present, and no one is to ask about them if they are absent. This is because they have departed from the main body of the Muslims and have deviated and followed a path other than the way of the believers, due to their enmity for the Companions of the Messenger of Allāh ﷺ. This is a position that leads to rejection of the *aḥādīth* of the Messenger of Allāh ﷺ, which is the second source in the Islamic legislation. This is by way of their claim that it has been narrated by disbelieving people, and as a means of casting dust into the eyes of the people (eyes which are easily duped, of course).

They say, “We are acting by way of the Qur'ān and we suffice with it.” This speech holds no weight at all with the students of knowledge and the people of *īmān*, and Allāh is the granter of success.

¹⁸ Reported by at-Tirmidhi (2101); al-Albāni graded it *ḍa'if* in *Ṣaḥīḥ wa Ḍa'if Sunan at-Tirmidhi*.



ONE MUST RETURN TO
THE SUNNAH TO UNDERSTAND MANY
OF THE LEGISLATIVE RULINGS

Indeed, one who studies the Book of Allāh and the Prophetic Sunnah—especially the verses and *ahādīth* that deal with legislative rulings—will know with complete knowledge the important role the Sunnah has, and he will not belittle it regarding its clarification of the general meanings in the Noble Qur'ān. And it is that which restricts what is absolute and specifies what is general, and it clarifies what abrogates and what has been abrogated.

EXAMPLES

If we wanted to cite examples of the legislative rulings that the Qur'ān mentions in general and the Sunnah clarifies and brings details about, and other examples of legislative rulings that the Sunnah alone mentions of which there is no mention in the Qur'ān, then you would find many of them in the various fields of worship, social interactions, prescribed punishments, and other than this.

Purification

From the rulings that have come in general in the Qur'ān which the

Sunnah increased in clarification and explanation are the affairs of *wuḍū'* and *tayammum*. *Wuḍū'* and *tayammum* are mentioned in the Qur'ān with some detail, for Allāh the Exalted said, addressing the believers who want to establish the prayer:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

O you who believe! When you intend to offer *as-salāh* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *janābah* (i.e., had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform *tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His favor on you so you may be thankful.

[Sūrah al-Mā'idah 5:6]

In this noble verse from Sūrah al-Mā'idah, Allāh the Exalted clarified the description of *wuḍū'* with some detail. Hence, He clarified washing and wiping the body parts in *wuḍū'*; likewise, He clarified

the extent of [washing] the hands and feet. Then He mentioned *tayammum* and the fact that it entails wiping the face and hands and not the rest of the body parts that are washed during *wuḍū'*, such as the feet and head, for example. However, the need for clarification from the Sunnah, even along with this clarification [in the Qur'ān], is still present, as you can see. The explanation of that is as follows—the Sunnah came and clarified the following:

1) When the person begins performing *wuḍū'*, he washes his hands three times, then he performs *al-istinshāq* and *al-istinḥār* (taking water into the mouth and nose and expelling it) as well as *maḍmaḍah* (rinsing the mouth) three times.

2) The Sunnah clarifies that it is permissible for the person performing *wuḍū'* to wash the body parts once each, twice each, or three times each, and this (three times) is the most complete. It is likewise permissible for him to wash some of [these body parts] once and some of them twice, and others three times.

3) The Sunnah clarifies, by way of action, that the head is to be wiped one time with this specific description, and this description is clarified in the Sunnah: the person begins at the front of the head with his two hands and takes them to the nape of the neck, then returns them to where he started from; he is to do this one time, and wiping the head is not to be repeated. Likewise, this is done for the two ears—one is not to repeat the wiping of them, based upon that which is correct.

The Sunnah also clarified that it is not obligatory to take fresh water for the wiping of the ears. Rather, one is to wipe them along with the head with the water that he used for wiping the head. This is the description of *wuḍū'* in light of both the Book and the Sunnah together.¹⁹

As for *tayammum*, the Qur'ān has clarified that it is only the wiping of the face and hands, as has preceded. There remains the defining

¹⁹ Refer to the description of *wuḍū'* in *Ṣaḥīḥ al-Bukhārī* in "The Book of *Wuḍū'*" (1/232) and the subsequent narrations.

of the limits of the hands here—are the hands in *tayammum* similar to what they are in *wuḍū'*, such that one is to wipe them up to and including the elbows? And does one strike the earth in *tayammum* once or twice? The authentic Sunnah answers these two questions, and the answer is not found except in the Sunnah.

Hence, it is affirmed in the Sunnah that *tayammum* is done by way of striking the earth one time.²⁰ It is likewise affirmed in the Sunnah that the limit regarding the hands is up to the wrist joint. This is the affair, and the noble verse concerning *wuḍū'* and *tayammum* also brings forth another ruling: the affair of purification from sexual impurity. Allāh said in the verse, “*If you are in a state of janābah (i.e., had a sexual discharge), purify yourself (bathe your whole body).*”

Thus, the verse mentions this act of purification in general. The Sunnah has clarified that it is by using water, if this is feasible, in the following manner:

One is to wash his extremities and what the filth fell upon, then he is to perform *wuḍū'* similar to how he performs it for the prayer. He is to wash his head and then completely wash the entirety of his body with water, ensuring that the hair is saturated by making the water reach the roots of the hair. This is how it is if water is easily accessible. As for if one is excused from having to use water or if he is unable to use water, then it is sufficient for him to find clean earth, strike the earth with his two hands, and wipe his face and palms one time. This is the clarification that the Sunnah has reported in this regard.

We have reported it as it has come, and it is mentioned in general in the statement of Allāh the Exalted: “*If you are in a state of janābah (i.e., had a sexual discharge), purify yourself (bathe your whole body).*”

This concludes our speech regarding purification, in summary, and I hope that no ambiguity remains. We will now move on to speech

²⁰ Refer to the story of ‘Umar bin al-Khaṭṭāb and ‘Ammār ؓ. Refer to *Ṣaḥīḥ al-Bukhārī* in “The Book of *at-Tayammum*, Chapter: *At-Tayammum* by Way of Wiping the Face and Hands” (1/444-445).

regarding the prayer and that which the Sunnah establishes from clarification, explanation, and details that have not come from the Book of Allāh.

The Prayer

Indeed, the prayer is the second pillar from the pillars of Islām. Its mention has come in the Qur'ān as such:

﴿ أَقِيمُوا الصَّلَاةَ ﴾

Establish the prayer.

[*Sūrah al-Muzzammil 73:20*]

How can one establish it? The Sunnah alone answers this important question. We know by way of studying the Sunnah that Allāh made the prayer obligatory upon his Messenger and his followers on the night of al-Isrā' wal-Mi'rāj when he ﷺ was taken up to the heavens until he heard the sound of the screeching of pens (the pens of the angels). They were writing that which they were commanded to write. There, the Prophet ﷺ was addressed by his Lord and Guardian, Glorified be He, and He made him hear His speech; however, He did not allow him to see Him. Rather, He was veiled from him by way of light, as the Prophet ﷺ said:

نور أنى أراه؟

There was light; how could I see Him?²¹

The Prophet ﷺ likewise said:

حجابه نور.

His veil is light.²²

At this time, Allāh made 50 prayers obligatory upon him. The

²¹ Reported by Muslim (178) from the *ḥadīth* of Abū Dharr ﷺ.

²² Reported by Muslim (179) from the *ḥadīth* of Abū Mūsā al-Ash'ari ﷺ.

Messenger of Allāh ﷺ accepted this and departed in order to descend back to the earth. However, some of his brothers from the messengers of strong will (i.e., Mūsā ؑ) stopped him and advised him to return to his Lord to ask that He lighten the affair for his *ummah*. So Allāh lightened the affair for them a bit, and this request and intercession was repeated and the lightening was repeated until the prayer was reduced to 5 prayers from 50.

The Messenger of Allāh ﷺ descended and returned to Makkah with this general obligation, and Allāh sent His messenger Jibrīl to him, and [Jibrīl] taught him the actions of the prayer, along with the number of *raka'āt* and the places wherein he was to recite silently and aloud. He likewise taught him how to purify himself for the prayers.

This is a general summary of how the Sunnah has clarified the description of the prayer.

The *Zakāh*

In regard to the *zakāh*, the general command for it has come in the magnificent Book, without the details. Allāh has mentioned it in His Book:

﴿ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

Establish the prayer and pay the *zakāh*.

[*Sūrah al-Muzzammil* 73:20]

Allāh likewise said:

﴿ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ﴾

But pay the due thereof on the day of its harvest.

[*Sūrah al-An'ām* 6:141]

Therefore, the Sunnah has clarified the wealth upon which *zakāh* is obligatory, and it has clarified the minimum required amounts and how much is to be taken from them, and it has clarified other than that in an exhaustive manner regarding this tremendous pillar. The

Sunnah has also clarified a type of *zakāh* which is known as *zakāh al-fitr* or *ṣadaqah al-fitr* which is to be given at the end of Ramaḍān to those who have a right to it. And [it has clarified] the fact that it is one *ṣā'* of dates, or one *ṣā'* of wheat, or one *ṣā'* of foods, or one *ṣā'* of whatever is the staple of that locale.

Fasting

The Noble Qur'ān has spoken about this pillar with some detail. Allāh said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن
كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۗ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ
رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّن
الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن
كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ
بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ﴾

O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may become *al-muttaqūn*. (Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a poor person (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you knew. The month of Ramaḍān [is that] in which the Qur'ān was revealed, a guidance for mankind and clear proofs for the guidance and the

criterion (between right and wrong). So whoever of you sights the month (of Ramaḍān, i.e., is present at his home), he must observe *ṣawm* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *ṣawm* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you.

[*Sūrah al-Baqarah* 2:183-185]

And Allāh also said, clarifying this affair:

﴿ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ فَلَا تَقْرُبُوهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾

And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *ṣawm* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *i'tikāf* in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His verses to mankind that they may become pious.

[*Sūrah al-Baqarah* 2:187]

After these Quranic details which you see, legislative rulings remain that have come in the Sunnah and that the Sunnah alone mentions. From them is the ruling of the one who has intercourse with his wife during the daytime in Ramaḍān while fasting; what is due upon him? From them [is the ruling of] the one who eats and drinks forgetfully during the daytime in Ramaḍān; what is he to do? From them is the ruling of the one who does not leave false statements and acting in accordance with them while he is fasting; what is the extent of his sin, and is his fast valid or invalid?

The Sunnah has clarified the expiation of the one who has intercourse with his wife during the daytime in Ramaḍān. It likewise clarified that he who eats or drinks forgetfully during Ramaḍān must complete his fast, for Allāh is the One who fed him and gave him something to drink. Allāh has given him a form of charity that does not harm his fast.

The Sunnah textualizes the fact that for the one who does not leave off false statements and acting in accordance with them, Allāh is not in need of him leaving off his food and drink. A group of the scholars said that this affair is not to be taken lightly, so they say: Lying and that which falls under its meaning corrupts the fast. They have taken from the apparent meaning of the aforementioned *ḥadīth*, and it is a *ṣaḥīḥ ḥadīth*.²³

However, the majority of the people of knowledge oppose this, and the details of that are well known in its place in the books of *fiqh*. At any rate, what we intend here is that the Sunnah clarifies the legislative rulings even regarding this subject for which the Qur'ān has given details, and it is made clear in his statement ﷺ wherein he said:

ألا واني أوتيت القرآن ومثله معه .

I have been given the Qur'ān and along with it that which is similar to it.²⁴

And this is in reference to the pure Sunnah. And he ﷺ likewise said:

وإن ما حرم رسول الله صلى الله عليه وسلم مثل ما حرم الله وما أحله رسول الله كما أحله الله .

Indeed, that which the Messenger of Allāh has declared to be *ḥarām* is like what Allāh has made *ḥarām*. And that which the Messenger of

²³ Reported by al-Bukhāri (1903) from the *ḥadīth* of Abū Hurayrah ﷺ.

²⁴ Reported by Aḥmad (16722) from the *ḥadīth* of al-Miqdād bin Ma'd Yakrub ﷺ. Al-Albāni graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (2643).

Allāh has made *ḥalāl* is like what Allāh has made *ḥalāl*.²⁵

Hajj

If we move on from the study of the affair of fasting to the affair of Hajj, we will find that the Noble Qur'an speaks about the obligation of Hajj. Allāh the Exalted said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

And Hajj (pilgrimage to Makkah) to the House is a duty that mankind owes to Allāh, those who can afford the expenses.

[Sūrah Āli 'Imrān 3:97]

This is the verse that was revealed about the obligation of Hajj, based upon what is correct from the people of knowledge. And the Qur'an did not suffice with mentioning the obligation of Hajj alone. Rather, it mentioned a number of legislative rulings regarding Hajj in Sūrah al-Baqarah, such as the affair of *al-ifādah* from 'Arafah (hastening to Muzdalifah from 'Arafah), as well as remembering Allāh at al-Mash'ar al-Ḥarām, and the ruling of the one who hastens to complete it in two days as well as the one who delays until the third day. Also, [it mentions] making *ṭawāf* of the Ancient House and other than this.

The Sunnah came and clarified the remaining rulings which were not mentioned in the Qur'an, and there are many of these rulings. They have come in the authentic narrations. At the head of them is the *ḥadīth* of Jābir bin 'Abdillāh, which is well known amongst the students of knowledge. This is the *ḥadīth* that explains with clarity the description of the Hajj of the Prophet ﷺ, and many books and treatises have been written in light of it regarding the ritual acts of Hajj, containing other narrations that speak about the legislative rulings of Hajj, and they all contain these narrations.²⁶

²⁵ Reported by Ibn Mājah (12) from the *ḥadīth* of al-Miqdād bin Ma'd Yakrib ؓ. Al-Albāni graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (8186).

²⁶ Refer to, for example, *Hajjah an-Nabi* ؓ *Kamā Rawāhu 'Anhu Jābir* by Shaykh

This is one field from the various fields in which the Sunnah brings clarity and explanation by way of statements and actions; this is not hidden from the students of knowledge. By way of the Sunnah, we know how and with what to assume the *ihrām*. By way of the Sunnah, we know how to perform *tawāf* and how to perform *as-sa'i*—where the *sa'i* begins and where it ends; as well as where we stand on the Day of 'Arafah—how and when this is to take place. And this is the case for all the acts of Ḥajj.

I don't know how the *hawā'iyyūn* (those who follow their desires) perform Ḥajj! Those who refer to themselves as al-Qur'āniyyūn (Quranists); and how astray they are, and how far they are from what is correct. Speech regarding them is to come.

Business Transactions

Indeed, the Sunan which have come to clarify the general rulings in the Qur'ān or which singularly mention legislative rulings that have not come in the Qur'ān are not restricted to the fields of worship alone. Rather, the Sunnah has a role that is well known in all jurisprudential fields of study, from social interactions, crimes, and punishments; and for business transactions we find the noble verse that says:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

Allāh has permitted trading and forbidden usury.

[Sūrah al-Baqarah 2:275]

When we review the authentic Sunnah, we find various types of sales transactions that are prohibited in the pure Sunnah:

- Overcutting one's brother in business transactions.
- *An-najash*.²⁷

Muḥammad Nāṣir ad-Dīn al-Albānī, printed by al-Maktab al-Islāmi in Beirut.

²⁷ This is when one inflates the price of his commodity so that he may harm another buyer, when, in reality, he has no need for that commodity.

- *Bay' al-mulāmisah*.
- *Bay' al-munābidhah*.²⁸
- *Bay' al-ḥiṣāb*.²⁹
- *Bay' al-mazābinah*,³⁰ as described in the *ḥadīth* of Anas in *Ṣaḥīḥ al-Bukhāri*.
 - The ruling of selling the sheep whose milk perpetually flows, and that which is connected to it.
- *Talaqqi ar-rukbān*.³¹
- And *bay' ḥādr li-bād*.³²

And the other types of transactions are many and well known in their places in the books of Sunnah and the books of *fiqh*, from those transactions that contain deception as well as lack of clarity regarding the commodity; all of them are impermissible in the Sunnah, as they have come in the Sunnah in this regard. There are many other legislative rulings, such as one having a choice in the transaction as long as they are [still] in the gathering, as well as one making conditions in transactions, and other than this from the legislative rulings.

²⁸ **Translator's Note:** On the authority of Abū Hurayrah رضي الله عنه, he said, "Two types of transactions have been prohibited by the Prophet ﷺ: *al-mulāmisah* and *al-munābidhah*. As for *al-mulāmisah*, it is that each one of the two parties touches the garment of the other without careful consideration. And *al-munābidhah* is that each of them throws his cloth to the other and one of them should not see the cloth of the other (thus compelling purchase upon him)." Reported by Muslim (1511).

²⁹ Abul-Ḥasan al-Ḥanafī as-Sindī said, "*Bay' al-ḥiṣāb* is that one throws a stone into a group of sheep, and whichever sheep it hits, then this is the one that must be sold to him. This comprises the commodity being sold while unknown." Refer to *Ḥāshiyah as-Sindī Alā Ibn Mājah* (2194).

³⁰ This refers to aggression in selling.

³¹ This refers to one who catches the merchant before he arrives at the marketplace and purchases his commodity for a lower price than when it hits the market.

³² This is when one sells on behalf of someone else who lives in another city. Anas bin Mālik رضي الله عنه said, "We were prohibited from a townsman selling on behalf of a Bedouin." Reported by Muslim in "The Book of Transactions" (1523).

The Prescribed Punishments

In this regard, speak without any reservation or difficulty about the Sunan that have come bearing the legislative rulings independently before they were mentioned in the Qur'ān. We will mention one example and suffice ourselves with this; it is the ruling of theft. Allāh said in the magnificent Book, in clarification of the prescribed punishment:

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا
نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

Cut off the hand of the thief, male or female, as a recompense for what they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.

[Sūrah al-Mā'idah 5:38]

Therefore, for the establishment of this prescribed punishment which we have been commanded to establish, we need to know two things:

The First: What is the amount that the thief must take in order to have his hand cut off? Meaning, what is the minimum amount that one must steal? The Sunnah has clarified this, for the Messenger ﷺ said:

لا تقطع يد السارق إلا في ربع دينار فصاعداً.

The hand of the thief is not cut except for one-fourth of a *dīnār* or more.³³

The Second: What is the extent of the hand mentioned here? Is it up to the wrist, up to the elbow, or up to the shoulder? The practical application of the Sunnah answers these questions. Therefore, the hand is cut at the wrist joint.



³³ Reported by al-Bukhāri (6789) and Muslim (1684) from the *ḥadīth* of 'Ā'ishah رضي الله عنها.

This is the affair, and if we wanted to cite more of the legislative rulings that have been generally mentioned in the Qur'ān that the Sunnah has clarified, or the rulings that the Sunnah is independent in mentioning as it relates to all of the *fiqh* issues, then this affair would call for much more time. However, we will suffice with what we have mentioned, and they are sufficient for knowing the status of the Sunnah and its position in the Islamic legislation. This is what we wanted to mention, and Allāh is the granter of success.



WHO ARE THE ENEMIES OF THE SUNNAH?

In spite of what has been mentioned, as well as what has not been mentioned from conclusive evidences by way of explicit verses and authentic narrations, as well as the narrations of the Companions and those after them from the people of knowledge; in spite of these evidences which explicitly show that the Sunnah is the counterpart of the Book and that the Sunnah is the *ḥikmah* that is mentioned in the Qur'ān in many verses, and that it is from the revelation from Allāh, and that our religion is extracted from the Book and the Sunnah together, not just from the Book alone; in spite of all of this, the Sunnah is not safe from the accusations of the ignorant who pretend to have understanding, and the enemies from the extreme Rāfiḍah and the heretics.

The Rāfiḍah claim that it is obligatory to suffice with the Qur'ān and do away with the Sunnah as it relates to the fundamentals of the religion and its subsidiary branches, as well as the legislative rulings. This is because the *ahādīth*—according to them—have been narrated from people who are disbelievers. This is because they believe that prophethood was, in fact, for 'Alī bin Abī Ṭālib عليه السلام and that Jibrīl عليه السلام erred in taking it to Muḥammad عليه السلام instead of descending with it to 'Alī. This claim means that the affair of revelation was disturbed

and that it does not emanate from careful calculation by way of the wise Lord, Glorified be He. Rather, the angel of revelation, Jibrīl عليه السلام, committed blunders regarding it, and it means that the angel of revelation himself is not infallible. Allāh is far exalted above such a claim.

From them are those who affirm prophethood for the Prophet ﷺ, but they say that the *khilāfah* was the right of 'Alī عليه السلام. Therefore, when the Companions transferred it to Abū Bakr رضي الله عنه, they became disbelievers, according to their claim, because they (the Companions) committed oppression and transgression by way of transferring the right away from the one who deserved it. Subsequently, they also declared 'Alī to be a disbeliever because he did not seek after his right. By way of this, they reject all of the narrations, because according to them they were reported by disbelievers, as has preceded.

This blasphemous principle is their basis for rejecting the *ahādīth* of the Messenger of Allāh ﷺ. In latter times, the followers of this have named themselves the Quranists, meaning those who act upon the Qur'ān and leave off the Sunnah. This is their explanation of the term "Quranists," according to their claim. However, the explanation of it that corresponds with their reality is that they oppose the Qur'ān and follow their desires. This is like the application of the term "al-Qadariyyah" to those who negate *al-qadar*, because really, they are in opposition to the Qur'ān and they rebel against it just as they have rebelled against the Sunnah. This is because the Qur'ān calls the people to hold fast to the Sunnah and makes it binding upon them, as Allāh the Exalted said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it).

[Sūrah al-Ḥaṣhr 59:7]

Īmān in the Qur'ān is not complete except by way of true *īmān* in the one to whom the Qur'ān was revealed, and *īmān* in him means

affirming whatever he informed with and following him in what he commanded and prohibited.

Imām as-Suyūṭī has mentioned their principle in his magnificent book *Miftāḥ al-Jannah fil-Ihtijāj as-Sunnah*. Then he said, criticizing and ridiculing it: “I would not have deemed it permissible to report their statements had necessity not called for it to clarify the principle of this corrupt methodology which the people have become lax regarding in this time.” He went on to say, “The people who held this viewpoint were many in the times of the four Imāms, and the Imāms and their students refuted them in their lessons, debates, and writings.”³⁴

Then he cited many texts containing their speech. We have previously transmitted some of the speech of the people of knowledge from the Companions and those after them, which will suffice in explaining the position of Ahlus-Sunnah regarding the narrations of the Messenger of Allāh ﷺ, and it comprises repudiation of the speech of the people of innovation and desires. The one who wishes for more may return to the aforementioned book, and before that, the well-known books of Imām ash-Shāfi‘i and other than them from the reputable reference points in this field.

If we were to examine the jurisprudential fields of study that set in order the life and livelihood of the people, such as the affairs of business transactions, which we made slight mention of a short while ago with some examples; as well as the affair of bankruptcy and accounting, reconciliation, debt transferal and subsidizing; as well as partnerships, loans, trusts, and cosigning; leasing, renting, gift giving, lending, and other than this from the affairs of *fiqh*; if you were to research the Sunan which these affairs and other issues are based upon, you would find that the Sunnah is that which sets in order the daily lives of mankind, because all of the jurisprudential affairs that the people utilize in their daily lives return to them (the Book and the Sunnah) regarding the legislative rulings. Therefore, their source

³⁴ *Miftāḥ al-Jannah* by as-Suyūṭī (p. 6).

is the Book and the Sunnah together, and it is not correct to rule, judge, or use anything besides them as a reference point.

As for the Book, then most of the legislative rulings that have come in it are indicated in general only, and the Sunnah brings their details. Perhaps most of those rulings are such that there is no text in the Book regarding them—the Sunnah alone mentions them, as we have clarified previously. So how can one claim after this that they can do without the Sunnah? The claim that one can do without the Sunnah is really an attempt to do without Islām through a hidden means.

What emphasizes this is what we previously mentioned concerning the fact that this principle was brought about by the heretics and the extreme Rāfiḍah, who explicitly declare the Companions to be disbelievers, [while the Companions] are the reference point for this religion and those about whom the Qur'ān has spoken and praised from amongst the Muhājirūn and the Anṣār.

To declare these eminent people to be disbelievers means that Allāh has lied when informing us that He is pleased with them and they are pleased with Him, and that they follow His Messenger Muḥammad ﷺ, the unlettered prophet. This claim also entails belying the reports of the Messenger ﷺ praising them and his testimony that many of them are from the people of Paradise. He who dares to do the likes of this action and reaches this level, then it is upon him to return to Islām anew, because he has disconnected his tie to Islām by way of this action which is considered to be apostasy from Islām, and Allāh's aid is sought.

These heretics have sought to remove the Sunnah from existence and replace it [with innovation] if they are able, or [to make] its existence one that is hollow, devoid of any value. However, they are not able to achieve anything, and they will return in a state of loss, defeated. Their example is like the example of one who seeks to remove Mount Uḥud, so he goes around it and stops at its base and moves some of its stones, stone by stone, thinking that by doing this he will be able to obliterate the mountain and remove it from its place.

Or he is like one who scoops the water of the ocean with his hand or a cup, trying to deplete the ocean or decrease it; and there is no doubt that these depraved individuals will exhaust their time and efforts, and the mountain will still be there, as well as the ocean. Rather, the ocean will remain firm in its place so that the men who specialize in this field can extract the various beneficial knowledge-based issues for the people, just as mountains remain firmly fixed in their place and those who are informed may climb it, explore its pathways, and expose what is hidden to other than them within those pathways, which none can traverse upon except a select few, so that they may extract the intricate details which other than them are not proficient in. Therefore, each field has its specialists.

This is the end result of the attempt of the Rāfiḍah and those who resemble them and walk in their footsteps. They want to reject the narrations of the Messenger ﷺ based on this aforementioned principle of disbelief that they cling to in the face of those who oppose them from Ahlus-Sunnah. They search for reports and *ahādīth* that are in line with what they say, from near or from afar. In the midst of their research, they happen upon a false statement on which they build their false *madhhab*: **“Whatever comes to you from me, subject it to the Book; whatever corresponds with it, then I have said it, and whatever contradicts it, then I have not said it.”**

They fly in happiness with this statement. However, this *ḥadīth* of theirs avails them nothing in the hands of the guardians of the Sunnah. Their eyes did not grow weary from preserving the Sunnah. Rather, they examined this *ḥadīth* of theirs and exposed that it is falsehood and [exposed these] plots of theirs so that the people will know and record it in their books, refute this action of theirs, and expose it so that its condition is made known, and for Allāh is all praise and bounty.

As-Suyūṭī mentioned in his valuable treatise *Miftāḥ al-Jannah*, “Al-Bayhaqī said: ‘Chapter: Clarification of the falsehood of that which some of those who reject the Sunnah use as evidence from reports that the weak narrators have mentioned regarding subjecting

the Sunnah to the Qur'ān.’”³⁵

Ash-Shāfi‘i رحمته الله said, “Some of those who reject the narrations argued with me, using what is reported from the Prophet ﷺ that he said, ‘**That which reaches you from me, subject it to the Qur'ān; whatever corresponds with it, then I have said it, and whatever opposes it, then I have not said it.**’ So I said to them, ‘No one whose *ahādīth* are affirmed has reported this narration. It is only reported with a disconnected chain from an unknown man, and we don’t accept the likes of these reports at all.’”³⁶

³⁵ *Miftāh al-Jannah* by as-Suyūṭī (p. 21).

³⁶ Ibn ‘Abdul-Barr mentioned in *Jāmi’ Bayān al-‘Ilm wa Fadhliḥ*:

‘Abdur-Raḥmān bin Mahdi said, “The heretics and the Khawārij fabricated the *ḥadīth*, ‘**That which reaches you from me, subject it to the Qur'ān; whatever corresponds with it, then I have said it, and whatever opposes it, then I have not said it.**’ Some of the scholars of *ḥadīth* have examined the ‘*ḥadīth* of subjection’ and they said, ‘We have subjected this fabricated *ḥadīth* to the Book of Allāh and it is in opposition to it, because we found within Allāh’s Book:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it).

[Sūrah al-Ḥaṣhr 59:7]

“Likewise, Allāh said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

“Say (O Muḥammad): “If you (really) love Allāh, then follow me, and Allāh will love you.”

[Sūrah Āli ‘Imrān 3:31]

“And Allāh said:

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

“He who obeys the Messenger (Muḥammad), has indeed obeyed Allāh.”

[Sūrah an-Nisā’ 4:80]

Al-Awzā‘i said, “The Book is more in need of the Sunnah than the Sunnah is of the Book.”

Ibn ‘Abdul-Barr said, “The Sunnah is the presiding judge over it (the Qur'ān). It clarifies what is intended from it.”

Al-Bayhaqi said, “Imām ash-Shāfi‘i is indicating that which Khālid bin Abī Karīmah narrated on the authority of Abū Ja‘far from the Prophet ﷺ: that he summoned the Jews and questioned them, so they spoke to him until they belied ‘Īsā ﷺ. So the Prophet ﷺ ascended the *minbar* and addressed the people, saying: **‘Indeed, speech shall be narrated from me. That which comes to you and corresponds with the Qur’ān, then it is in fact from me, and that which comes to you and opposes the Qur’ān, then it is not from me.’**”

Al-Bayhaqi said, “Khālid is unknown and Abū Ja‘far was not a Companion. Therefore, the *ḥadīth* has a disconnected chain.”

Ash-Shāfi‘i said, “The (authentic) *ḥadīth* does not contradict the Qur’ān. The *aḥādīth* of the Messenger of Allāh ﷺ clarify the intended meaning and they clarify what is specific and what is general, what is abrogating and what has been abrogated. Then, it is binding upon the people to adhere to what Allāh has made obligatory. He who accepts from the Messenger of Allāh, then he has, in fact, accepted from Allāh.”

Then as-Suyūṭī mentioned more speech from al-Bayhaqi regarding this narration, and Allāh knows best.

Yahyā bin Abī Kathīr said, “The Sunnah is the judge over the Qur’ān.”

Ash-Shawkāni said, “In summary, the Sunnah being used as an evidence and it being independent in legislative rulings is an affair that is from the religion by necessity, and no one opposes this except the one who has no portion of the religion of Islām.”

Refer to *Jāmi’ Bayān al-‘Ilm wa Fadlih* as well as *Irshād al-Fuḥūl* by ash-Shawkāni (p. 33). Also, ad-Dārimi in the introduction, “Chapter: The Sunnah is a Judge Over the Book of Allāh” (1/145), as well as *Miftāḥ as-Sunnah* (43).



REVERING OPINIONS LEADS TO TURNING AWAY FROM THE SUNNAH

Since that which has caused the Rāfiḍah and those who are deceived by them to have this transgressive position is the enmity that their despicable souls have towards the Companions of the Messenger of Allāh ﷺ and an evil thought of the Messenger of Allāh ﷺ as well as a lack of true *īmān* in him, and their belief that the angels are not infallible, as well as them not estimating the Lord of all that exists with His rightful estimate, then what is it that causes some of those who have *fiqh* in their religion to take this type of rigid position and turn away from the Sunnah and seek to do without it? The answer is: That which is clear to me is that what causes people to do so is extremism in venerating the opinions of men and considering them to be a religion with which they worship the Lord of all that exists.

This extremism has caused them to have an evil thought regarding the texts of the Book and the Sunnah, for they claim that they are only read and listened to for the purpose of seeking blessings by way of their words, and not for the purpose of seeking guidance by implementing the legislative rulings they contain.

What is correct is that they are truly blessed texts, for the Book of Allāh is a blessed Book. Allāh has said:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ﴾

And this (the Qur'ān) is a blessed Book which We have sent down.

[Sūrah al-An'ām 6:92]

And the Sunnah of the Messenger ﷺ is blessed as well. Whenever the Muslim learns the Book of his Lord and the Sunnah of his Prophet and acts upon them—taking what they make *ḥalāl* as *ḥalāl* and treating what they have made *ḥarām* as *ḥarām*, and applying their legislative rulings in his life in a general and specific manner—then he attains by way of them blessings that cannot be enumerated. And he has connected himself to his predecessors from the day whereupon he became a true believer in them.

If the Muslims were to do that, then their lives would change from a life of ignorance to a blessed Islamic life, a life of safety and blessing, a life of mercy in which they enjoy gifts, favors, and nobility. They shall regain everything that was taken away from them, from tangible and figurative rights; unity shall return to them, they shall acquire help by way of it, and they will overcome all obstacles. This is the blessing that occurs from having *īmān* in the Book and the Sunnah.

As for the blessing of attaining vast provisions for the home in which the Noble Qur'ān and *Ṣaḥīḥ al-Bukhārī* are read, and that this home will be safe from burning, being overtaken by the enemy, being attacked by snakes, and other than this from the harmful occurrences—we say: Indeed, the Qur'ān was not revealed for this purpose, nor was the Sunnah revealed to the Prophet ﷺ for this purpose. So restrain yourselves, O people.

In regard to the claim of those who make the likes of this statement—that the texts are disconnected from the general and specific life of the Muslims and that the (true) sources of the legislative rulings are the opinions of men, which should be returned to—it is upon the people of every *madhhab*, if they wish to know a particular legislative ruling, to return to the rulings of the Book and the Sunnah and not to the

opinions of the scholars of their *madhhab*, thinking that the religion in its entirety is in the books of these scholars which they deem to be encyclopedias of knowledge, while, in reality, they contain the opinions of men, their deductive reasoning, that which they deem to be good, and their analytical comparisons from *alif* to *yā*.

Also, one is almost unable to find within them a single verse or authentic narration that the author can use as evidence for any of his legislative rulings. Perhaps some will accuse me of going to extremes when I say that this fanaticism for the *madhāhib* is what hinders many Muslims from understanding the Sunnah in its required manner; it is a reason for the division and separation of the Muslims, and it is a reason for the regression of the Muslims and them being overtaken by their enemies, because they opposed the Book of their Lord, which contains their honor and calls them by way of His statement:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**And hold fast, all of you together, to the rope of Allāh,
and be not divided among yourselves.**

[Sūrah Āli 'Imrān 3:103]

This is to the point that the one nation has become like the people of the various religions:

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

Each group rejoicing in its belief.

[Sūrah al-Mu'minūn 23:53]

The evil effects of this religious separation—if this term is even correct—have affected the communal and political life of the *ummah*, for division has now spread within our *ummah* in a manner with no precedence, and mutual abandonment before our enemies as well as successive losses and an inability to bring about Islamic unity has also spread in this *ummah*. All of this is a byproduct of blameworthy fanaticism which has split the *ummah*, and Allāh's aid is sought.

Many of the Imāms of the Muslims have spoken concerning the harms of fanaticism for a *madhhab* and the fact that many of the people have turned away due to it (this fanaticism) from the Book and the Sunnah, and have left them off in favor of opinions.

I have chosen for this speech of mine an example from the speech of Imām Ibn al-Qayyim al-Jawziyyah; then, I will follow it with speech from his *shaykh*, Shaykh-ul-Islām Ibn Taymiyyah, may Allāh have mercy upon both of them.

Imām Ibn al-Qayyim mentioned in some of his writings:

“When the people turned away from resorting to the Book and the Sunnah for judgment and ruling by them, and they began to believe that they could not suffice with them, and they resorted to opinions, analytical comparison, and deeming the statements of scholars to be superior, corruption occurred in their disposition and darkness set into their hearts. Murkiness set into their understanding, and depravity set into their intellects. These affairs engulfed them and overcame them to the point that their children were cultivated upon this and their elders grew old with it, so they did not see it to be evil.

“Other nations came to them and established innovations in place of the Sunnah, and desires took the place of sound intellect, whims took the place of uprightness, misguidance took the place of guidance, evil took the place of good, ignorance took the place of knowledge, ostentation took the place of sincerity, falsehood took the place of truth, lying took the place of truthfulness, flattery took the place of sincere advice, and oppression took the place of justice; the nation let these affairs prevail and its people were inclined towards them, whereas before, they used to be in opposition to all of this.”

Then he ﷺ said, “When you see the nation of these people coming towards you, and you see them being propped up and their armies have embarked upon attack, then by Allāh, being within the earth is better than being on top of it. And being in the mountain passes is better than being upon plain ground, and mixing with the animals is

safer than mixing with the people.”

Then he said, while advising one who has fallen into this affair, “Purchase yourself today, for the market is set up, the price is there, and the commodities are inexpensive. And there shall come upon this marketplace and those commodities a day wherein you shall not be able to attain anything, be it small or large, and that is the day of *at-taghābun* (mutual loss and gain).

“Allāh said:

﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ
الرَّسُولِ سَبِيلًا ﴾

And (remember) the Day when the wrong-doer will bite at his hands; he will say, “O! Would that I had taken a path with the Messenger (Muḥammad).”

[*Sūrah al-Furqān* 25:27]

“The one who does actions without sincerity nor following the Sunnah is like the traveler who fills his satchel with dust—it weighs him down and does not benefit him.”

Then he said, while describing the fanatics, “Most of what they have with them is theological rhetoric, opinions, and dumbness. Knowledge (according to them) follows behind theological rhetoric, as Ḥammād bin Zayd said, ‘I said to Ayyūb, “Is there more knowledge today or in the previous times?” He said, “Speech today is more abundant and knowledge was more abundant in previous times.”’ This firmly grounded scholar differentiated between knowledge and rhetoric, for the books are many; speech, argumentation, and flattery is abundant, while knowledge is devoid in most of that. And knowledge is that which the Messenger ﷺ brought from Allāh. Allāh the Exalted said:

﴿ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

Then whoever disputes with you concerning him [‘Īsā

(Jesus)] after (all this) knowledge that has come to you...

[Sūrah Āli 'Imrān 3:61]

“And Allāh also said:

﴿ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ﴾

Verily, if you follow their desires after what you have received of knowledge (from Allāh)...

[Sūrah al-Baqarah 2:145]

“And Allāh said concerning the Qur'ān:

﴿ أَنْزَلَهُ بِعِلْمِهِ ﴾

He has sent it down with His knowledge.

[Sūrah an-Nisā' 4:166]

“Meaning, he has knowledge with him.”

Then the Imām connected his speech by saying, “When a long time had passed and the people had separated themselves from this knowledge, the affair with many of the people reached the point that they became obsessed with ideologies; they replaced knowledge with whims and opinions, they wrote books in this regard, they spent wealth to support them and they wasted time doing so, they filled manuscripts with ink for their sake, and their hearts became black to the point that many of them said that the Qur'ān and Sunnah do not contain knowledge, their evidences are only textual, and they do not bring about certainty or knowledge. The Shayṭān embedded this statement and implanted it in them to the point that their narrators took this as their mantra, and their hearts were deprived of knowledge and *īmān* just as the snake exits from its hole and the thobe departs from the one who is wearing it.”

He went on to say, “Some of the Imāms said to me, ‘We only listen to the *aḥādīth* to attain blessings. We don't attain knowledge from

them, because other than them have sufficed us in this regard. So we depend on that which they understood and affirmed.’ Without doubt, he who has this as his portion of knowledge is as the poet said:

نزلوا بمكة في قبائل هاشم
ونزلت بالبطحاء أبعد منزل

*“They descended in Makkah amongst the tribes of Hāshim
And I descended at Baṭḥā’ in the furthest residence from them.”*

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said, describing these people, “They circumambulate at the gates of the *madhābib*, and they have attained the most despicable objectives. Sufficient for you as evidence that what they have is not from Allāh is what you see from the contradictions, differences, and opposition within it. Allāh the Exalted said:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

**Had it been from other than Allāh, they would surely
have found therein much contradiction.**

[*Sūrah an-Nisā’* 4:82]

“This proves that what is with Allāh does not differ, and that which differs and is contradictory is not from Him. How can opinions, caprices, and divergent ideologies be religion with which Allāh is worshiped and which is given precedence over Allah and His Messenger ﷺ? Glorified be You, O Allāh; indeed, this is great slander.

“The knowledge that the Companions would review is not the knowledge of these divergent deviants, as al-Hākim reported in the biography of Abū ‘Abdillāh al-Bukhāri that he said, ‘The Companions of the Messenger of Allāh ﷺ were such that when they would gather, they would only review the Book of their Lord and the Sunnah of their Prophet, and there was no opinion or analytical comparison between them.’”³⁷

³⁷ Refer to *Al-Fawā'id* (p. 105); and the statement of al-Bukhāri is reported by al-Jūrḡāni

This does not mean that one is to reject all analytical comparison, for the justified *qiyās* is something that should not be shunned, and the research regarding this is well known in its proper place.

in his book *Al-Abāʾil wal-Manākīr waṣ-Ṣiḥāḥ wal-Mashāḥīr* with his chain of narration from al-Ḥākim, and he said, “Abul-Faḍl Muḥammad bin Yūsuf bin Rayḥān, the *amīr* of Bukhārā, narrated to me: ‘My father narrated to me: “I heard Abū ‘Abdillāh Muḥammad bin Ismā‘īl saying ...’” and he mentioned it (110). It can be found in my printed verification in the Salafi University of Narsi, India.



CONCLUSION

This is what I saw fit to record regarding this issue from the speech of the people of knowledge in order to highlight the importance of the affair, and it is an affair that is very serious, as you can see. Most of the Muslims today have become busy with these opinions and have abandoned the texts of the Book and the Sunnah and tossed them behind their backs.

If one were to say, “Indeed, the Muslims have not abandoned the Book of their Lord and they are not negligent of it; rather, in latter times, radio stations for the Noble Qur’ān have spread in the lands of the Muslims. Also, schools for memorization of the Qur’ān have flourished in most cities; rather, the Islamic University of Madīnah has specified a faculty for the memorization of the Qur’ān and its various sciences. So how can it be said that the Muslims have abandoned the Qur’ān if the affair is like this?”

The response is: What has been mentioned is the reality, and it is a noble and beneficial action, if Allāh wills. However, these affairs are not everything that has been made obligatory upon the Muslims in regard to the Qur’ān. Rather, everything that has been mentioned is from the means, and it is not proper to stop at the means before attaining the objective, because the goal of the radio stations for the Qur’ān, the memorization of it, and studying its sciences is a preser-

vation of it as a constitution for the *ummah*.

It is obligatory to have that which preserves it, just as it is obligatory to return to it in all fields of life. It is not sufficient that one merely memorize it and play it on the radio without resorting to it for judgment at all. Rather, it is obligatory that it be the deciding ruler in everything, and to believe other than this is a mistake and it is misguidance, because not resorting to it for judgment and resorting to other than what Allāh has sent down is considered disbelief in the Qur'ān and abandonment of it. Abandonment of the Qur'ān has many various types. Ibn al-Qayyim has said that abandonment of the Qur'ān is of five types:

- 1) Abandoning listening to it, believing in it, and giving it due attention.
- 2) Abandoning acting upon it and observing its *ḥalāl* and *ḥarām*, if one reads it and believes in it.
- 3) Abandoning ruling by it and resorting to it for judgment as it relates to the fundamentals of the religion and its subsidiary branches, and believing that it does not denote certain knowledge, and that its evidences are textual only and do not bring about knowledge.
- 4) Abandoning reflecting upon it, understanding it, and having knowledge of what the One who spoke with it intends.
- 5) Abandoning taking it as a means of healing and seeking treatment by way of it for all illnesses of the heart and all ailments. Therefore, one seeks treatment for his sickness using other than it, and he abandons seeking treatment with it.

All of this falls under the statement of Allāh the Exalted:

﴿ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ
مَهْجُورًا ﴾

And the Messenger (Muḥammad) will say, "O my

Lord! Verily, my people deserted this Qur'ān.”

[*Sūrah al-Furqān* 25:30]

And some abandonment is lighter than others.

This is what we find from the abandonment of the Muslims of the Book of their Lord and their negligence of it.

The speech of Ibn al-Qayyim is clear and comprehensive. Without doubt, the most dangerous of the types of abandoning the Qur'ān is the abandonment of ruling by it and sufficing oneself with other than it, believing that it is not suitable to remedy the problems of this era, and whatever else bears this meaning from deviant statements that some of the deviants today apply to it, as well as those statements that emanate from lack of *īmān* in the Qur'ān and a lack of giving it any value, believing it to be nothing but verses that are recited at certain occasions.

What adds emphasis to what we have mentioned is a statement I will transmit to you, made by an Arab leader who has the title of minister. He said concerning Islām when he was asked the following question, “What is the Ba’ath Party’s position regarding the land that is the birthplace of Islām, and some of the Arab lands look to it for their resolution to the problems of the Arabs today? As for the Party, what is its viewpoint regarding it?”

This is the text of the question. Now following is the response of this leader who was asked this question: “We differ with those who believe that within Islām alone lies the remedy for the problems that plague the Arab nations. As for these people who are active in the Islamic movement and the Quranic legislation, they hold a view that does not correspond with our view, and we do not believe in these things; we are emphatically a secular party.”

He went on to say: “In this historical time in which we live, we believe that it is a must to bring about knowledge-based plans and operations

to implement, more so than religion.”³⁸

This is what the leaders of the Islamic nation in many of the lands have resorted to, and it is incumbent upon the students of knowledge to exert efforts in studying the Book and the Sunnah to arm themselves with the weapon of knowledge and cognizance, by way of which they can give themselves the expertise to lead after their study, and they may be those who work for the rectification of what has been corrupted from the affair of this nation, which the communist vanguards of deviation have begun to surround this *ummah* with from every angle, seeking to corrupt the affairs of their religion and distance them from their Islām, their Qur’ān, and the Sunnah of their Prophet ﷺ.

It is likewise obligatory upon them to strive to change the understanding that is predominate in many of the lands: that studying the legislation of the Qur’ān does not give one the expertise to lead, rectify, and solve the problems of this era, and that leadership should be assumed by those who bear the conditions of the Washingtonian ideology, or a London-based ideology, or a Paris-based mannerism, or a European disposition, or a Russian belief system, or one imported from Beijing.

It is upon the students of religious knowledge to change this deviant image and clarify to the people that the one who studies Islām and the Quranic legislation is fit for leadership. Rather, the condition for the one who assumes leadership of the Islamic nation is that he be far removed from those aforementioned descriptions. It is obligatory that he believes in Allāh as his Lord and object of worship, Islām as his religion and methodology, the Qur’ān as his constitution, and Muḥammad ﷺ as his Messenger, Imām, and example. And that he be a person of insight and *fiqh* in the religion, and that he have the mannerisms of Muḥammad ﷺ, and sound disposition and *‘aqidah*; and with Allāh lies success.

When we study the Book and the Sunnah, giving it its importance,

³⁸ *Islamic University Magazine* (vol. 1, year 11).

and Allāh knows from us that we are truthful and sincere in doing so, then Allāh will grant us success and He will give our actions victory by His permission, because the entirety of the affair belongs to Him; what He wills is and what He does not will is not.

This field of study is a type of *jihād*. Therefore, let Allāh see sincerity and truthfulness from you in your *jihād*, O students. Allāh said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ ﴾

**As for those who strive hard in Us (Our cause), We
will surely guide them to Our paths. And verily, Allāh
is with the good-doers.**

[*Sūrah al-'Ankabūt* 29:69]

My point is that you should know that the objective of studying this methodology which you are studying in your university is that you go out into the world after completing your study and that you are precise in your movements and work towards rectification to bring about the Islamic nation and a society that is built upon the study of the magnificent religion, which consists of:

- 1) Being pleased with Allāh alone as your Lord and object of worship, to Whom, alone, belongs the judgment; the judgment is His and the command and the creation are His.
- 2) Being pleased with Islām as a religion, methodology, and the path to success and nobility. It is that which contains safety from all problems and a way out from every calamity, for Allāh has said:

﴿ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴾

**Mighty is the word that comes out of their mouths.
They utter nothing but a lie.**

[*Sūrah al-Kahf* 18:5]

- 3) Being pleased with Muḥammad as a Prophet and Messenger,

and an example, role model, and the Imām of the righteous; and they (the righteous) are those who follow him.

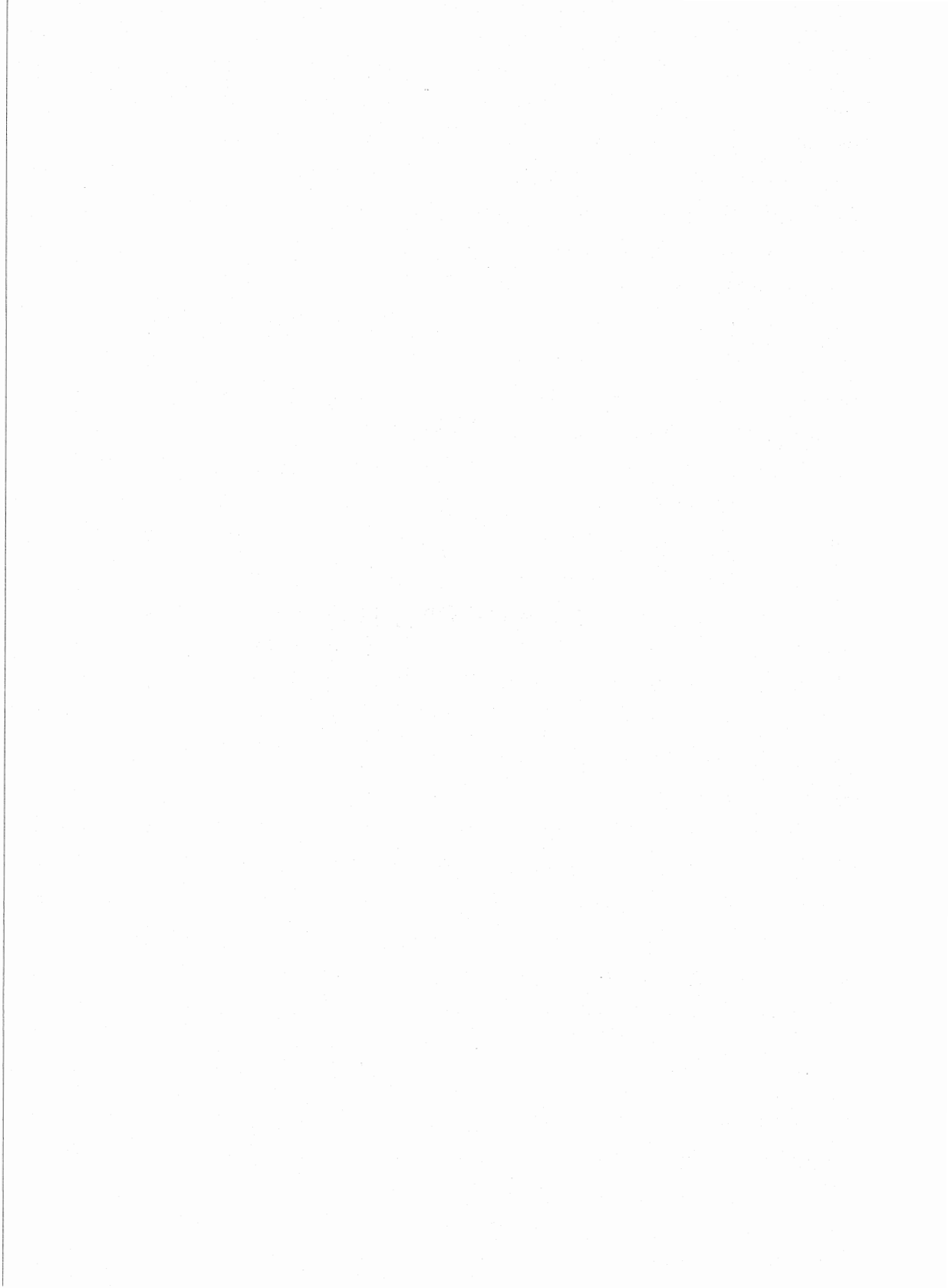
4) Being pleased with the Noble Qur'ān as the constitution and methodology for one's life and a life of nobility, honor, and greatness.

5) Being pleased with the Prophetic Sunnah as the second source from the sources of the Islamic legislation. The first source (the Qur'ān) needs it for clarification in many instances and legislative rulings.

Indeed, the society which has this as its foundation is the Islamic society, and every society that is regressive in its establishment and devoid of this is a society of ignorance, whether they like it or not. And Allāh alone is the One Who guides to the Straight Path.



APPENDIX





HOW TO DISTINGUISH BETWEEN THE SUNNAH AND ARAB CULTURE¹

SHAYKH MUḤAMMAD NAṢĪR AD-DĪN AL-ALBĀNĪ

Questioner: May Allāh bless you. What is the criterion according to the Islamic legislation for distinguishing between the Sunnah that's considered custom and the Sunnah that's considered worship?

Shaykh al-Albānī: The criterion requires a level of knowledge for the one who wishes to distinguish between a Sunnah that's worship and a Sunnah that's a custom. It has been mentioned that there are actions of the Prophet ﷺ that came from him and he did them seeking to get closer to Allāh, the Blessed and Exalted; this category is the Sunnah that is worship.

Its opposite is another category that also mentions actions of the Prophet ﷺ, and the least we can say is that these actions do not have the ruling of worship; rather, they have the ruling of customs or that the affair returns to the desire of the person, and they have no connection to worship. This category clearly has no connection to worship, so it will be in the category of customs.

Between these two [categories] are doubtful matters. If we look at

¹ **Translator's Note:** The following is a summary translation by Rasheed Barbee.

these doubtful matters from a particular angle, then the person might lean towards connecting an action to worship, and if we look at these doubtful matters again, we might lean towards connecting them to a Sunnah that is only a custom, according to the student of knowledge [who is investigating these issues]. And it is sufficient for the student of knowledge to stop at the second category, which is the opposite of the first category.

For example: The Prophet ﷺ used to have sandals that had two straps², so what appears at first glance is that if the student of knowledge has sandals with one strap, then they are opposing the Sunnah, and the Sunnah is to have sandals with two straps! It appears that this has a connection to worship, but it is only a custom of the Arabs—they used to wear this type of sandals. And they didn't wear the type of footwear known today as shoes or what resembles that with the different names according to different countries.

And what is left for the student of knowledge is the category that can be linked to the first group or the second group, and it requires knowledge to distinguish or determine that it is from the first group and not the second group or vice versa, such that it is from the second group and not the first group.

And with this, we find the scholars agreeing that certain affairs are from the Sunnah of custom but differing about the particulars of it—are they (the specifics) from the Sunnah of custom or from the Sunnah of worship?

An example of this is what is connected to the Ḥajj, and soon we shall be greeting the Ḥajj *inshāAllāh*. It has been related that the Prophet ﷺ descended at al-Baṭhā'³, so some of the Companions said (and I think it was 'Ā'ishah), "Staying at al-Muḥaṣṣab is not the Sunnah."

² **Translator's Note:** Ibn Ḥajar said that these are the straps that go between the middle toe and the toe next to it, and some of the scholars said they go between the big toe and the toe next to it.

³ A city between Makkah and Mina.

And they only agree that he pitched a tent there and rested, but some of the people who arrive believe that resting at al-Baṭḥā' is from the completeness of Ḥajj. And here, there could be a difference of opinion, because this affair requires something extremely clear in order to connect it to the first category or the second category.

Now we shall mention some current examples, because many of the youth—and all praises belong to Allāh—shorten their garments and do not allow their garments to flow long, and they intend by this to follow the Sunnah, so is this a Sunnah of custom or a Sunnah of worship?

If we looked at this action (shortening the garment) of the Prophet ﷺ separately from some of his statements, then perhaps we would waver between connecting this action to the Sunnah of worship or the Sunnah of custom.

But the *ḥadīth* containing the statements of the Prophet ﷺ came, such as the *ḥadīth* wherein he said, **“The *izār* of the believer is to the midway point of the shin, and if it is longer, then let it go to the ankles; and if it is longer, then it is in the Fire.”**

This (*ḥadīth*) cuts off the wavering between whether this action is a Sunnah of worship or a Sunnah of custom, and it is certain that this is a Sunnah of worship because when he described the method of clothing for the believer, he said it is to the midway point of the shin, and if it is longer, then it is no problem if it goes to the ankle, but as for what is longer than that, then it is in the Fire. Therefore, this is a Sunnah of worship and it is not a Sunnah of custom.

Opposite to this is a Sunnah that has been established for the Prophet ﷺ, which is that he used to have long hair. Sometimes his hair would reach his earlobes, and if it was longer, then it would reach the top of his shoulders. Rather, it has been confirmed that when the Prophet ﷺ entered Makkah, he had his hair in four braids. Therefore, is growing the hair long firstly, and then putting it into braids secondly, a Sunnah of worship or a Sunnah of custom?

The answer, as I see it, is that there is nothing here that calls for or justifies or can be construed as causing any wavering concerning this Sunnah of custom.

Why? Firstly, because the Prophet ﷺ was not the one who started this Sunnah. Rather, this was present before the Messenger was born, not to mention before he became a Prophet ﷺ!

This was the custom of the Arabs; they used to grow their hair long. And some of the youth to this day, some of the youth in the deserts of Syria that we have witnessed, they bunch their hair and put it into braids.

So this is a custom that was not started by the Prophet ﷺ; rather, he just continued with the custom of the Arabs and let his hair grow, and when he entered Makkah, he put it into four braids. There is nothing here that would hurt us if we considered this Sunnah to be a Sunnah of custom, as opposed to a Sunnah of worship.

Another example: The Prophet ﷺ used to wear white; is this a Sunnah of custom or a Sunnah of worship?

If his statement had not been narrated: **“The best clothes for you are white clothes, so dress your living in white clothes and bury your dead in white clothes.”**

If it were not for this statement, we would have said that this was his preference. And the Messenger used to love white clothes just as he used to love honey, for example, and he used to hate lizard meat; this was his preference.

But when his statement came—**“the best clothes for you are white”**—and then he ordered with wearing it (and at the least, a command shows that it is recommended), so he said dress your living in white clothes and bury your dead in white clothes, then this left from being a Sunnah of custom and it became a Sunnah of worship.

And with this standard and criterion, it is obligatory for us to weigh

the actions of the Prophet ﷺ. Therefore, what he started—for which there is nothing in its context that can make us believe it is a Sunnah of custom—then it is a Sunnah of worship. But as for his actions ﷺ that are consistent with the customs of the Arabs, then these actions are from the Arab customs, and it is no problem for the one who does them and it is no problem for the one who leaves them.

Also, his actions ﷺ that dealt with his disposition or his personal taste—these also have no connection to the affairs of worship.

As for the aforementioned example: The Prophet ﷺ used to love honey, and it's possible that we will find some people that hate honey, but we don't say they have opposed the Sunnah! Because eating honey in its origin is not worship. Therefore, if it is not easy for a person to eat honey or if they have no desire to eat honey, then we don't say that he has opposed the Sunnah, but he has opposed the disposition of the Prophet, which was that he loved honey.

From a different angle, the Prophet ﷺ used to hate lizard meat and the Arabs used to find it pleasant. And when it was put on the table of the Prophet ﷺ and it was said that it was lizard meat, he didn't touch it.

And in front of him was one of the famous Companions, none other than Khālid bin al-Walīd. And Khālid bin al-Walīd used to eat with enormous desire, such that it would cause people to look at him; he would eat and the juices would stream down his beard. So when he saw that his Prophet was not eating, he said, "O Messenger of Allāh, is this (lizard meat) *ḥarām*?" Because he felt a shock inside of himself—he's eating ravenously and the Prophet is not reaching his hand towards the food; so he said, "Is this *ḥarām*?"

The Prophet said, **"No, but this was not in the land of my people, so I find that I detest it."**

Therefore, we don't say to the person that loves lizard meat, "You have opposed the Sunnah" because the Prophet ﷺ used to hate lizard meat, and we also don't say this to the one who does not like honey.

And you will find those who do not like honey, and I have found that one of my sons does not like honey. I love honey and I love all sweets in general, but one of my sons hates honey; but I do not say to him, "You have opposed the Sunnah," because this has no connection to worship.

And like this, it is incumbent upon us to look at the actions of the Prophet ﷺ, and many of the people—especially the students of knowledge now—are heedless of these specifics, and some of them go to extremes.

So you find some of the youth intending to grow their hair long, believing that this is the Sunnah of the Prophet ﷺ. Yes, I say this is from the actions of the Prophet ﷺ, but there is no proof that this is better. Rather, the Prophet ﷺ announced, as is found in *Ṣaḥīḥ Muslim*, "**Shave it all or leave it all.**"

Therefore, if the hair is grown long, then it is not a Sunnah of worship; rather, it is only a Sunnah of custom. So if a person continues to shave his head his entire life, it cannot be said that he is opposing the Sunnah of the Prophet because the Prophet grew his hair his entire life, with the exception being during Ḥajj and 'Umrah, because he ﷺ used to shave his head during those times.

And you know the *ḥadīth* that appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* wherein the Prophet ﷺ said, "**O Allāh, forgive those who shave their heads; O Allāh, forgive those who shave their heads; O Allāh, forgive those who shave their heads.**" They said, "**And those who cut their hair short, O Messenger of Allāh?**" He said, "**And those who cut their hair short. But those who only cut their hair short receive a lesser reward, and to shave the head is more virtuous.**"

Therefore, if the person grows their hair long out of habit or because this is just his natural disposition, then there is nothing preventing this; but as for the one who intends by this to get closer to Allāh because the Prophet ﷺ grew his hair long, then we say: Verily, this is

in opposition to the Sunnah of the Prophet ﷺ.

And there is a detail that attention must be given to by the one who grows his hair long because the Prophet ﷺ grew his hair long, so he believes that he is following the Prophet ﷺ by growing his hair long. But I say with all frankness that he is opposing the Prophet. His opposition is not apparent; rather, it is hidden on the inside. From what is apparent, it seems that he is following the Prophet by growing his hair long, so what is the opposition?

The opposition: It is obligatory upon us to pay attention to the statement of our Prophet ﷺ: **“Verily, actions are (judged) by intentions, so each man will have what he intended. Thus, he whose migration was to Allāh and His Messenger, then his migration is to Allāh and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, then his migration is to that for which he migrated.”**

So the one who goes out with the Prophet ﷺ as a *mujāhid*, then that which is apparent is what? The apparent thing is that he is a *mujāhid* in the path of Allāh; but in reality, he went out for some worldly gain or to marry a woman, so he opposed the Prophet ﷺ in his intention. So will he be rewarded as a *mujāhid*, when he opposed the best of the *mujāhidūn*? Opposed him in what? In his intention. The answer is no.

Now, the one who grows the hair on his head long, emulating his Prophet, his example is like the example of the *mujāhid* that went out with the Prophet as a *mujāhid*, but his intention was opposed to the intention of the Prophet ﷺ. (So the question may be) how is this related to the one who grows his hair long?

We say to him: Do you know if when the Prophet ﷺ grew the hair on his head long, his intention with this was to get closer to his Lord? If you believe that, then your action is a blessing, and if you don't believe this, then you have opposed the Messenger in his intention.

He did not seek to get closer to Allāh by loving honey, and he did not

seek to get closer to Allāh by hating lizard meat, and he did not seek to get closer to Allāh ﷺ by growing his hair long!! So, do you seek to get closer to Allāh (by growing your hair long)? Then you have opposed the Prophet ﷺ in the strongest condition from the conditions of worship:

The First Condition: The intention must be sincerely for the Face of Allāh, the Blessed and Exalted.

The Second Condition: It must be in accordance with the action of the Prophet.

You are in accordance with him in his action, but you opposed him in his intention.

Regarding the Fajr prayer, both the Sunnah for Fajr and the Fajr prayer itself are each two *raka'āt*. So if a man prayed the two Sunnah *raka'āt* for Fajr with the intention that they were obligatory, was he in accordance with the Sunnah?

The answer is no.

And from the misguidance of the Qādiyānis is that they believe the two Sunnah *raka'āt* for Fajr are obligatory. So when they pray these two *raka'āt*, it appears as though they are in accordance with the Messenger ﷺ. But their heart and their intention opposed the Messenger ﷺ. So the one who prays the two Sunnah *raka'āt* of Fajr with the intention that they are obligatory, this one is like the one who opposed the Messenger in his intention but agreed with him in appearance. And the appearance doesn't have any value, because the deeds are by intentions. And the meaning of the *ḥadīth* is that the righteous deeds are only by righteous intentions.

Therefore, if we don't know that the Prophet ﷺ sought to get closer to Allāh by growing his hair long, then it's not permissible for the Muslim to seek to get closer to Allāh by something that the Prophet ﷺ did not use to get closer to Allāh; this is innovation in the religion.

As you all know, the *ahādīth* warn with a severe warning against innovation in the religion. Whoever invents something into this affair of ours that is not from it, then it is rejected. Therefore, this is a newly invented matter because the person seeks to get closer to Allāh by something that the Prophet ﷺ did not use to get closer to Allāh. And this is the nature of the innovators, because they bring actions that the Prophet ﷺ did not use to get closer to his Lord.

And like that, we distinguish between the Sunnah of worship, which we emulate the Messenger in, and between the Sunnah of custom, which we have a choice to do or leave because it is only a Sunnah of habit.

But it is not permissible for us to add anything to the action of the Prophet ﷺ in the Sunnah of custom by doing something he did not do. And the greatest actions are those connected to the heart. This is because the heart has actions, as has been explained by Ibn Taymiyyah رحمته الله in many of his authored works and treatises.

And I believe that it is incumbent upon us to end this sitting now, as we fear that we have troubled our companions who invited us; may Allāh reward him with good.

Shaykh al-Albāni continues رحمته الله:

This point, it is incumbent that we separate between this and that; meaning, us following the Messenger ﷺ is in the affairs of the religion and not in the affairs of the worldly life.

And in this there are mistakes, severe mistakes, from some of the ignorant people, those who do not separate between the Sunnah of habit and the Sunnah of worship.

The Sunnah of worship does not accept anything extra, and for this reason the Messenger ﷺ said, **“Every innovation is misguidance and every misguidance is in the Fire.”**

The Sunnah of custom accepts an increase and it accepts a decrease

and it accepts everything, because it's a custom. I will strike for you one example from the Sunnah of custom from the Messenger of Allāh ﷺ.

He (the Prophet) entered Makkah with four braids. What do you all call them; braids?⁴

(Those present respond, "Braids."⁵)

Braids (ضفائر), or braids (غدائر).

He entered Makkah, conquering Makkah the day Allāh helped him against the people of Makkah, and he had four braids. This is the Sunnah of the Arabs; to this day, you find this Sunnah with some of the youth from the Bedouin. I have seen them in the desert; until today, this custom is present with them.

You are free regarding this—if you see that it is suitable for you, then do it, and if you want, then leave it, and you have not opposed the Sunnah of the Messenger regarding this [either way]. Why? Because it is a Sunnah of custom, not a Sunnah of worship.

This categorization is from the completeness of comprehension and understanding in the religion. Many of the beginners in knowledge are ignorant about this, and they are not scholars; [they are] beginners in calling to knowledge, and they are not scholars.

⁴ **Translator's Note:** Here the *shaykh* uses the word *ḍafā'ir* (ضفائر) for braids.

⁵ **Translator's Note:** Using the same word as the *shaykh* (ضفائر).



WHY ARE THE RĀFĪDAH DISBELIEVERS?¹

SHAYKH MUḤAMMAD AMĀN AL-JĀMI

It is not permissible to believe that the people (Muslims) who commit major sins are from the people of the Fire. It is not permissible to testify that anyone is in the Fire except those the Prophet ﷺ has attested to (being in the Fire). Likewise, it is not permissible to testify that anyone is in Paradise except those the Prophet ﷺ has testified for.

So what about those who say the opposite? The Prophet ﷺ testified that Abū Bakr and ‘Umar are in Paradise, (saying), **“Abū Bakr is in Paradise; ‘Umar is in Paradise...”**

They say, “They are the two idols of the people of the Hellfire.” Allāh’s aid is sought! Where is the *īmān* in the Prophet ﷺ?

This is the subtlety in Ahlus-Sunnah declaring the Rawāfiḍ to be disbelievers, for they belie the Prophet ﷺ in many affairs.

¹ Source: Lesson 7 from *Explanation of Qurrah ‘Uyūn al-Muwahh̄idīn* (translated by Raha Batts).



WHO ARE THE QUR'ĀNIYYŪN?¹

SHAYKH ṢĀLIḤ AL-FAWZĀN

The Qur'āniyyūn (Quranists) are those who deny the Sunnah. They reject acting on the *aḥādīth* and they say, “We only act according to the Qur'ān.” They are liars; surely, they do not act by the Qur'ān, because Allāh says in the Qur'ān:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it).

[*Sūrah al-Ḥashr* 59:7]

And Allāh the Exalted said to His Prophet:

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

And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to

¹ Translated by Rasheed Barbee.

them, and that they may give thought.

[Sūrah an-Nahl 16:44]

Thus, if the Sunnah is eliminated, how will the Qur'ān be explained?! What will explain the Qur'ān? The Sunnah of the Messenger clarifies the Qur'ān; the Sunnah is the explainer of the Qur'ān.

Thus, those who intentionally reject the Sunnah are denying the Messenger; therefore, this is disbelief and apostasy.

But if they are ignorant and blindly following, then it should be clarified for them and the affair should be explained to them.

They (meaning the Qur'āniyyūn) came to 'Umar bin 'Abdil-'Azīz رضي الله عنه and they presented this doctrine to him. He said رضي الله عنه, "Allāh the Exalted said, 'And establish the prayer.' What is the number of *raka'āt* (that should be made)? And what are the prayer times? Also, Allāh said, 'And pay the *zakāh*.' What is the *niṣāb*? And how much should be paid in *zakāh*?"

They were baffled at this point and unable to give a response. So he dumbfounded and silenced them, may Allāh have mercy upon him.

This is proof that the Qur'ān must be accompanied by the Sunnah, and the Sunnah is the second revelation after the Qur'ān. It explains the Qur'ān, clarifies it, makes it clear, and guides to it.

The Sunnah also contains some rulings that are not found in the Qur'ān. For example: (The prohibition) of marrying a woman and her paternal aunt at the same time, or marrying a woman and her maternal aunt at the same time. This is not in the Qur'ān; rather, it is only found in the Sunnah.²

² **Translator's Note:** In the *ḥadīth* of Abū Hurayrah رضي الله عنه, the Messenger of Allāh ﷺ said:

لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

One should not be married to a woman and her paternal aunt, or a woman and her maternal aunt, at the same time.

(Al-Bukhāri [5109] and Muslim [1408]).

Regarding breastfeeding, Allāh the Exalted said:

﴿ وَأُمَّهَاتِكُمُ اللَّاتِي أَرْضَعْتِكُمْ وَأَخَوَاتِكُمْ مِنَ الرِّضَاعَةِ ﴾

Your foster mother who nursed you, your foster sisters through nursing...

[Sūrah an-Nisā' 4:23]

How many times must the breastfeeding take place? When does the breastfeeding child become impermissible for marriage?

The Prophetic Sunnah came with this. The Messenger clarified this. He said:

يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ.

What becomes forbidden for marriage through breastfeeding also becomes forbidden for marriage through blood ties.

Thus, the *ḥadīth* is more general than what appears in the Qur'ān. It is not only the mothers from nursing and the sisters from nursing (that are forbidden for marriage). He said, "What becomes forbidden for marriage through breastfeeding also becomes forbidden for marriage through blood ties."

(This includes) the paternal aunt, maternal aunt, paternal niece, and maternal niece (through nursing). This did not come in the Qur'ān; this came in the Sunnah:

يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ.

What becomes forbidden for marriage through breastfeeding also becomes forbidden for marriage through blood ties.