

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ لُزُومِ السُّنَّةِ

Chapter 7: Adherence to the Sunnah [4609–4612]

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[4609] Abū Hurayrah (رضي الله عنه) said that the Messenger (صلى الله عليه وسلم) stated: “Whoever calls to right guidance, he will receive the reward equivalent to the reward of those who follow him, without their reward being diminished whatsoever. And whoever calls to misguidance, will incur the sin equal to the sin of those who follow him, without their sins being decreased whatsoever.”¹

[4610] ‘Āmir ibn Sa’d related from his father that the Messenger of Allāh (صلى الله عليه وسلم) said: “The greatest of the Muslims in violation of other Muslims are those who question a matter that was permissible, until it is made impermissible due to their questioning.”²

[4611] Ibn Shihāb related that Abū Idrīs al-Khawlānī ‘Ā’idh Allāh informed him that Yazīd ibn ‘Amīrah—who was from the companions of Mu’adh ibn Jabal (رضي الله عنه)—informed him that he never sat in a gathering of *Dhikr* except he would say: ‘Allāh is a Just Judge; those who doubt be destroyed.’

Mu’adh said once: “After you, there will be trials of which there will be an abundance of wealth. The *Qur’ān* will be made easy, until the believer and the hypocrite; men and women; young and old; slave and free will learn it. Then a person will say: ‘Why don’t the people follow me while I have read the *Qur’ān*? They will not follow me until I invent something besides it for them.’ Beware of that which is innovated, for indeed that which is innovated is misguidance. And I warn you from the deviation of a wise person, for perhaps *Shayṭān* will utter a word of misguidance from the tongue of a wise person; and perhaps a hypocrite will say a word of truth.”

I said to Mu’adh: “How would I come know—may Allāh have mercy on you—that a wise person has said of word of misguidance and a hypocrite has spoken a word of truth?”

¹ *Shaykh* al-Albānī authenticates this narration in his *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4609).

² Authenticated by *Shaykh* al-Albānī in his *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4610)

He replied: “Avoid the words of the wise person that become well-known, and it is said about them: ‘What is this?’ And that should not divert from him, because perhaps he will retract it, and you should accept the truth when you hear it, for indeed the truth has light.”³

Abū Dāwud (رَحْمَةُ اللَّهِ) stated: In this Ḥadīth, Ma’mar said that al-Zuhrī said: The words “And did not cause you to have an aversion to him” instead of “avert you.” And Ṣāliḥ ibn Kaysān stated on the authority of al-Zuhrī, in this hadith, “which is not clear” instead of “well-know things.” He also said “not avert you” as ‘Uqayl stated. Ibn Ishāq said, on the authority of al-Zuhrī: ‘Rather, what unclear to you from the statement of a wise person, until you say, what did he mean by this statement?’

[4612] On the authority of Abū Ṣalt: A man wrote to ‘Umar ibn ‘Abd al-Azīz (رَحْمَةُ اللَّهِ) asking him concerning *al-Qadr* (Divine Decree), and he responded stating: To proceed, I advise you to fear of Allāh, to be moderate in [obeying] His Command, to follow the *Sunnah* of His Prophet and to abandon newly invented matters introduced by the people of innovation after his *Sunnah* has been established, and they were not in need of anything else. So adhere to the *Sunnah*, for indeed—if Allāh wills— it will be a protection for you.

And know that no innovation was introduced except that what preceded it was a proof against it or an admonition, for the *Sunnah* was instituted by one who knew what contradicting it would lead to from error, slipping, foolishness, and extremism. So accept for yourself what the people [of the past] accepted for themselves, for their actions were based upon knowledge and insight; they possessed greater discernment and were more worthy [than us] due to their virtue. And if right guidance is what you are upon, then you have reached it before them.

And you could say that whatever was innovated after them was only introduced by those who followed a path other than theirs, desiring to be different from them, for indeed they have precedence, and what they stated and clarified was sufficient. No one has refrained from discussing unnecessary matters like them, and no one has clarified what needed clarification like them. However, now you find a people who refrain from discussing matters that require discussion, and thus are neglectful, and others who discuss matters that do not warrant discussion, and thus they exaggerate. Indeed they [i.e. the predecessors] were between these [extremes], upon right guidance.

³ *Shaykh* al-Albānī declares this narration “*Ṣaḥīḥ al-Isnād Mawqūf*“ (authentic chain of transmission on the Companion) in his *Ṣaḥīḥ Sunan Abū Dāwud* (no. 4611)

You have written me asking about the affirmation of *al-Qadr*. And by Allāh's (عَزَّوَجَلَّ) Permission, you have come upon one who is well-informed. I do not know of any innovation that the people have introduced that is clearer and more established than the affirmation of *al-Qadr*. It was mentioned by the people of *al-Jahiliyyah* (i.e. pre-Islamic Arabia). They spoke of it in their sayings and poetry, consoling themselves with it for what they lost. Islām then reinforced it. The Messenger of Allāh mentioned it in more than one or two traditions, and the Muslims heard it from him, and spoke of it during his lifetime and after his death, out of certain belief and submission to their Lord, believing it impossible that there is anything that is not encompassed by His Knowledge and recorded in His Book or destined by His Decree. Furthermore, it has been mentioned in His Book: from it they have learned it, and from it they have determined it.

If you say, why did Allāh reveal such and such a verse, and why did He say such and such? They have read from it what you have read, and they knew its interpretation of which you are ignorant, yet they said: 'All of this is written and decreed. Misfortune has been written, and what has been decreed will occur; what Allāh wills will surely come to pass, and what He does not will, will not happen. We have no power to harm or benefit ourselves. Nevertheless, they still desired [to perform good deeds] and were afraid [to perform bad deeds].'⁴



⁴ *Shaykh* al-Albānī declares this narration “*Ṣaḥīḥ Maqtū*” (authentically reported from the narrator) in his *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4612)

Some benefits from the explication of *Shaykh Ahmad al-Najmī* (رَحْمَةُ اللَّهِ):

- ❖ Whoever calls to guidance, revives a *Sunnah*, enjoins good and forbids evil will receive a reward similar to the reward of those who follow him; and whoever calls to misguidance will earn sin similar to that of those who answer his call, and refuge is sought with Allāh (عَزَّوَجَلَّ).
- ❖ It is incumbent to look closely at these calls taking place around us. Whatever is in accordance with the truth, we adhere to it, and whatever opposes the truth, we reject it. This is the position of the believer.
- ❖ We must know that nothing will save in front of Allāh (عَزَّوَجَلَّ) except following the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So if anyone utters anything to you or gives you their opinion on a matter, say to him, “What is the proof for this statement or this opinion?”
- ❖ The person who lives and dies upon the *Sunnah* is better than the one who exerts himself upon misguided calls that mix truth and falsehood. You may find some truth therein; however, it is obscured by falsehood. And perhaps the reputation of some of these innovators would fool you, with the fact they grow their beards, raise their lower garments [above the ankle] and work by some of the virtuous acts of the *Sunnah*; however, they have abandoned matters of creed that are far more important than what they have implemented.
- ❖ As for those who deny *al-Qadr*, then they hold that there are things that take place in His Dominion that He did not Decree, and this is belittlement of Allāh (عَزَّوَجَلَّ), the Lord of the Worlds. Their statement is not supported by the Islamic Legislation; rather, it is from *Shayṭān*; and it is upon every Muslim to believe in the *Qadr*.