

Selected Chapters from *Kitāb al-Sunnah* (The Book of the *Sunnah*) *Sunan Abū Dāwūd*

Prepared by Abū al-Ḥasan Mālik al-Akhḍar

Biographical Sketch of *Imām* Abū Dāwūd al-Sijistānī (رحمة الله)

HE IS THE NOBLE *Imām*, Sulaymān b. al-'Ash'ath as-Sijistānī (رحمة الله), commonly referred to by his *kunya* Abū Dāwūd. He was born in the year 202H in Sijistān (now eastern Iran).

He began seeking knowledge at an early age, becoming a student of *ḥadīth* before turning eighteen. Afterward, he began to travel in the path of knowledge. In the year 220H, he went to 'Irāq. Thereafter, Abū Aḥmad (the leader) requested that Abū Dāwūd move to al-Baṣrah; so he settled there as a resident and student. He heard [narrations] from Musa b. Ismā'īl, al-Walīd, et al. Then, in the year 221H, he went to *Kūfā* and heard from al-Ḥasan b. Rabī' as well as Ibn Yūnus: two of the greater teachers of *Imām* Muslim. Frequently visiting Baghdād, he would sit at the feet *Imām* Aḥmad b. Ḥanbal (رحمة الله) and hear narrations from him. He related his book *al-Sunan* there, and *Imām* Aḥmad would praise it. Around 222H, he entered Makkah and benefited from 'Abd Allāh, who was from the narrators of *Imām* Mālik's *Muwattā*. He also took knowledge from Hishām Ibn 'Ammār, who was from the teachers of al-Bukhārī. Later, he traveled to Miṣr and benefitted from Aḥmad b. Sāliḥ, the head of the scholars of *ḥadīth* in Miṣr. His last travel was in 271H to Baghdād, before returning to Baṣrah. This great *Imām*, who Mūsa b. Hārūn said "was created for *ḥadīth*," died in the year 275H. May Allāh grant him the highest reaches of Paradise.



Map of Abū Dāwūd's travels in seeking knowledge

Author: *Imām* Abū Dāwūd as-Sijistānī [d. 275H]

Explanation: *Imām* Aḥmad ibn Yaḥyā al-Najmī [1429H]

Authentication: *Imām* Muḥammad Nāṣir al-Dīn al-Albānī [d. 1420H]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ شَرْحِ السُّنَّةِ

CHAPTER 1: SHARḤ AL-SUNNAH

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: ((افتترقت اليهود على إحدى أو ثنتين وسبعين فرقة، وتفرقت النصارى على إحدى أو ثنتين وسبعين فرقة، وتفرقت أمتي على ثلاث وسبعين فرقة))

[1] 4596 - Abū Hurayrah (رضي الله عنه) stated that the Messenger of Allāh said: “The Jews split into seventy-one or seventy-two sects; and the Christians split into seventy-one or seventy-two sects; and my *Ummah* will split into seventy-three sects.”¹

عن معاوية بن أبي سفيان، أنه قام فينا فقال: ألا إن رسول الله صلى الله عليه وسلم قام فينا فقال: «ألا إن من قبلكم من أهل الكتاب افترقوا على ثنتين وسبعين ملة، وإن هذه الملة ستفرق على ثلاث وسبعين: ثنتان وسبعون في النار، وواحدة في الجنة، وهي الجماعة» «زاد ابن يحيى، وعمرو في حديثيهما» «وإنه سيخرج من أمتي أقوام تجارى بهم تلك الأهواء، كما يتجارى الكلب لصاحبه» «وقال عمرو: «الكلب لصاحبه لا ينفى منه عرق ولا مفصل إلا دخله»

[2] 4597 - Mu'awiyah b. Abū Sufyān (رضي الله عنه) said: Indeed Allāh's Messenger stood up among us and said: “Certainly, before you the People of the Book split into seventy-two sects, and indeed this *Ummah* will split into seventy-three sects; seventy-two in the Hell-fire, and one in the Paradise, and it is the *Jamā'ah*.” And its narrators Ibn Yahyā and ‘Amr added his statement: “Indeed, there will come from my *Ummah* a people who desires will flow through them like rabies through its victim.” ‘Amr said: “Rabies (will flow through) its victim, and there will not remain a vein except that it will enter it.”²

¹ *Shaykh* al-Albānī (رحمه الله) has graded this narration *ḥasan ṣaḥīḥ*.

² Regarding the meaning of this narration, Ibn Athīr (رحمه الله) says that rabies is a “disease which afflicts a person who has been bitten by a rabid dog, and is affected by an insane like state. [The dog] does not bite anyone except that he becomes rabid and is afflicted with terrible symptoms and is unable to drink water until dying from thirst.” See *al-Nihāyah fī Gharīb al-Ḥadīth* (4/195).

Imām al-Shāḥibī (رحمه الله) says: “In this narration he (i.e. the Prophet) informed of what would take place in his *Ummah* from desires, dividing it into seventy-three sects, and there would appear among them a group whose hearts would be infected by these desires until it would become nearly impossible to abandon them and repent from them, similar to the way rabies infects the rabid [dog]. Thus, there does not remain a body part except that it is infected with this disease and it is that which flows [through the bloodstream] and is incurable. Likewise, if they (i.e. the desires) enter and fill the heart of the person of desires, no exhortation or evidence will remedy him, and he will not take heed to those who are at variance with him.” See *al-'Itiṣām* (2/778).

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- ❖ *al-Muḥaddith* Aḥmad al-Najmī (رحمة الله) said: **(A people will appear from my Ummah who these desires will flow through them like rabies through a rabid dog. There will not remain a [bodily] canal or joint except that it will enter it)** This is a reality, for certainly you see that many of the people of desires do not submit to the truth and do not return to it after becoming aware of it; similar to the mad dog that is infected with rabies. Rabies is a disease which afflicts a dog, and if it is infected with it, the disease does not subside; instead, the dog goes mad like an insane person. It does not drink water and tries to bite anyone it comes across. We ask Allāh for His Pardon.”³



³ Al-Najmī, *Fath al-Raḥīm al-Wadūd* (Dar al-Minhaj 1435 H/2014), 53
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بَابُ مُجَانِبَةِ أَهْلِ الْأَهْوَاءِ وَبُغْضِهِمْ

CHAPTER 3: HATRED AND AVOIDANCE OF THE PEOPLE OF DESIRES

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ))

[3] 4599 - On the authority of Abū Dharr (رضي الله عنه), the Messenger of Allāh (صلى الله عليه وسلم) said: “The best of actions is love for the Sake of Allāh and hatred for the Sake of Allāh.”⁴

قَالَ: أَحَبُّ بَنِي عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ، فَأَبَدَ كَعْبٌ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، - وَذَكَرَ ابْنُ السَّرْحِ، قِصَّةَ تَخَلُّفِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ - قَالَ: «وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ، حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، ثُمَّ سَأَقَ خَبَرَ تَنْزِيلِ تَوْبَتِهِ»

[4] 4600 - Ka'b ibn Mālik (رضي الله عنه) ...mentioned the story of his remaining behind from the Prophet (صلى الله عليه وسلم) during the Tabūk expedition, he said: “The Prophet (صلى الله عليه وسلم) forbade the Muslims from speaking to [the three of] us, until I scaled the wall of my cousin, Abū Qatādah, and gave him *salāms*, and by Allāh, he did not return the *salāms*...he then narrates the story of the revelation concerning his repentance.”⁵

❖ *Al-Muḥaddith* Aḥmad al-Najmī said: “Hatred and avoidance of the people of desires is from the definitive matters of the Religion; so from the foundations of the Religion is loving and hating for the Sake of Allāh, and displaying fealty and enmity for His Sake. A worshipper will not attain completeness of faith except with this, so if the servant loves and hates for the Sake of Allāh, displays fealty and enmity, and gives and withholds for His Sake, then this one has achieved the completeness of *al-Imān*.”⁶



⁴ *Shaykh* al-Albānī has graded this narration *daʿīf* (weak).

⁵ *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

⁶ Al-Najmī, *Fath al-Raḥīm al-Wadūd* (Dar al-Minhaj 1435 H/2014), 59

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بَابُ تَرْكِ السَّلَامِ عَلَى أَهْلِ الْأَهْوَاءِ

CHAPTER 4: LEAVING OFF SALĀMS (SALUTATIONS) UPON THE PEOPLE OF DESIRES

عَنْ عَمَّارِ بْنِ يَاسِرٍ، قَالَ: قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَقُونِي بِرَعْفَرَانٍ، فَعَدَوْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ: ((اذهَبْ فَأَغْسِلْ هَذَا عَنْكَ))

[5] 4601- On the authority of ‘Ammār ibn Yāsir (رضي الله عنه) who said: “I returned to my family when my hands had cracked (from the cold and usage of water), so they placed saffron on them. I went to the Prophet (صلى الله عليه وسلم) in the morning and gave him salāms. However, he did not return them, and said: ‘Go and wash that off.’”⁷

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا أَعْتَلَتْ بَعِيرًا لِصَفِيَّةَ بِنْتِ حُيَيٍّ، وَعِنْدَ زَيْنَبَ فَضْلٌ ظَهَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَزَيْنَبَ: «أَعْطِيهَا بَعِيرًا» فَقَالَتْ: أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟ ((فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمَ وَبَعْضَ صَفَرٍ))

[6] 4602 - ‘Ā’ishah (رضي الله عنها) narrated that the camel of Safiyyah bint Huyayy (رضي الله عنها) became sick, and Zaynab (رضي الله عنها) had an extra riding animal, so the Messenger of Allāh (صلى الله عليه وسلم) said to Zaynab, ‘Give her a camel.’ She (i.e. Zaynab) said, ‘Should I give one to that Jewess?’ So the Messenger of Allāh (صلى الله عليه وسلم) became angry and boycotted her the months of *Dhū al-Hijjah*, *al-Muḥarram*, and part of *Ṣafr*.⁸

❖ *Al-Muḥaddith* Aḥmad al-Najmī said: “What is intended by desires here is innovation.”⁹

❖ The *Shaykh* was asked: “In the chapters ‘Hatred and Avoidance of the People of Desires and Leaving off Salutations upon Them,’ the narrations concern sin (disobedience), so how did the author (i.e. Abū Dāwūd) arrive at the ruling found in the chapter heading from the *ḥadīths*?”

The *Shaykh* answered: “In reality, this is a very important question. The Prophet (صلى الله عليه وسلم) did not return the *salāms* to ‘Ammār b. Yāsir (رضي الله عنه) due to the fact he was wearing saffron, as he did not return the *salāms* of the man who was wearing a gold ring, nor upon the delegation that was wearing silk and gold rings, and these are sins. Also, the Prophet (صلى الله عليه وسلم) boycotted Zaynab bint al-Jahsh, and these were sins. So, how are [these narrations] applied to boycotting the people of innovation?”

⁷ *Shaykh* al-Albānī has graded this narration *ḥasan*.

⁸ *Shaykh* al-Albānī has graded this narration *da‘if* (weak).

⁹ Al-Najmī, *Fath al-Raḥīm al-Wadūd* (Dar al-Minhaj 1435 H/2014), 64

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I say: If it is obligatory to boycott the sinner—with the fact that sin is less than innovation—then boycotting the innovator is more appropriate, because the innovator is worse than the sinner. You find the sinner fearful of his wrongdoing [becoming known], embarrassed at its mention, and is always concerned about repenting from it; however, the innovator is not about to repent or feel shy about his innovation. This is well-known. So if boycotting occurs with [the sinners], then the people of innovation are more deserving of it.”¹⁰



¹⁰ Ibid 204–205

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بَابُ فِي لُزُومِ السُّنَّةِ

CHAPTER 6: ADHERENCE TO THE SUNNAH

عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: ((أَلَا إِنِّي أُوتِيتُ الْكِتَابَ، وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلُوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ، أَلَا لَا يَجِلُّ لَكُمْ حَيْمُ الْحِمَارِ الْأَهْلِيِّ، وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ، وَلَا لُقْطَةٌ مُعَاهِدٍ، إِلَّا أَنْ يَسْتَعْنِيَ عَنْهَا صَاحِبُهَا، وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعَقِبَهُمْ بِمِثْلِ قِرَاةٍ))

[7] 4604- al-Miqdām ibn Ma'dī Karib (رَضِيَ اللَّهُ عَنْهُ) stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed, I have been given the Book and its equal along with it, yet the time will come when a man with a full stomach will be lying on his couch saying: ‘Adhere to this Qur’ān; what you find in it to be permissible, take it as permissible, and what you find in it to be impermissible, take it as impermissible.’ But Lo! The domesticated donkey is not permissible for you, nor beasts of prey with fangs. Nor is the lost property of a *Mu’āhid*, unless its owner is not in need of it. If anyone comes to a people, they are obligated to host him, but if they do not, it is his right to levy them an amount equivalent to his being hosted.”¹¹

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا أَلْفَيْنَ أَحَدِكُمْ مُتَّكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ))

[8] 4605- Abū Rāfi' (رَضِيَ اللَّهُ عَنْهُ) said: ‘The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), said: “Do not let me find one of you reclining on his couch, and when he hears of something I have commanded or forbidden, he says: ‘We do not know. What we found in Allāh’s Book we follow.’”¹²

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ)) قَالَ ابْنُ عِيسَى: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ))

[9] 4606- Ai’ishah (رَضِيَ اللَّهُ عَنْهَا) said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever invents in this affair of ours that which is not from it, it is rejected.”

¹¹ *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

¹² *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

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In another wording, the Messenger of Allāh (ﷺ) said: “Whoever invents a matter that is not from our affair, it is rejected.”¹³

عَبْدُ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيُّ، وَحُجْرُ بْنُ حُجْرٍ، قَالَا: أَتَيْنَا الْعُرْبَاضَ بْنَ سَارِيَةَ، وَهُوَ يَمُنُّ نَزَلَ فِيهِ {وَلَا عَلَى
الَّذِينَ إِذَا مَا اتَّوَكَّ لِيَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ} [التوبة: 92] فَسَلَّمْنَا، وَقُلْنَا: أَتَيْنَاكَ زَائِرِينَ وَعَانِدِينَ
وَمُقْتَسِبِينَ، فَقَالَ الْعُرْبَاضُ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً
بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَّتْ مِنْهَا الْقُلُوبُ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودِعٍ، فَمَاذَا تَعْهَدُ
إِلَيْنَا؟ فَقَالَ ((أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشَ مِنْكُمْ بَعْدِي فَسِيرَى
اِخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ
وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَالَّةٌ))

[10] 4607- ‘Abd al-Raḥmān ibn ‘Amr as-Sulamī and Hujr ibn Hujr (رضيهم الله) related: “We came to ‘Irbād ibn Sāriyah (رضي الله عنه), who was among those concerning whom the verse was revealed: “**Nor (is there blame) on those who come to you to be provided with mounts, when you said: “I can find no mounts for you”**” (*al-Tawbah* 9:92). We greeted him and said: ‘We have come to visit you to obtain benefit from you.’ al-‘Irbād said: ‘One day the Messenger of Allāh (ﷺ) led us in prayer, then faced us and gave us a profound exhortation, at which the eyes were tearful, and the hearts were fearful. A man said: ‘O Messenger of Allāh, it is as if this is a farewell sermon, so what do you advise us with?’ He said: ‘I enjoin you to fear Allāh, and to hear and obey, even if it be an Abyssinian slave, for indeed those of you who live after me will see great disagreement. So adhere to my *Sunnah*, and that of the rightly-guided successors [after me]. Cling to it with your molar teeth, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is astray.”¹⁴

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَلَا هَلْكَ الْمُتَنَطِّعُونَ ثَلَاثَ مَرَّاتٍ))

[11] 4608- On the authority of Ibn Mas’ūd who said: Thrice, the Messenger of Allāh (ﷺ) said: “May the extremists perish.”¹⁵

❖ *Al-Muḥaddith* Aḥmad al-Najmī said: “What is intended by his statement (...its equal along with it) is the *Sunnah*. For the *Sunnah* is Revelation, just as the Qur’ān is Revelation;

¹³ *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

¹⁴ *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

¹⁵ *Shaykh* al-Albānī has graded this narration *ṣaḥīḥ* (authentic)

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and just as it is obligatory upon us to adhere to the Qur’ān, it is compulsory to adhere to the *Sunnah*. Therefore, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated this to censure those who would come later stating, “We will adhere to the Qur’ān and leave the *Sunnah*...and the first of those to do this were the *Khawārij*, those who recited the Qur’ān but abandoned the *Sunnah*.”¹⁶

- ❖ Regarding the statement of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (**Cling to it with your molar teeth**), he states: “This is from the strongest of encouragements to adhere to the *Sunnah*, to believe in it, to follow it, and to abandon newly invented matters.”¹⁷



¹⁶ Al-Najmī, *Fath al-Raḥīm al-Wadūd* (Dar al-Minhaj 1435 H/2014), 70

¹⁷ Ibid 75

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