

# Table of Contents

Introduction .....	1
Preface .....	2
About the Author: .....	2
Shaykh Muḥammad Zakariyyā and this Book.....	3
Shaykh's Denunciation of the Chapter Dedicated to Him .....	5
About the English Version .....	6
Before Reading this Book:.....	8
Second Forward By Shaykh Taqī al-din al-Nadwī .....	8
Foreword of to the First Edition- Shaykh Taqī Al-Dīn al-Nadwī.....	12
Forward by Shaykh 'Abd al-Raḥīm Motala.....	18
Letter of Shaykh Ṭalḥa Kandhalwī.....	20
Author's Preface .....	22
Chapter One: <b>This Era of Trials, and Adherence to the Sunnah</b> .....	24
The Rank and Virtue of the Companions.....	26
Prophecy about Hadith Denial ( <i>inkār al-hadīth</i> ) .....	28
Referring to History for Future Progress .....	30
Unparalleled Success .....	31
The Future Grandeur of Islam .....	33
Chapter 2: <b>Distinctions of the Chief of Prophets</b> ﷺ.....	36
Prophet of Prophets ﷺ .....	38
Distinctions Given by Ibn Ḥajar al-Haytamī.....	41
First Distinction.....	42
Second Distinction .....	45
Third Distinction .....	48
Imam al-Rāzī's Deduction.....	49
Al-Taftāzānī's Conclusion .....	50
Matchlessness .....	51
Chapter 3: <b>Resolving Disputes According to Sunnah</b> .....	54
The Judge in all Disputes .....	56
Accord with Decisions of Qur'ān and Sunnah.....	57
Three Causes for Neglecting the Verdict of the Qur'ān and Sunnah.....	58
True Muslims .....	59
Advice of 'Ubādah and Abū'l Dardā' ( <i>raḍīya'LLāhu 'anhum</i> ) .....	60
The Pivot of Faith .....	61
The Judgement of 'Umar ( <i>raḍīya'LLāhu 'anhū</i> ).....	61
Chapter 4: <b>Blessings and Rewards of Following the Sunnah</b> .....	64
The Basis of Reward and Retribution .....	65
Opponents of Allah and the Messenger ﷺ.....	66
Abomination for those who Abandon the Sunnah.....	68
Denial of al-Kawthar .....	68
Paradise is not for Refuters.....	70
Exclusion upon Neglect of Sunnah .....	70
The Outcome of Arrogance.....	71

Prompt Obedience of Prophetic Commands.....	72
Chapter 5: <b>Steadfastness of the Noble Ṣaḥāba in Sunnah</b> .....	74
The Prophet's ﷺ Duty is to Convey.....	75
Divine Bounties Upon Obedience.....	76
Divine Promise Fulfilled.....	76
The Magnitude of the Islamic Sultanate.....	77
Promises and Tests.....	78
The Incredible Trial.....	81
A Journey of Test.....	82
Beloved Land of the Prophet ﷺ and the Ṣaḥāba.....	83
Further Complications.....	84
Another Kind of Test.....	86
Faith of Māriya al-Qibṭiyya ( <i>raḍīya Llāhu 'anhā</i> ).....	88
The Best Example of the Prophet ﷺ.....	88
Company of the Prophet ﷺ in Jannah.....	89
Description of Jannah.....	90
Reward for the Love of the Sunnah.....	92
Extraordinary Attachment of the Ṣaḥāba.....	93
To Obey the Messenger ﷺ is to Obey Allah.....	95
He ﷺ is the Standard of Distinction.....	97
Avoiding Punishment.....	98
Salvation Reserved for the way of the Prophet ﷺ and his Ṣaḥāba.....	99
Chapter 6: <b>Two ways: Sunnah and Bid'ā</b> .....	100
Definition of Sunnah and <i>Bid'ā</i> from Hadith.....	102
The Straight Path.....	103
The Path of Salvation is Permanent.....	105
1400-Year-Old Prophecy of Current Predicament.....	107
Caution about <i>Bid'ā</i> in Hadith.....	108
Speculation in Religion is Misguiding.....	111
Those who Isolate, Stray.....	111
Sunnah and Personal Preference.....	112
<i>Bid'ā</i> is like Slander.....	114
Pathways other than Sunnah are Invalid.....	115
Blessings of the Sunnah.....	116
Dissociation from Innovators.....	118
Regret over a Greeting.....	119
Caution from Associating with an Innovator.....	120
The Innovator is Unwelcome.....	121
Reward for Rejecting <i>Bid'ā</i> .....	121
Ṣaḥāba's Abomination for <i>Bid'ā</i> .....	122
Sahl b. 'Abdullah al-Fustarī'.....	122
Mujaddid Alf Thānī.....	123
A Thirty-Year Sentence.....	123
Khawājā Ma'ṣūm Sirhindi's Statement.....	124
Grasping Sunnah during Times of Negligence.....	125
Chapter 7: <b>Obedience of the Companions</b> .....	132
Abū Bakr al-Ṣiddīq.....	133
His Sermon.....	133

Abū Bakr's Obedience During the Apostasy Crisis .....	134
The Source of Abū Bakr's Obedience.....	136
His Last Will .....	138
Parting Advice to 'Umar about <i>Sunnah</i> .....	139
'Umar b. al-Khaṭṭāb.....	140
Exemplary Obedience .....	140
Appointing Others to Monitor his Compliance to <i>Sunnah</i> .....	142
Candour of 'Umar's Subjects .....	143
A Bedouin's Boldness.....	143
His Sympathy .....	144
Distress over the State of a Handicapped Person.....	145
Urging Commanders to Obey the Messenger ﷺ.....	146
'Abdullah b. 'Umar.....	147
Bilāl b. Rabāḥ.....	148
Two Special Services .....	148
A Third Service .....	149
Ascetic Mindset .....	150
<i>Adhān</i> at al-Masjid Al-Aqṣā.....	150
Abū Ayyūb al-Anṣārī.....	151
Hāritha b. Nu' mān .....	152
'Abdullah b. Mas'ūd.....	152
Abū Dharr Al-Ghifārī.....	153
Abū'l Dardā' .....	153
Husayn b. 'Alī .....	155
Chapter 8: <b>Pious Elders' Devotion to <i>Sunnah</i></b> .....	158
'Alī b. al-Ḥusayn b. 'Alī: Imam Zayn al- 'Ābidīn .....	159
Abū 'Uthmān al-Ḥirī .....	159
Bishr b. al-Hārith .....	160
Ibn Taymiyya.....	161
Sharaf al-Dīn al-Manerī .....	162
Shaykh Junayd Baghdādī.....	162
Aḥmad b. Ḥanbal.....	163
Rashīd Aḥmad Gangohī.....	165
Muḥammad Qāsim Nānotawī.....	166
Sa'īd b. al-Musayyib.....	167
Muẓaffar Ḥusayn Khandhlawī .....	167
Chapter 9: <b>Advice of Pious Elders about <i>Sunnah</i></b> .....	170
Abū Ḥafṣ al-Naysābūrī .....	171
Abū Sulaymān al-Dārānī.....	171
Ibrāhīm b. Adham al-Balkhī.....	171
Imam Tāwūs.....	172
Ḥātim al-Aṣamm .....	173
Shah 'Abd al-Ghani Phūlpūrī.....	173
Ubayy b. Ka'b.....	175
Imam al-Awzā'ī.....	175
Sufyān al-Thawrī .....	176

Junayd al-Baghdādī .....	177
Imam al-Shāfi‘ī .....	178
Sharaf al-Dīn Aḥmad b. Yahyā al-Manerī .....	178
My Guide and Mentor, Shaykh Zakariyyā .....	179
Shaykh Abdul Qādir Jilānī .....	180
‘Umar B. ‘Abd al-‘Azīz .....	180
Abū’l Ḥasan al-Kharaqānī .....	181
Nizām al-dīn Awliyā’ .....	181
Ḥasan b. Alī .....	182
Ayyūb al-Sakhtiyānī .....	182
‘Abdullah b. Shawdhab .....	182
Mu‘tamir b. Sulaymān al-Taymī .....	183
Abdullah b. Muḥayrīz .....	183
Mujaddid al-Alf al-Thānī .....	183
Imam al-Rāzī .....	184
Imam al-Ghazālī .....	184
Shah Waṣiyy Allah .....	184
Khwaja Ma‘ṣūm Sirhindī .....	185
Sahl b. Abdullah al-Tustarī .....	185
Imam al-Zuhrī .....	186
Ma‘rūf al-Karkhī .....	187
Abdullah al-Daylamī .....	187
<b>Chapter 10: Sunnah is the Criterion for Piety .....</b>	<b>188</b>
Defining a Wali of Allah .....	189
Identifying a Friend of Allah .....	189
Abū Ḥaṣṣ al-Kabīr al-Ḥaddād .....	190
Junayd Baghdādī .....	191
Shaykh Gangohī .....	192
Shaykh Khalīl Aḥmad Sahāranpurī .....	192
Shaykh Waṣiyy Allah .....	193
Mujaddid Alf Thanī .....	193
Mufti Sayyid Abdul Rahim Lājpurī .....	194
Bāyazīd Baṣṭāmī .....	195
Niẓām al-dīn Awliyā’ .....	196
‘Abd al-Ḥayy Lakhnawī .....	196
Khwaja Ma‘ṣūm Sirhindī .....	196
<b>Chapter 11: Consequence of Belittling the Sunnah .....</b>	<b>200</b>
Trait of Hypocrisy .....	202
Pastime of Makkān Pagans .....	203
Provision for Ruin .....	204
Leave them Aside .....	207
Reminders of this Offence in Hell .....	211
Burned by his Own Insult .....	214
Examples and Consequences .....	215
Sneering at the Noble Prophet ﷺ .....	216
Medicating the Prophet ﷺ against his Will .....	216

False Litigation against Sa‘īd b. Zayd .....	217
Divine Avengement for Sa‘īd .....	218
Explaining the Incident .....	219
Composure of Imam Abū Ḥanīfa .....	219
Path of Ruin .....	220
Imam Bukhārī’s Antagonists.....	220
Misconduct with Ibn Daqīq al-‘Īd .....	221
Nizām al-dīn Awliyā’s Persecutor .....	222
Hurting the <i>Mu’adhdhin</i> of the Prophet’s ﷺ Mosque .....	222
Disrespecting Pious Elders .....	222
Profound Insight .....	223
Maintaining Respect for the Pious .....	225
Remaining Firm .....	225
Between Abū Ṭālib and Ḥudhayfa .....	226
Two Key Causes.....	227
Neglect of the Desirable .....	228
Alarming Incident.....	228
Blasphemous Statements .....	231
Shaykh Rashīd Aḥmad Gangohī.....	231
Shaykh ‘Abd al-Ḥayy Lakhnawī .....	234
Mocking a Verse.....	234
Shah Waṣiyy Allāh .....	235
<i>Al-Fatāwā al-‘Ālangīriyya</i> .....	237
Shaykh Ashraf ‘Alī Thanwī.....	239
Shaykh ‘Abd al-Ḥaq Ḥaqqānī .....	239
Important Details.....	240
Crucial Last Advice .....	240
Chapter 12: <b>Shaykh Muḥammad Zakariyyā and Following Sunnah</b> .....	242
Lifelong Dedication to Prophetic Knowledge.....	243
Widespread Benefit.....	244
Prerequisite for Widespread Acceptance.....	245
Flames of Love .....	245
Diligence in Practice of Sunnah .....	246
Hair and Turban .....	247
Commencing with the Right.....	247
Entering the Masjid .....	248
Fridays .....	248
Post-Maghrib Prayers.....	250
At ‘Arafāt.....	250
Ramaḍān .....	250
At the Prophet’s ﷺ Grave .....	251
Barley Bread.....	252
‘Īd al-Aḍḥā .....	252
Nikāḥ .....	253
Hazrat’s Advice about Upholding Sunnah.....	254
Epilogue .....	255
An Important Appeal.....	256

# Chapter 5:

## **Steadfastness of the Noble Ṣaḥāba in Sunnah**

The noble Ṣaḥāba fulfilled the agenda of the Qurʾān with a level of submission and obedience that was unprecedented in history and inimitable by future generations. Their valour, obedience to their Messenger ﷺ, patience and commitment won them Divine Assistance and widespread conquest in a very brief time span and with very scarce numbers and means. They did not merely become rulers of conquered lands; they won the hearts of people and introduced them to their Creator. They subdued Romans, Persians, Turks, Berbers, and Abyssinians, all races, white and black alike. They raised the command of the Almighty, spread the religion of truth, and established Islamic rule in the world. May *raḍīyaʾLlāhu ʿanhum* and may He please them.

Think about it: they changed the map of the world in just thirty years and turned a new page in history. May Allah raise us with them; He is the Most Kind, the Generous, the Gracious.

## The Prophet's ﷺ Duty is to Convey

Allah addresses those who turn away from the instructions of the Prophet ﷺ in these words:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا مُخِيلٌ وَعَلَيْكُمْ مَا  
مُخِلْتُمْ ۚ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

Say, "Obey Allah and obey the messenger. But if you turn away, then upon him (the messenger) lies (the responsibility of) what he is tasked with, and upon you lies (the responsibility of) what you are tasked with. And if you obey him, you will attain guidance. The duty of the Messenger is no more than to convey the message clearly."<sup>1</sup>

Ibn Kathīr explains that obeying Allah and His Messenger in this verse means to abide by the Qurʾān and *Sunnah*. The Messenger ﷺ is not responsible for those who defy this. His duty is to convey the message of Allah and discharge the trust. People are accountable for their own duty to honour and implement the message he has conveyed, and true guidance lies only in the obedience of the Messenger ﷺ.

<sup>1</sup> Q 24:54

## DIVINE BOUNTIES UPON OBEDIENCE

In the next verse, Allah Most High promises to grant custody of the world to the obedient followers of the Messenger ﷺ:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ  
 كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
 وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ  
 بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

*Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land [by virtue of their obedience], as He made those [guided ones] before them, and He will surely give a firm place to their religion [of Islam] which He has chosen for them and will certainly replace their fear with peace. [This is on the condition that] they worship Me, ascribing no partner to Me. And those who are ungrateful after [the manifestation of] that [promise] are the transgressors.<sup>1</sup>*

Ibn Kathīr has written in detail about how this Divine promise was realised:

This is a promise from Allah to His Messenger (upon him blessings and peace) that He will appoint his followers (*ummah*) as custodians of the earth, leaders, and rulers of humankind. Nations shall prosper through them, and people will submit to them. The previous threat posed by other nations will be replaced by security and order. Allah Almighty indeed fulfilled His promise –all favors and praise are His alone.

### Divine Promise Fulfilled

During the Prophet's ﷺ worldly life, Makkah, Khaybar, the entire Arabian Peninsula and Yemen were conquered. He (upon him peace) collected tax (*jizya*) from the Zoroastrians of Hajar as well as parts of Syro-Palestine (Shām). The Byzantine ruler Heracles, Egyptian ruler Muqawqis, kings of Oman and the Abyssinian Negus who claimed the throne after Aṣḥama all sent gifts in tribute to the Prophet ﷺ.

After Allah recalled His Beloved ﷺ, his *khalīfa* Abū Bakr (*raḍīya'llāhu 'anhu*) managed the Muslims' affairs. He put order to the disarray that occurred at the Prophet's (upon him peace) departure from this world, and fortified and developed the Arabian Peninsula. He deployed some

<sup>1</sup> Q 24:55. The explanatory inserts in parentheses reflect those added by the author. May Allah bestow his mercy on him.



Muslim armies to Persia with Khālid b. al-Walīd (*raḍīya'llāhu 'anhū*). These conquered a portion of those lands and defeated many opponents. He dispatched another army under Abū 'Ubayda b. al-Jarrāḥ (*raḍīya'llāhu 'anhū*) and other commanders to Syro-Palestine, and a third army to Egypt under 'Amr b. al-ʿĀṣ (*raḍīya'llāhu 'anhū*). Allah granted victory to the group sent to Syro-Palestine, and they conquered Buṣrā, Damascus, and the regions surrounding Ḥawrān during his life. Abū Bakr (*raḍīya'llāhu 'anhū*) then passed away, and Allah preferred the honor of the Hereafter for him. He ﷺ bestowed a great favour upon this ummah by inspiring *al-Ṣiddīq* to chose 'Umar *al-Farūq* as the *khalīfa*. 'Umar (*raḍīya'llāhu 'anhū*) duly upheld the responsibilities of leadership as his successor. In fact, after the Prophets, the cosmos has not orbited over anyone with such a powerful personality and complete sense of justice. During his reign, the remainder of Shām and Egypt, as well as most of the Persian lands were conquered. 'Umar broke Kisrā and thoroughly humbled him, forcing him to retreat to a distant corner of his former kingdom. He checked Ceasar and made him relinquish rule of the lands of Shām and recede to Constantinople. 'Umar (*raḍīya'llāhu 'anhū*) spent the wealth confiscated from these two rulers in the path of Allah, as per the prophecy and promise of the Prophet ﷺ.

During the rule of 'Uthmān (*raḍīya'llāhu 'anhū*), Muslim territories expanded to the Far East and distant West. In the West, they conquered the regions of Spain, Cypress, Kairouan, and Ceuta along the Mediterranean Ocean. In the East, they reached the furthest areas of China. Kisrā (Yezdegerd III - the Sassanid ruler) was finished, and Madain in Iraq, along with Khorasan and Ahvaz were conquered. The Muslims defeated a great number of the resisting Turkic forces, and Allah made their supreme ruler Khagan fail. Taxes were brought from one end of the world to the other to Amīr al-Mu'minīn 'Uthmān b. 'Affān (Alah be pleased with him) ... Thereafter began the era of 'Alī b. Abī Ṭālib (*raḍīya'llāhu 'anhū*).<sup>1</sup>

## The Magnitude of the Islamic Sultanate

Even while governments continued to change after this, Allah granted the Muslims unparalleled victories and conquests. Shaykh Abul Ḥasan 'Alī al-Nadwi (*Raḥīmahū'llāh*) explained in one of his lectures:

Slaves of Allah strove for a few days on the plains of Badr and Uḥūd. What was the result? The result was that born among their descendants was a man who known as Hārūn al-Rashīd. He is a very famous caliph, let me tell you about his sultanate. Once, he was sitting in Baghdad when

---

<sup>1</sup> Ibn Kathīr, *Tafsīr* Q 24:55

## TO OBEY THE MESSENGER ﷺ IS TO OBEY ALLAH

Allah Most High says in the Qur'an:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝

*Whoever obeys the Messenger has, in fact, obeyed Allah, and whoever turns away, then We did not send you to stand guard over them.<sup>1</sup>*

Allah says that anyone who obeys my prophet obeys me and the same rule applies for disobedience. This is because the Prophet ﷺ does not issue commandments on his own accord; his statements and actions conform to Divine Revelation. This theme is covered at various places in the Qur'an.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝

*He does not speak from [his own] desire;  
It is but revelation revealed [to him].<sup>2</sup>*

Ibn Kathīr comments:

وهو الشهادة للرسول صلى الله عليه وسلم بأنه نازٌّ راشدٌ تابعٌ للحقِّ ليس بضالِّ، وهو الجاهل الذي يسئلك على غير طريقٍ بغير علم، والعاوي هو العالم بالحقِّ، العادل عنه قصدا إلى غيره، فنه الله رسوله وشريعته، عن مشاهجة أهل الضلال كالتصاري وطرائق اليهود. وعن علم الشيء وكنهه، والعمل بخلافه، بل هو صلوات الله وسلامه عليه وما بعنه به من الشرع العظيم في غاية الإتيقاف والاعتدال والساد، ولهذا قال تعالى: وما ينطق عن الهوى أي ما يقول قولاً عن هوى وعرض إن هو إلا وحى يوحى أي إنما يقول ما أمر به يبلغه إلى الناس كاملا موفورا من غير زيادة ولا نقصان

This verse is testament to the fact that the Prophet ﷺ is dutiful, upright, adherent to the truth, and does not deviate. Allah absolves His Prophet from knowing something, then hiding it or acting contrarily to it. Rather, he ﷺ and the tremendous set of laws he was sent with are at the height of uprightness, moderation, and precision. There is a narration in *Musnad Ahmad* that illustrates how the Prophet ﷺ only spoke in accordance with what was revealed to him.

عن أبي أمامة، أنه سمع رسول الله صلى الله عليه وسلم يقول: ليدخلن الجنة الجنة بشفاعتي رجل ليس بنبي مثل الحثين، أو مثل أحد الحثين، ربعة ومضرة. فقال رجل: يا رسول الله، أو ما ربعة من مضرة؟ فقال: إنما أقول ما أقول

<sup>1</sup> Q 4:80

<sup>2</sup> Q 53:3-4

Abū Umāma (*raḍīya‘llāhu ‘anhu*) narrated that the Messenger ﷺ said: Many people, equal to two tribes, or one of two tribes, Rabī‘a and Muḍār, will enter Paradise through the intercession of a man who is not a prophet. One man asked, “Is Rabī‘a not a branch of Muḍār (yet you counted them separately)?” The Prophet ﷺ replied, “I only say that which I am made to say.”<sup>1</sup>

Another hadith of Musnad Aḥmad demonstrates the same concept:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ، فَتَهَنَيْتَنِي فُرَيْشٌ، فَقَالُوا: إِنَّكَ تَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا، فَأَمْسَكْتُ عَنِ الْكِتَابِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: «أَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا حَقٌّ»

‘Abdullah b. ‘Amr b. al-‘Āṣ (*raḍīya‘llāhu ‘anhu*) says that I used to transcribe everything I heard from the Noble Prophet ﷺ with the intention of memorizing it. Some people of Quraysh discouraged me from this, saying that the Messenger of Allah ﷺ is also a human and speaks when he is displeased as well as when he is pleased. I held back from writing for some time, then mentioned this to the Messenger ﷺ. He said, “Keep writing, for I swear by the One who controls my life, only the truth emerges from me.”<sup>2</sup>

The narration of Abū Hurayra in the *Musnad* of al-Bazzār states:

مَا أَخْبَرْتُكُمْ أَنَّهُ مِنْ عِنْدِ اللَّهِ فَهُوَ الَّذِي لَا شَكَّ فِيهِ

Whatever I tell you is from Allah has no doubt in it.<sup>3</sup>

Another narration states:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا أَقُولُ إِلَّا حَقًّا قَالَ بَعْضُ أَصْحَابِهِ: فَإِنَّكَ تَدَاعِبُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنِّي لَا أَقُولُ إِلَّا حَقًّا»

Abū Hurayra (*raḍīya‘llāhu ‘anhu*) narrates that the Prophet ﷺ said, “I do not speak but the truth.” One of the Companions remarked, “You also joke with us sometimes.” He ﷺ replied, “[Even so,] I only speak the truth.”<sup>4</sup>

<sup>1</sup> Aḥmad 22215, 22250, 22297; Tirmidhī 2439

<sup>2</sup> Aḥmad 6510, 6802, 6930, 7018, 7020; Abū Dawūd 3646

<sup>3</sup> Bazzār 15/340

<sup>4</sup> Tirmidhī 1990; Aḥmad 8481

Allah has commanded to obey His Prophet ﷺ at numerous occasions, because because the obedience of the Messenger ﷺ is the obedience of God. The Prophet ﷺ reaffirms this in the following hadith:

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي

Abū Hurayra (*raḍīya‘llāhu ‘anhu*) narrated from the Prophet ﷺ: He who has obeyed me has in fact obeyed Allah, and he who has disobeyed me has disobeyed Allah. Moreover, he who obeys my [appointed] *amīr* has obeyed me, and he who has disobeyed my *amīr* has disobeyed me.<sup>1</sup>

Why would disobedience of the Messenger ﷺ not equal the disobedience of Allah, when Almighty Allah himself has said:

*He does not speak from [his own] desire; it is but revelation revealed [to him].<sup>2</sup>*

## HE ﷺ IS THE STANDARD OF DISTINCTION

جَابِرُ بْنُ عَبْدِ اللَّهِ، يَقُولُ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَيَبْعَثُ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوْلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالِدَّارُ الْجَنَّةُ، وَالدَّاعِيَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَنْ أَطَاعَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَّقَ بَيْنَ النَّاسِ

Jābir b. ‘Abdullah (*raḍīya‘llāhu ‘anhu*) reported: Some angels came to the Prophet ﷺ while he while he was asleep. One of them commented, “He is asleep.” Another said, “The eye is sleeping, but the heart is awake.” They said, ‘There is a metaphor for this companion of yours, so explain it for him’ One of them said, “He is asleep,” and another said,

<sup>1</sup> ABukhārī 2957, 7173; Muslim 1835; Nasā’ī 4193; Ibn Khuzayma 1597

<sup>2</sup> Q53:3-4

The result is that such people are forever deprived of the blessings of that Sunnah.

‘Ā’isha (*raḍiyya’Llāh ‘anhā*) narrates from the Prophet ﷺ:

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ وَقَرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَغَانَ  
عَلَى هَدْمِ الْإِسْلَامِ

He who honours an innovator in religion has assisted in demolishing Islam.<sup>1</sup>

## BID‘A IS LIKE SLANDER

The introduction of new concepts into religion is an accusation of falsehood against Allah Himself ﷻ. After all, He has stated:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ  
الْإِسْلَامَ دِينًا

*Today I have completed your religion for you, perfected My Favour upon you, and chosen Islam as a religion for you.*<sup>2</sup>

Bringing novel ideas and practices into Islam contravenes this verse. It is like saying that the religion was not actually complete, or that the Prophet ﷺ did not fully convey some aspect of religion to us –Allah forbid!

As Imam Mālik (*Raḥimahu’Llāh*) explains:

وَمَنْ أَحْدَثَ فِي هَذِهِ الْأُمَّةِ شَيْئًا لَمْ يَكُنْ عَلَيْهِ سَلْفُهَا فَقَدْ زَعَمَ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ خَانَ الرِّسَالَةَ؛ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ}،  
فَمَا لَمْ يَكُنْ يُؤْمِنُ بِدِينِنا؛ لَا يَكُونُ الْيَوْمَ دِينًا

Someone who invents a new religious concept not matching the way of the pious predecessors has claimed that the Messenger of Allah ﷺ has betrayed his duty of prophethood, because Allah has said *Today, I have completed your religion for you*. Something that was not part of the religion at that time cannot be a part of religion today.<sup>3</sup>

<sup>1</sup> Ṭabarānī, *al-Mu‘jam al-awsaṭ* 7/34. Al-‘Irāqī said its chains of transmission were weak (*al-Mughnī* 2/111), as did al-Sakhāwī in *al-Maqāṣid al-ḥasana* p.42. Ibn Taymiyya said this was a statement of Fuḍayl b. ‘Iyāḍ (*Majmū‘ al-fatāwā* 18/346).

<sup>2</sup> Q 5:3

<sup>3</sup> Shāṭibī, *al-I‘tiṣām* 1/65

## PATHWAYS OTHER THAN SUNNAH ARE INVALID

Just as there is no true prophet after the Muḥammad ﷺ, there is no room to adopt a way of life other than his. His practices are unalterable and shall remain until the Last Day.

Jābir (*raḍīya’Llāhu ‘anhu*) related that the Prophet ﷺ said:

لَقَدْ جِئْتُكُمْ بِمَا بَيْضَاءَ نَفْيَةٍ، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقِّ فُتْكَدْبُوا بِهِ، أَوْ  
بِبَاطِلٍ فَتُضَدِّقُوا بِهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَى كَانَ حَيًّا، مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي

“I have brought this Deen to you, radiant and clear. Do not ask the People of the Book about any [religious] matter; they may respond with truth that you reject, or falsehood that you accept. I swear by the One who controls my life, if Mūsā (upon him peace) was alive, he would have had no option but to follow me.”<sup>1</sup>

In a previously mentioned hadith:

عَنْ جَابِرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَةِ  
فَقَالَ: يَا رَسُولَ اللَّهِ هَذِهِ نُسْخَةٌ مِنَ التَّوْرَةِ، فَسَكَتَ، فَجَعَلَ يَقْرَأُ وَوَجْهَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ، فَقَالَ أَبُو بَكْرٍ: تَكَلَّمَكَ التَّوَاكُلُ مَا تَرَى مَا يُوْجِهُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟! فَتَنَظَرَ عُمَرُ إِلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:  
أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَمِنْ غَضَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَضِينَا بِاللَّهِ رَبًّا،  
وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسُ  
مُحَمَّدٍ بِيَدِهِ لَوْ بَدَا لَكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَصَلَّيْتُمْ عَنْ سِوَاءِ السَّبِيلِ، وَلَوْ  
كَانَ حَيًّا وَأَدْرَكَ نُبُوءِي لَاتَّبَعَنِي .

Jābir (*raḍīya’Llāhu ‘anhu*) narrates:

‘Umar b. al-Khaṭṭāb (*raḍīya’ Llāhu ‘anhu*) brought a copy of the Torah to the Prophet ﷺ and said, “O Prophet of Allah, this is a copy of the Torah.” The Prophet ﷺ remained quiet. ‘Umar began to read it, and the Prophet’s ﷺ noble face began to change colour. Abū Bakr (*raḍīya’ Llāhu ‘anhu*), who was present, said, “May mourning mothers mourn over you! Do you not see the face of the Prophet? ﷺ” ‘Umar looked up at the Prophet’s ﷺ face and said, “I seek refuge in Allah from His Anger and the anger of His Prophet ﷺ. We are content with Allah as our Lord, Islam as our religion and Muḥammad ﷺ as our prophet. Then the Prophet said, “I swear by the One who controls my life, if Mūsā appeared today, and you followed him while leaving my ways, you would stray from

<sup>1</sup> Aḥmad 15156; al-Bayhaqī, *Shu‘ab al-īmān* 174

the straight path. If he were alive and reached my term of prophethood, he would follow me.<sup>1</sup>

When ‘Īsā (upon him peace) will descend from the heavens (closer to the Day of Judgement), he will follow the *sharī‘a* and ways of Muḥammad ﷺ.

## BLESSINGS OF THE SUNNAH

Earlier prophetic laws were abrogated with the prophethood of Muḥammad ﷺ, leaving no other suitable way of practice. His ways are uniquely blessed. People of former nations would need to exert themselves for centuries to reach where a follower of Muḥammad ﷺ can reach with just a few years of effort.

Furthermore, the hadith states:

عَمَلٌ قَلِيلٌ فِي سُنَّةٍ، خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بَدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

A few deeds according to *Sunnah* are better than a many deeds of *bid‘a*, and every *bid‘a* is a misguidance.<sup>2</sup>

Ibn Mas‘ūd (*raḍīya’Llāhu ‘anhu*) says:

---

<sup>1</sup> Dārimī, *Sunan* 469; Aḥmad 15156 from Jābir (Allah be pleased with him). Aḥmad has also reported it 15864, 18335 from ‘Abdullah b. Thābit, in which ‘Abdullah reminded ‘Umar about the Prophet’s (upon him peace) face changing colours. Al-Haythamī reported it in *Majma‘ al-zawā‘id* [810] from Abū’l Dardā’, citing al-*Mu‘jam al-kabīr* of al-Ṭabarānī, and verifying all its narrators save one, for whom he did find details. However, Ibn Ḥajar said in *al-Maṭālib al-‘āliya* 12/612 that Ibn Abī Ḥatim mentioned that narrator in al-Jarḥ and did not criticize him (See also *Jāmi‘ al-masānid wa’l sunan* of Ibn Kathīr [12012]. One narration of ‘Abd al-Razzāq (10163, 20062) places a ‘man from the Anṣār’ as the one reprimanding ‘Umar, the narration of al-Ṭabarānī specifying him as ‘Abdullah b. Zayd.

<sup>2</sup> Ibn Baṭṭa reported it with these words as a *mursal* narration from Ḥasan al-Baṣrī (*al-Ibāna al-kubrā* 244). Ma‘mar b. Rāshid also reported it like this, with the words, “One who follows my *sunnah* is from me, and one who turns away from my *sunnah* is not from me (*Jāmi‘ Ma‘mar b. Rāshid* 20568). Abū Nu‘aym reported it from Anas b. Mālik, from the Prophet ﷺ, with the additional words “Allah accepts the act of one who practices according to *sunnah* and rejects the innovation of one who invents his own way.” He then mentions that the hadith has reported from Ḥasan, Ibn Sīrīn and numerous others (*Ḥilya* 3/76). Hazrat has cited al-Quḍā‘ī, *Musnad al-Shihāb* 2/239 [1270], Marwazī, *al-Sunnah* 88. Both give the first part of the narration.

الإقتصادُ في السُّنَّةِ حَيْرٌ مِنَ الإِجْتِهَادِ فِي البِدْعَةِ

Worshipping moderately according to *Sunnah* is better than exerting oneself in acts of *bid'a*.<sup>1</sup>

Adopting practices dictated by personal desire or Shayṭān leads to deprivation of prophetic intercession.

عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صِنْفَانِ مِنْ أُمَّتِي لَنْ تَنَالَهُمَا  
شَفَاعَتِي: إِمَامٌ ظَلَمَ، وَكَلٌّ غَالٍ مَارِقٌ

Abū Umāma (*raḍīya'llāhu 'anhu*) reports that the Prophet ﷺ said: My intercession will not include two types of people: an oppressive ruler and a zealot who departs from the mainstream.<sup>2</sup>

Extremism and introduction of novel concepts in the religion are both abominable. Such innovations are a trap and master plot of Shayṭān.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ وَاللَّهِ مَا أَظُنُّ عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ أَحَدًا أَحَبَّ  
إِلَى الشَّيْطَانِ هَلَاكًا مِنِّي فَعِيلٌ وَكَيْفَ فَقَالَ وَاللَّهِ إِنَّهُ لِيُخْبِثُ البِدْعَةَ فِي مَشْرِقٍ أَوْ  
مَغْرِبٍ فَيُحْمِلُهَا الرَّجُلَ إِلَيَّ فَإِذَا انْتَهَتْ إِلَيَّ قَمَعْتُهَا بِالسُّنَّةِ فَتَرَدُّ عَلَيْهِ كَمَا أُخْرِجُهَا.

Ibn 'Abbās (*raḍīya'llāhu 'anhu*) says, "By Allah, I do not know if there is anyone on the face of the earth whom Shayṭān would like to see destroyed more than me." People asked, "How is that?" He replied, "By Allah, Shayṭān introduces a new religious idea in the distant East or West, and someone brings news of it to me. Then, I uproot it using the *Sunnah*, so that innovated practice is thrown back in his face, just as he started it."<sup>3</sup>

Ibn 'Abbās (*raḍīya'llāhu 'anhu*) also says:

النُّظَرُ إِلَى الرَّجُلِ مِنْ أَهْلِ السُّنَّةِ يَدْعُو إِلَى السُّنَّةِ وَيُنْهَى عَنِ البِدْعَةِ عِبَادَةً

Just looking at a man from the People of Sunna who invites towards *Sunnah* and discourages *bid'a* is an act of worship.<sup>4</sup>

Another statement of his in this regard is:

<sup>1</sup> Ṭabarānī, *al-Mu'jam al-kabīr* 10488; Marwazī, *al-Sunnah* 89 [Shaykh]

<sup>2</sup> Ṭabarānī, *al-Mu'jam al-kabīr* 8079 [Shaykh]

<sup>3</sup> ; al-Lālikā'ī, *Sharḥ uṣūl al-i'tiqād* 1/61; Ibn al-Jawzī, *Talbis Iblis* p.5

<sup>4</sup> This *mawqūf* narration from Ibn Abbas is in the *Tafsīr* of al-Qurṭubī 7/141 (Q 6:153) and *Sharḥ Uṣūl al-i'tiqād*, 1/29. [Shaykh]