

FORTY HADĪTH IN CLARIFICATION OF THE MADHHAB OF THE SALAF—THAT IS THE MADHHAB OF AHLUL-HADĪTH

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2. The Source of Evidence in the Religion is the Revelation— Nothing Else Takes Precedence

‘Abdullāh Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) said: Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed the people during the Farewell Hajj and said:

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا كِتَابَ اللَّهِ
وَسُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“O people! Surely, I have left among you an affair such that if you hold fast to it, you will never go astray: the Book of Allah and the *Sunnah* of His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”¹¹

Explanation:

Every Muslim is obligated to return to the Book and *Sunnah* in all their affairs of Religion, and when they differ in any issues between themselves.

‘Allāmah Sālih al-Fawzān stated: “Make your Religion such that it is taken from the Book of Allah (عَزَّوَجَلَّ) and the *Sunnah* of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—and this refers to the authentic narrations. As for what comes from other than this, then it is to be investigated—if it agrees with the Book and *Sunnah*, it is adopted and if it opposes the Book and *Sunnah*, then it is rejected from the one who spoke with it. And this is what the *Imāms* and Scholars advised with.

¹¹ Al-Hākim in *al-Mustadrak* 1/93, graded *saheeh* by al-Albāni in *Saheeh at-Targheeb wat-Tarheeb* no. 40.

Imām ash-Shāfi‘ī (رَحِمَهُ اللهُ d. 204 H) said: ‘If my saying opposes the saying of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), take the saying of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and cast my saying to one side.’”

Then he said: “So, it is not permissible to adopt the saying of a scholar (*faqeeh*) no matter what level of *fiqh* or knowledge he has reached unless it is built upon an authentic proof—and if his saying opposes the proofs then it is not taken. That is because there is no saying of a person that can be placed alongside the saying of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah (سُبْحَانَهُ وَتَعَالَى) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

‘O you who believe! Do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.’^{12”13}

Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) recited:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

“But no, by your Lord, they can have no [true] faith, until they make you [O Muhammad] the judge in all disputes between them.”¹⁴ Then he said: “Whoever rejects a *hadeeth* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is on the very edge of destruction.”¹⁵

Ibn Abī Mulaykah narrated that ‘Urwah Ibn Az-Zubayr (رَحِمَهُ اللهُ) said to Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا): “Have you led the people astray?” He responded: “And how is that O ‘Urwah?” He said: “You command the people with ‘Umrah in these ten days [of Dhul-Hijjah] while there is no ‘Umrah to be performed in them!” So, Ibn ‘Abbās said: “Should you not ask your mother regarding it?” ‘Urwah said: “But Abu Bakr and ‘Umar didn’t do

¹² *Al-Hujurat*: 1.

¹³ *Sharh Al-Hā‘iyyah*, pp. 62-63.

¹⁴ *Surah an-Nisā* 4:65.

¹⁵ Ibn Battah in *al-Ibānatul-Kubrā* 1/260.

it?” So, Ibn ‘Abbās responded: “**This is what has ruined you, by Allāh! I do not see except that He will punish you.**” In narration: ‘I do not see you stopping until Allah punishes you.’ Then he said: “**Verily! I narrate to you from the Prophet (ﷺ) and you come to me with Abu Bakr and ‘Umar?!’**” In another narration: “**I come to you with Allah’s Messenger (ﷺ) and you come to me with Abu Bakr and ‘Umar?’**”¹⁶

Allah (تَبَارَكَ وَتَعَالَى) stated in His Book:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

“Certainly, Allāh conferred great favour upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the *Kitāb* (Book) and *Hikmah* (Wisdom) although they had been before in manifest error.”¹⁷ Imām ash-Shāfi‘ee (d. 204 H رَحِمَهُ اللَّهُ) said: “Allah mentioned *al-Kitāb*, and that is the Qur’ān—and He mentioned *al-Hikmah*, and I heard from those I am pleased with from the scholars of the Qur’ān saying: ‘*Al-Hikmah* refers to the *Sunnah* of Allah’s Messenger (ﷺ).’”¹⁸

And Allah’s Messenger (ﷺ) stated:

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ

¹⁶ Reported by Ahmad (1/337), Ishāq Ibn Rāhawaih as cited in *Al-Matālib Al-‘Āliyah* (1/360). Also, Al-Khatīb in *Al-Faqīh wal-Mutaḥiqqih* (1/145), and the context is from him; and Ibn Hazm in *Hajjatul-Wadā‘* (p. 268-269) from routes of transmission to Ibn ‘Abbās; and Ibn ‘Abdul-Barr in *Jāmi‘ Bayān Al-‘Ilm wa Fadlihi* (2/239-240). The narration is *sahih*, cited from al-Imām Muqbil Ibn Hādī Al-Wādī‘ī in *Shar‘iyyatus-Salāh fin-Ni‘āl* p.34.

¹⁷ Aali ‘Imrān: 164.

¹⁸ *Ar-Risālah* of ash-Shāfi‘ī, p. 76-77.

“Indeed, I was given the Book and that which resembles it along with it.”¹⁹ Meaning the Sunnah. So, a Muslim has no choice but to refer all matters of Religion to these two Revelations: the Qur’ān and *Sunnah*.

¹⁹ Abu Dawood, no. 4604, graded *saheeh* by al-Imām al-Albānī (رَحِمَهُ اللهُ).