

Chapter 10

باب قول الله تعالى

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ — إِلَى قَوْلِهِ — مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا
وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ

The Saying of Allāh (the Most High): ‘O People of the Book! Why do you argue about Ibrāhīm when the Taurāt and Injeel were not revealed until after him?!’ Until His Saying: ‘Ibrāhīm was neither a Jew nor a Christian, rather he was a true monotheist submitting to Allāh—and he was not of the polytheists.’¹

Shaikhul-Islām Muhammad Ibn Abdul-Wahhāb (رحمه الله) said: Allāh further stated:

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ ﴿١٣﴾

¹ Āli ‘Imrān: 65-67.

“And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.”²

And in the *Sahih* that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ آلَ أَبِي فَلَانٍ لَيْسُوا لِي بِأَوْلِيَاءَ إِنَّمَا أَوْلِيَايَ الْمُتَّقُونَ

“Indeed, the family of Abu so-and-so are not my friends or allies—my allies are the dutiful believers who fear Allāh.”³

It is also reported in the *Sahih* from Anas (رَضِيَ اللهُ عَنْهُ): “The Messenger of Allāh was informed that some of the Companions had said:

أَمَّا أَنَا فَلَا أَكُلُ اللَّحْمَ وَقَالَ الْآخَرُ: أَمَّا أَنَا فَأَقُومُ وَلَا أَنَامُ وَقَالَ الْآخَرُ: أَمَّا أَنَا فَلَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ الْآخَرُ: أَمَّا أَنَا فَأَصُومُ وَلَا أُفْطِرُ. فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لِكَيْتِي أَقُومُ وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ وَأَكُلُ اللَّحْمَ فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

‘As for me, I will not eat meat.’ Another said: ‘As for me, I will stand in the night prayer and I will not sleep.’ Another said: ‘As for me, I will not get married.’ Another said: ‘As for me, I will fast continually without stopping.’ So Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘But I stand a part of the night in prayer, and I sleep. I fast

² Al-Baqarah: 130.

³ This a combination of two *hadiths*—the first is a *hadith* agreed upon in al-Bukhārī and Muslim from ‘Amr Ibn al-‘Āṣ (رَضِيَ اللهُ عَنْهُ): “**Indeed, the family of Abu so-and-so are not my friends or allies—my waliyy is Allāh and the righteous believers.**” (al-Bukhārī no. 5990, Muslim no. 215). The second part of the *hadith*: “**My allies are the dutiful believers who fear Allāh**” is reported by Ahmad in al-Musnad (5/133), and Abu Dāwūd no. 4242) among others, from Ibn ‘Umar (رَضِيَ اللهُ عَنْهُ).

sometimes, and sometimes I do not fast. I marry women, and I eat meat. So, whoever does not follow my Sunnah is not from me.”⁴

So, reflect on these strong words of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when some of the Sahābah desired celibacy for the sake of worship—he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) labelled this behaviour as ‘turning away from the Sunnah’—so what would you think about innovations that are beyond this? And what do you think when those who fall into them are other than the Companions (رَضِيَ اللهُ عَنْهُمْ)?

Commentary of al-Imām Ibn Bāz (رَحِمَهُ اللهُ)

This *hadīth* or this chapter contains a prohibition against overburdening in the religion and going to extremes—and that is obligatory upon a believer to beware of that. A believer fasts sometimes and withholds from fasting sometimes; he prays in the night, and he sleeps in it; he eats meat, and sleeps on a mattress—he does not overburden himself. For this reason, Allāh’s Messenger said:

لَكِنِّي أَقُومُ وَأَنَا مُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ وَأَكُلُ اللَّحْمَ فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

‘But I stand a part of the night in prayer, and I sleep. I fast sometimes, and sometimes I do not fast. I marry women, and I eat meat. So, whoever does not follow my Sunnah is not from me.’

Allāh has legislated for His servants that which does not entail hardship upon them, nor distress. Therefore, it is not allowed to go to extremes and overburdening (*at-takalluf*) because there is sufficiency in the Sunnah of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)—and he is the most virtuous of all people and the best of them.

⁴ Reported by al-Bukhārī (no. 5063) with a slightly different wording, and Muslim (no. 1401).

Further Comments

The Sunnah of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is revelation, and it supersedes everything the people regard as important from their tribal customs, nationalities, race, party allegiances, and group identities. If any practice of the people contradicts the Sunnah, it is cast to one side and rejected. So, to attain the love of Allah (the Most High) and His forgiveness, we must follow the Sunnah and not turn away from it for the speech or example of any person, just as Allah (سُبْحَانَهُ وَتَعَالَى) said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ

“Say, if you truly love Allāh, then follow me, then Allah will love you, and He will forgive you your sins.”⁵

There is no example more worthy of being followed than that of Allah’s Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed, in the Messenger of Allah you have a fine example to follow for whosoever hopes in Allah and the Last Day—and remembers Allah much.”⁶

So, following the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a must in every affair of life, whether in marriage, or divorce, or welcoming a newborn baby into the world, in celebrations, or the dress code of a man or the hijāb of the woman, just as Allah stated:

⁵ Āli ‘Imrān 3:31.

⁶ Al-Ahzāb: 21.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا^ع

“Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it.”⁷

‘Abdullāh Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) narrated that Allah’s Messenger (صَلَّى اللهُ 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 اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ).”⁸

Imām Mālik Ibn Anas (d. 179 H رَضِيَ اللهُ عَنْهُ) said:

السُّنَّةُ سَفِينَةُ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ

“The Sunnah is the Ark of Noah. Whoever boarded it was saved, and whoever stayed behind was drowned.”⁹

It is a must to follow that which is authentic from the narrations (*ahādīth*) and leave off that which is inauthentic: weak and fabricated. The one who leaves off practising aspects of the Sunnah that are obligated by the Shari‘ah due to his lack of steadfastness and weakness

⁷ Al-Hashr 59:7

⁸ Al-Hākim in *al-Mustadrak* 1/93, graded *sahih* by al-Albānī in *Sahih at-Targhib wat-Tarhib* no. 40.

⁹ *Tārikh Baghdād* of al-Khateeb al-Baghdādī, 7/336, *Dhammul-Kalām* of al-Harawī, no. 885 4/124, *Majmoo‘ al-Fatāwā* of Ibn Taymiyyah, 4/57, and others.

in practice, while accepting and honouring the Sunnah and rejecting bid'ah, then such a person is from *ahlus-Sunnah wal-Jamā'ah*, even if he is weak in *īmān* and sinful.

And if a person wishes to understand the Sunnah and practice it as it was intended by Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then he should follow the path of the Companions. ‘Abdullāh Ibn Mas‘ood (رَضِيَ اللهُ عَنْهُ) said: **“Whoever wishes to follow an example, then let him follow the example of the Companions of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for indeed they had the most pious of the hearts of this Ummah, they were the most grounded of the Ummah in knowledge, and the least burdensome, they were the foremost in guidance, and the best of the Ummah in manners. They were the people chosen by Allah to accompany His Prophet and to establish His religion. So, recognise their virtues, follow their footsteps and take their narrations because they were upon the steadfast guidance (*al-Hadyul-Mustaqīm*).”**¹⁰

¹⁰ Reported by Ibn ‘Abdil-Barr in *Jāmi‘ al-Bayān*, 2/97.