

Innovations 4- The Prophet (صلى الله عليه وسلم) censured innovation universally, all innovation in the Religion

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“The point from this hadeeth is that it gives us a new benefit which was not mentioned in the previous one, and this is how it is obligatory on every researching Faqeeh of the Sunnah to collect and gather all of the hadeeths reported concerning an issue so that by doing so he has a complete case without any deficiency.

[So] here the Prophet (عليه السلام)¹ tells us by saying, “**For surely, he who lives from amongst you will see much differing,**” ... it’s as though someone asked [him a question] but the reality is that no-one did ... because Allaah (عز وجل)² inspires His Prophet (صلى الله عليه وسلم)³ to answer before someone asks ... it’s as though a questioner said, ‘O Messenger of Allaah! When we see this differing which you are informing us about by your saying that, “**For surely, he who lives from amongst you will see much differing,**” what should we do, O Messenger of Allaah, when we see this much differing, what should we do?’

So he (عليه الصلاة والسلام)⁴ answered them without being asked as we just said, [saying], “**It is upon you to be upon my Sunnah and the Sunnah of the Rightly Guided Caliphs,**” to the end of the hadeeth.

Thus, salvation from any division and from any difference which occurs between the Muslims is to turn back to the path of the first believers, since he (عليه السلام) said in a clear, Arabic tongue, that when you see the differing, “**It is upon you to be upon my Sunnah and the Sunnah of the Rightly Guided Caliphs.**”

So do the Muslims who fall into a disputed issue today go back and comply with this order of his (عليه السلام) and other [such orders] that have been mentioned in the Qur’aan and the Sunnah? [That] when you see some differing, “**It is upon you to be upon my Sunnah and the Sunnah of the Rightly Guided Caliphs,**” [do the Muslims comply with this today?]

Unfortunately, the answer is that few are the ones who [actually] do that amongst the Muslims, and they are the ones who greatly aspire after two things which cannot be split or separated, and they are, firstly, knowing the Sunnah which the Prophet (صلى الله عليه وسلم) was upon and then, secondly, to crave after implementing it themselves and then amongst those who[se company] they enjoy and then those who live around them and so on.

[So] now we are discussing one issue which is that the Prophet (صلى الله عليه وسلم) censured innovation universally, all innovation in the religion—so have the Muslims stood by this universal censure of every innovation connected to worship in Islaam or have they differed concerning it?

¹ (عليه السلام) (alaih-salaam) Peace be upon him

² (عز وجل) (Azza wa Jaal) Mighty and Majestic is He

³ (صلى الله عليه وسلم) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

⁴ (عليه الصلاة والسلام) (Alayhi 'I-salat wa'I-Salam) Upon him prayer and peace

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The reality is that they have differed, because I believe that the students of knowledge amongst you, in fact, even those of you who listen to knowledge [being imparted even though you may not be dedicated students of knowledge and who do so] in compliance with the narration reported from Mu'aadh ibn Jabal, may Allaah the Most High be pleased with him, who said, 'Be a scholar, or a student, or someone who listens to knowledge, but don't be the fourth and end up being destroyed.'

So you are either students of knowledge or at the very least you are from those people who sit in the gatherings of knowledge so you must have someday heard that statement that is made on such occasions, 'Whatever the Muslims hold to be good is good,' and in addition to that some of them say, 'No, my brother, in Islaam there are good innovations, so how can you say that, 'Every innovation is misguidance?'

It is obligatory that the Muslim who really wants to comply with the verse we are in the middle of explaining [understands] this point, [the verse being], "**So whoever would hope for the meeting with his Lord, let him do righteous work ...**"⁵– so the innovations which are foreign/have been added to Islaam have nothing whatsoever to do with Islaam, and [thus] naturally, have nothing whatsoever to do with righteous work [as mentioned in the verse].

So a Muslim who tries to get closer to Allaah (عزوجل) with something Allaah has not legislated on the tongue of His Messenger [should know that] that action is not righteous and as a result it is an action which you cannot hope to be saved by on the Day of Resurrection."

⁵ سورة الكهف - Soorah al-Kahf [18:110]