

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class 41 – The Five Divisions of the Sunnah, The Definition of Worship, The Types of Worship are Five

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The shaykh began with the Khutbatul Haajah.

### THE FIVE DIVISIONS OF THE SUNNAH (AQSAAM AS-SUNNAH KHAMSAH)

#### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH ADILLATIT TAWHEED:

- 1 – Sunnah I'tiqadiyyah (Sunnah of Beliefs).
- 2 – Sunnah Qawliyyah (Sunnah of Sayings).
- 3 – Sunnah Fi'liyyah (Sunnah of Actions).
- 4 – Sunnah Taqreeriyah (Sunnah of Approval).
- 5 – Sunnah Tarkiyah (Sunnah of Abandoning).

- 1 – So whatever the Messenger of Allaah (صلى الله عليه وسلم) believed, we believe it.
- 2 – Whatever the Messenger of Allaah (صلى الله عليه وسلم) said, we say it.
- 3 – Whatever the Messenger of Allaah (صلى الله عليه وسلم) did, we do it.
- 4 – Whatever the Messenger of Allaah (صلى الله عليه وسلم) approved of, we approve it.
- 5 – Whatever the Messenger of Allaah (صلى الله عليه وسلم) left, we leave it.

See *ar-Risaalah* of Imaam ash-Shaafi'ee (rahimahullaah), page: 194.

Allaah (ta'aalaa) said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." (Aali Imraan 3:31)

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (O Muhammad (صلى الله عليه وسلم)): "Obey Allaah and the Messenger (Muhammad (صلى الله عليه وسلم))." But if they turn away, then Allaah does not like the disbelievers. (Aali Imraan 3:32)

And He (ta'aalaa) said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allaah (Muhammad (صلى الله عليه وسلم)) you have a good example to follow. (Al-Abzaab 33:21)

And He (ta'aalaa) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is Severe in punishment. (Al-Hasbr 59:7)

#### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

**1 – Sunnah of ‘Aqeedah and Belief**, so it is Waajib upon the Muslims that they believe just as the Prophet (صلى الله عليه وسلم) had believed. And whatever goes against the belief of the Prophet (صلى الله عليه وسلم), then it is upon us to leave it off. And we are not to follow those who are from the Aqlaaniyyeen, the ones who rely upon their capacity of reasoning and intellect [i.e. they place their Aql (intellect) in front of and over the Naql (the textual proofs from the Kitaab and the Sunnah)], and also the philosophers, so we are not to follow their path. And nor are we to follow the path of the Mu'talizah, those who deny and distort the Names and Attributes of Allaah (subhaanahu wa ta'aalaa). And we are not to follow those who deny the Hawd (the Pool) of the Prophet (صلى الله عليه وسلم), and nor are we to follow those who deny the punishment of the grave, and other than them from those who go against that which the Prophet (صلى الله عليه وسلم) had believed in.

**2 – Sunnah of Sayings and Statements**, so whatever the Prophet (صلى الله عليه وسلم) said, then this is what we say. Allaah (subhaanahu wa ta'aalaa) said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he (Muhammad (صلى الله عليه وسلم)) speak of (his own) desire. (An-Najm 53:3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is only an Inspiration that is inspired. (An-Najm 53:4)

So whatever the Prophet (ﷺ) said, then it is the pure truth, and so whatever the Prophet (ﷺ) said, we say it. And whatever the Prophet did not say, then we do not say it. And if we go ahead and make statements that the Prophet (ﷺ) did not say, then we may fall under the category of those who will be afflicted by severe trial and tribulations.

Allaah (subhaanahu wa ta'aalaa) said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

*And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e. his Sunnah: legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Noor 24:63)*

**3 – Sunnah of Actions and Deeds**, so from them are the Waajibaat, such as the Arkaan (pillars) of al-Islam, and other than these, that we are able to do and Allaah has given us the ability to carry them out.

Narrated Aboo Hurayrah (radiyAllaahu 'anhu) that the Messenger of Allaah (ﷺ) said: **((What I forbade you from then stay away from it, and what I ordered you with then do as much of it as you can.))** A Hadeeth.

And from the actions of the Prophet (ﷺ) is that he used to be in the service of his family, his wives, and when the Adhaan (call to the prayer) was pronounced, he would leave them as if he did not know them in order to answer the call to the prayer<sup>1</sup>. So it is upon the Believers that when they hear the Adhaan, then they should drop all their affairs and proceed to the prayer to earn the Pleasure of Allaah (subhaanahu wa ta'aalaa). And this is the case with the Prophet (ﷺ), the one whose past and future sins had been forgiven for him [then what about us?]. So it is upon us that we race in achieving and doing good deeds. Allaah (subhaanahu wa ta'aalaa) said:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ  
يَاذَنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

*Then We gave the Book (the Qur'aan) for inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds. That (inheritance of the Qur'aan), that is indeed a great grace. (Faatir 35:32)*

And Shaykh Ahmed mentioned that the three categories of people mentioned in the verse above (35:32), then they are those who have inherited the Qur'aan and are from the people of Tawheed. And in this verse is the great encouragement for us to be from amongst the third category, from

<sup>1</sup> Narrated 'Aa'ishah (radiyAllaahu 'anhaa) who said that: "The Messenger (ﷺ) used to be in the service of his family. When he heard the Adhaan, he left for the prayer as if he did not even know us." Narrated by al-Bukhaaree, no. 676.

those who race to seek the Pleasure of Allaah (subhaanahu wa ta'aalaa) and are foremost in doing good deeds. And the Mufasssiroon (the scholars of Tafseer) have explained that the third category of people in this verse are the ones who perform the Waajib (mandatory) deeds and stay away from the Haraam (prohibited) deeds, and perform those deeds that are Mustahabb (recommended) and stay away from those deeds that are Makrooh (disliked).

**4 – Sunnah of Approval**, and an example of this is when the meat of the hyena was eaten at the table of the Prophet (ﷺ), and even though the Prophet (ﷺ) did not eat from it himself, but it was eaten in his presence, and the Prophet approved of this by not forbidding them to eat this meat [i.e. silent approval].

**5 – Sunnah of Abandoning**, and there are two conditions that go along with the Sunnah of Abandoning and leaving off. The first condition is that the cause and the need of this reason was not present in the lifetime of the Prophet (ﷺ), in other words, there was no need to do this action. And the second condition to the Sunnah of Abandoning is that there must not be found any prevention and any reasons of prevention.

And an example of the second condition, which is the absence of things that prevent, for instance the Prophet (ﷺ), when he led the Taraweeh prayers in Ramadhaan, he prayed with the Sahaabah for three nights, and then he did not do so from the fourth night onwards. So this is not called the Sunnah of Abandoning, because there is the presence of a prohibition [i.e. a reason for prevention], and that prohibition was fear that the Prophet (ﷺ) had that this Taraweeh prayers during Ramadhaan would be made Waajib (obligatory) upon his Ummah. And the first condition, that the reason was not present during the time of the Prophet (ﷺ), then an example of this is the fighting of those who leave off paying the Zakaat. The Prophet (ﷺ) did not fight the people who left off the Zakaat, and the scholars have mentioned that this was because this situation was not present during the time of the Prophet (ﷺ). So the fact that the Prophet (ﷺ) left off fighting those who left off the Zakaat, we cannot say that is a Sunnah of leaving off, because this reason was not present during the time of the Prophet (ﷺ), rather it came during the time of Aboo Bakr as-Siddeeq (radiyAllaahu 'anhu), and he fought the people who left off paying the Zakaat.

Then Shaykh Ahmed gave us great encouragement in being consistent in our actions and our deeds, doing all of this while seeking the Pleasure of Allaah (subhaanahu wa ta'aalaa). And the most beloved of deeds to Allaah (subhaanahu wa ta'aalaa) are the deeds that are done consistently, even if they are little<sup>2</sup>.

Narrated Aboo Hurayrah (radiyAllaahu 'anhu) that the Messenger of Allaah (ﷺ) said: **((Abstain from Sawm-Wisal [uninterrupted fasting]))**. They (his Companions) said: “O Messenger of Allaah, but you observe Sawm-Wisal.” Upon this he said: **((You are not like me in this matter, for I spend my night (in a state) that my Lord feeds me and provides me drink.**

<sup>2</sup> Narrated 'Aa'ishah (radiyAllaahu 'anhaa) who said: “The Prophet (ﷺ) was asked, ‘What deeds are loved most by Allaah?’ He said: **((The most regular constant deeds even though they may be few))**. He added: **((Don't take upon yourselves, except the deeds which are within your ability))**.” Narrated by al-Bukhaaree, no. 6057.

**Devote yourselves to the deeds (the burden of which) you can bear)).** Narrated by Muslim, no. 2430.

And the Shaykh warned us from going to extremes in the Deen, and from being extreme in the field of worship.

Narrated Aboo Hurayrah (radiyAllaahu ‘anhu) that the Prophet (ﷺ) said: **((Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights)).** Narrated by al-Bukhaaree, no. 38.

Narrated ‘Abdullaah ibn ‘Amr ibn al-‘Aas (radiyAllaahu ‘anhu) who said: “Allaah’s Messenger said to me: **((O ‘Abdullaah! Have I not been informed that you fast during the day and offer prayers all the night?))** I replied, “Yes, O Allaah’s Messenger!” The Prophet said: **((Don’t do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year)).** I insisted (on fasting) and so I was given a hard instruction. I said, “O Allaah’s Messenger! I have power.” The Prophet said: **((Fast like the fasting of the Prophet Daawood and do not fast more than that)).** I said, “How was the fasting of the Prophet of Allaah, Daawood?” He said: **((Half of the year)).** [i.e. he used to fast on every alternate day].

Afterwards when ‘Abdullaah became old, he used to say, “It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month).” Narrated by al-Bukhaaree, no. 1858.

Then Shaykh Ahmed mentioned the consequences of those who go to extremes in the field of worship, that they become bored with the worship<sup>3</sup>, and sometimes it can lead to a person going astray, and sometimes it can lead to apostation.

Narrated Anas ibn Maalik (radiyAllaahu ‘anhu) who said: “A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allaah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” Allaah’s Messenger came to them and said: **((Are you the same people who said so-and-so? By Allaah, I am more submissive to Allaah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my Sunnah in religion, is not from me (not one of my followers)).**” Narrated by al-Bukhaaree, no. 4731.

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<sup>3</sup> Narrated ‘Aa’ishah (radiyAllaahu ‘anhaa) that the Prophet (ﷺ) used to say: **((Do those deeds which you can do easily, as Allaah will not get tired (of giving rewards) till you get bored and tired [of performing religious deeds])).** Narrated by al-Bukhaaree, no. 1853.

## THE DEFINITION OF WORSHIP (TA'REEF AL-'IBAADAH)

### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

**al-'Ibaadah (Worship):** It is a collective term for everything that Allaah loves and is pleased with, from the sayings (al-Aqwaal) and the actions (al-A'maal), inwardly (al-Baatinah) and outwardly (azh-Zhaahirah).

See *Majmoo' Fataamaa Shaykhubul-Islam ibn Taymiyyah*: 10/149.

### EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

This includes all types of worship, that are conducted both inwardly and outwardly, such as the utterance of the Shahaadah, and the performance of the prayer, and the paying of the Zakaat, and other than these from those actions that are beloved to Allaah (subhaanahu wa ta'aalaa).

## THE TYPES OF WORSHIP ARE FIVE (AQSAAM AL-'IBAADAH KHAMSAH)

### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

**1 – 'Ibaadah I'tiqaadiyyah (Worship of Belief):** And it is that the Muslim believes that Allaah ('azza wa jall) is the Creator (al-Khaaliq), the Sustainer (ar-Raaziq), the Giver of Life (al-Muhyee) and Death (al-Mumeet), and the Manager of the Affairs of His slaves.

The only One worthy of worship alone, having no partners in supplication (Du'aa') and slaughtering (Dhabh) and vows (Nadhr) and other than that, and that He is the One described with attributes of Majesty (al-Jalaal) and Perfection (al-Kamaal) and Magnificence (al-Kibriyaa') and Might (al-'Azmah), and other types of belief from the chapter of having belief in Allaah and His Religion, and the Angels, and the Books, and the Messengers, and the Day of Judgment, and Pre-Decree, the good of it and the bad of it.

**2 – 'Ibaadah Lafzhiyyah (Worship of Speech):** Such as the pronouncement of the Shahaadah that 'There is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah,' and such as the recitation of the Qur'aan and Du'aa', and Prophetic supplications (al-Adhkaar an-Nabawiyyah), and other types of verbal worship.

**3 – 'Ibaadah Badaniyyah (Worship of the Body):** And that is like the standing (al-Qiyaam) and bowing (ar-Rukoo') and prostrating (as-Sujood) in the prayer and fasting and the actions of Hajj and Hijrah (migration) and Jihaad, and other types of bodily worship.

**4 – 'Ibaadah Maaliyyah (Worship of Wealth):** Such as Zakaat and Sadaqah (charity) and other than that.

**5 – 'Ibaadah Tarkiiyyah (Worship of Abandonment):** It is that the Muslim abandons all forbidden things (al-Muharramaat) and all types of Shirk (ash-Shirkiyyaat) and Bid'ah (innovations)

in compliance to what Allaah has legislated, so these are from the Worship of Abandonment. The Muslim is rewarded for leaving the Haraam (prohibited) when he leaves it seeking the Face of Allaah.

See *Tatbeer al-I'tiqaad 'an Adraan al-Ilbaad* [The Purification of Belief from the Dirtiness of Heresy] by al-'Allaamah Muhammad Ismaa'eel as-San'aanee (rahimahullaahu ta'aalaa), pages 6 to 7.

#### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

This is similar to the different divisions of the Sunnah from the chapter previously covered. Regarding the bodily actions of Hijrah and Hajj, which fall under Worship of the Body, Shaykh Ahmed mentioned that:

Narrated Aboo Hurayrah (radiyAllaahu 'anhu) who said that the Prophet (ﷺ) said: **((Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family))**. Narrated by al-Bukhaaree, no. 1693.

And regarding the Worship of Wealth, and from it is Zakaat, and there are numerous conditions around this topic of Zakaat, and from them is that when a person's wealth reaches a certain amount after the passage of one years time, then it is upon him to pay a certain amount in Zakaat. And from Sadaqah is that which is Waajib, such as feeding and looking after the dependents. And then there is that which is not Waajib, but rather is from the Mustahabb actions.

#### **Q&A**

1. There is a person who says that Shaykhul-Islaam ibn Taymiyyah's belief was that the Kuffaar would not be in the Hell-Fire forever. So is this true?

**Ans:** Yes, this statement has been attributed to Shaykhul-Islaam and also Ibnul-Qayyim, and this statement is not correct. Even though it is true that this statement has been mentioned in some of the books of Ibn Taymiyyah and Ibnul-Qayyim, this statement is incorrect. The intention of Ibn Taymiyyah and Ibnul-Qayyim, rahimahumullaahu ta'aalaa, is that the fire of the people of Tawheed, the Monotheists, those who enter into the Fire from amongst them, that their fire is non-eternal and that it will end. And Shaykh Ahmed mentioned that this statement is not correct. So it is not correct to say that the Fire that the disbelievers enter and the Fire that the Monotheists enter, and then these people of Tawheed come out of this Fire and go into Paradise, that this fire is non-eternal. Rather, the Fire is eternal, and the people of Tawheed enter into this Fire and then come out of it and enter Paradise. As for the statement of Ibn Taymiyyah and Ibnul-Qayyim, that the Fire of the people of Tawheed ends, then this statement is not correct.

2. When we tell the Muqallidoon (blind-followers of the Madhaahib) that it is Waajib to do what the Prophet (ﷺ) did, they reply by saying that no, the Muslim Ummah is exempted from that (i.e. to do what the Prophet (ﷺ) did), and their Daleel (evidence) for this is that they say that the Prophet (ﷺ) at one point in time had

nine wives, so why do you not go and do that too? So how do we refute this Shubhah (doubt)?

**Ans:** Shaykh Ahmed al-Wasaabee (hafidhahullaah) said that this Shubhah is weak, and the answer to this is that the Prophet (ﷺ) has rights that are exclusive to him, and he is allowed to do certain things that others are not, and as the scholars have mentioned, and it is clear from the Kitaab and the Sunnah that Allaah (subhaanahu wa ta'aalaa) has given him permission and has allowed him to do certain things that He has not allowed the other people. The basic principle is that the Prophet (ﷺ) is to be followed, and his actions are to be followed in all affairs, except when a proof comes which makes a particular action specific to the Prophet (ﷺ). So the Prophet (ﷺ) was allowed to marry more than four wives, and four is that which is allowed for the other Believers, so this right is that which is something exclusive to the Prophet (ﷺ). And if anybody makes fun of this issue or uses this as a reason to slander the Prophet (ﷺ) and to belittle him, then this is a Kaaafir in al-Islaam. And Shaykh Ahmed mentioned that who can be like the Prophet (ﷺ) in his justice towards his wives. And who is able to compare and be equal to the Prophet (ﷺ) in his great mercy for his wives and his family. And the Shaykh mentioned that Safiyah [bint Huyai ibn Akhtab], who was one of the wives of the Prophet (ﷺ), that the Prophet (ﷺ) married her after her husband was killed in one of the battles, and the Prophet (ﷺ) married her to comfort her and to ease her distress. So the Shaykh mentioned that anyone who makes fun of this issue, then he is in a very dangerous and hazardous position.