

Benefits & Principles  
From  
The Forty Ahadeeth  
Of  
Imam  
Nawawi  
Hadeeth No. 9  
Excessive Questioning  
&  
Disagreeing with the Prophets

Translated & Compiled

By

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In the name of Allaah the Most the Most Merciful

Praise be to Allaah, Lord of all that exists. Here we present various benefits and principles attached to the Ahadeeth from one of the most famous collections of Ahadeeth amongst the works of the scholars. 'Araba'een an-Nawawi – Forty Hadeeth Nawawi.

In these translations you will find benefits from various different explanations of this famous compilation. Also, you will find various other topics ranging across the different sciences of Islaam adhering to authenticity and referencing its sources.

Written by the one in need of his Creator's forgiveness

Abbas Abu Yahya<sup>1</sup>

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<sup>1</sup> May Allaah reward with goodness all those who participated in preparing this work.

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## Hadeeth No. 9

عَنْ أَبِي هُرَيْرَةَ عِبْدِ الرَّحْمَنِ بْنِ صَحْرٍ  $\tau$  قَالَ: سَمِعْتُ رَسُولَ اللَّهِ  $\rho$  يَقُولُ:

"مَا كَيْشُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ

وَاجْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

From Abu Hurairah -*Radi Allaahu anhu*- who said: I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- say:

‘Avoid what I have prohibited you from, and what I have ordered you to do, then do as much of it as you can. It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you.’

Collected by Bukhari and Muslim

## Benefits

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

<<And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it) and fear Allaah. Verily, Allaah is Severe in punishment.>><sup>2</sup>

‘From the hadeeth of Ibn Mas’ood -*Radi Allaahu anhu*- from the narration of Masrooq: ‘that a woman came to Ibn Mas’ood and said: I was informed that you prohibit hair extensions?’

Ibn Mas’ood said: ‘Yes.’

She asked: ‘Is this something you found in the Book of Allaah or did you hear it from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-?’

He answered her: ‘I found it in the Book of Allaah, and from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*.’

The woman said: ‘I swear by Allaah, I have gone through all the pages of the whole Qur’aan and I did not find in it what you say!’

Ibn Mas’ood said: ‘Have you not found in it <<And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it) >>’

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<sup>2</sup> [Hashr: 7]

She said: ‘Yes.’

He said: ‘Indeed I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* prohibit plucking the eyebrows, the woman who straightens her teeth so they are all equal in length, wearing hair extensions and tattoos, except for an illness.’

The woman said: ‘Perhaps this is an illness with some of your women.’

Ibn Mas’ood said to her: ‘Enter upon the women.’

She entered, then left and she said: ‘I did not see a problem with them.’

He said: “Then you have not memorized the advice of the righteous slave. <<And I do not intend to differ from you in that which I have forbidden you>> [Hud: 88]<sup>3</sup>

### **1- Different wordings of the Hadeeth**

From Abu Hurairah *-Radi Allaahu anhu-* who said: I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* say:

‘Leave me with that which I have left you with, if I have conveyed it (ordered you with) to you than take it. Indeed those before you were destroyed due to their excessive questioning and their disagreeing with their Prophets.’

And in another wording in Saheeh Muslim:

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<sup>3</sup> [Collected by Nisa’ee & Ahmad, Albaani said: its Isnaad is Saheeh upon the conditions of Muslim. From ‘Ghaytul- Maram’ p.75 No. 93]

‘If I order you with a command than do of it as much as you can. And if I prohibit you from something then leave it’<sup>4</sup>

## **2- Success in the Dunyaa & the Hereafter is adhering to the Book & the Sunnah**

Ibn Rajab al-Hanbali (d.795) *-Rahimullaab-* said in his explanation of the above hadeeth: ‘So in general, whoever carries out what the Prophet *-sallAllaahu alayhi wa sallam-* ordered to do in this hadeeth and stays away from what he prohibited from and busies himself with that, rather than other things, then he achieves success in the Dunyaa and the Hereafter.

Whoever opposes this order and busies himself with his imaginary ideas and that which supports them, then he falls into that which the Prophet *-sallAllaahu alayhi wa sallam-* warned against, as was the condition of the Ahl-ul-Kitaab (the people of the book) who were destroyed due to their excessive questioning and their opposition to their Prophets, not having obedience to them and not obeying their Messengers.’<sup>5</sup>

## **3- The Evidences which indicate to following the Sunnah**

**From the Qur’aan:**

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<sup>4</sup> [Collected by Bukhari and Muslim, Silsilah Saheehah no. 850 & Irwaa no.155.]

<sup>5</sup> [Taken from: ‘Jamia’ al-Uloom wal-Hikam’ – by Ibn Rajab 1/194]

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ

وَيُسَلِّمُوا تَسْلِيمًا

a) << But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. >><sup>6</sup>

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ

وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

b) << It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.>><sup>7</sup>

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

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<sup>6</sup> [Nisa': 65]

<sup>7</sup> [Ahzab:36]



c) << So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.>><sup>8</sup>

Shaykh Al-Albaani mentioned that intentionally going into the state of Ihram before the Meeqat for extra reward is a Bida', then he quotes Ibn 'Uyainyah saying:

'I heard Malik ibn Anas while a man came to him and said: O Abu Abdullaah from where shall I enter into the state of Ihram? He answered: From Dhul Hulayfah (the Meeqat for the people coming from the direction of Madina) from where the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- entered into the state of Ihram.

The man said: Indeed, I want to enter into the state of Ihram from the Prophet's Masjid from next to the Prophet's grave? Imam Malik said: Do not do this, since indeed I fear a Fitnah for you. The man asked: what Fitnah can there be, it is only a few miles extra before the Meeqat. Imam Malik said: and what can be a greater Fitnah than you regard yourself has having prevailed in a virtue which the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- was lacking in?! Indeed, I have heard the statement of Allaah:

<< So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.>> [Noor: 63]<sup>9</sup>

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<sup>8</sup> [Noor: 63]

<sup>9</sup> [Taken from 'Qamoos Bida' p. 625-6 fn: 3]

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ( ) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

**d)** << The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, ‘We hear and we obey.’ And those are the successful. The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, ‘We hear and we obey.’ And those are the successful.>><sup>10</sup>

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا

عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

**e)** << Say, ‘Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided.

And there is not upon the Messenger except the [responsibility for] clear notification.’>><sup>11</sup>

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<sup>10</sup> [Noor: 51-52]

<sup>11</sup> [Noor:54]

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ( ) إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

f) << Nor does he speak from [his own] inclination. It is not but a revelation revealed >><sup>12</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

g) << O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. >><sup>13</sup>

Shaykhul –Islaam Muhammad bin AbdulWahhab (d. A.H.) said regarding the statement of Allaah:

<< if you differ in anything amongst yourselves, refer it to Allaah and His Messenger>>

‘So if it was that Allaah indeed obligated us to refer back to Allaah, regarding what we differed in, referring back to Allaah is to the Book of Allaah, and

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<sup>12</sup> [Najm : 3-4]

<sup>13</sup> [Nisa’ : 59]

referring to the Messenger is to his Sunnah; then we know for certainty that whoever refers to the Book and the Sunnah in what the people differ about then one will find in these two that which will separate/clear up the difference.<sup>14</sup>

### **From the Ahadeeth which indicate to following the Sunnah:**

a) From Ma'adi Karib al-Kindi *-Radi Allaahu anhu-* in a narration from the Messenger:

‘I hope that there is not a man to whom my hadeeth reaches while he reclines on his seat and he says: ‘between us and you is the Book of Allaah, whatever we found in it Halaal then we will regard that as Halaal, and whatever we find in it to be Haraam then we will regard that as Haraam,’ Indeed what the Messenger of Allaah made Haraam is the like of what Allaah made Haraam.’<sup>15</sup>

b) From Anas bin Malik *-RadhiAllaahu anhu-* who said:

‘A group of three people came to the houses of the Prophet’s wives asking about the Prophet’s worship. When they were informed about it, they regarded their own as insignificant and said: ‘Where are we compared to the Prophet *-sallAllaahu alayhi wa sallam?*’ Indeed Allaah has forgiven him his past and future sins.’

One of them said: As for me then I will pray all night.

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<sup>14</sup> [Durrar –(8/4) – ‘al-Iqna’ – by Muhammad bin Hadi p.17]

<sup>15</sup> [Collected by Timidhi, authenticated by Shaykh Albaani in ‘Saheeh al-Jami’ no. 2657]

The other one said: I will fast continuously and not open my fast.

The last one said: I will keep away from women and never marry.

When the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* came he said:

‘Are you those who said such-and-such. Then I swear by Allaah that indeed I am the most fearful of Allaah from amongst you and the one who has the most *Taqwa* of Him. However, I fast and open my fast, I pray and I sleep and I marry women. So whosoever does not desire my Sunnah is not of me.’<sup>16</sup>

Ibn Qayyim aj-Jawzeeyah (d.751) *-Rabimullaah-* said about the preceding hadeeth:

‘The Messenger *-sallAllaahu alayhi wa sallam-* freed himself from those who turned away from his Sunnah, and worshipping Allaah. Those who leave that which Allaah allowed for His worshippers from the good things of the world by not desiring them, with the belief that keeping away from them is worshipping Allaah, so this person does not distinguish between what is for him and what is against him.’<sup>17</sup>

**c)** From Abu Najeeh Al-Irbadh bin Sareeyah *-Radi Allaahu anhu-* who said:

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* gave us a sermon by which our hearts trembled and tears came to our eyes. We said: ‘O Messenger of Allaah, it is as though this is a farewell sermon, so advise us.’

He said:

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<sup>16</sup> [Collected by Bukhari]

<sup>17</sup> [‘Madarij Salikeen’ by Ibn al-Qayyim (1/93-94)]

‘I advise you to fear Allaah and to hear and obey even if a slave becomes your leader. Verily he among you who lives [long] will see great differences, so you must adhere to my Sunnah and to the Sunnah of the rightly-guided Khulafah - cling to them with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray.’<sup>18</sup>

### **From Statements of the great Imams which indicate to following the Sunnah:**

**a)** Abu Hanifah *-Rahimullaah-* (d. 150 A.H.) said:

‘If the hadeeth is authentic then that is my Madhab.’<sup>19</sup>

**b)** Malik ibn Anas *-Rahimullaah-* (d. 179 A.H.) said:

‘There is none after the Prophet *-sallAllaahu alayhi wa sallam-* except that you can take his statement and leave it; except for the Prophet’s *-sallAllaahu alayhi wa sallam-* statements’<sup>20</sup>

**c)** Shaafi’ee *-Rahimullaah-* (d. 199 A.H.) said:

‘If the hadeeth is authentic then that is my Madhab.’<sup>21</sup>

**d)** Ahmad *-Rahimullaah-* (d. 241 A.H.) said:

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<sup>18</sup> [Collected by Abu Dawud and Tirmidhi, who said that it was a Hadeeth which is Hasan Saheeh. Shaykh Albaani declared the hadeeth to have a Saheeh Isnaad in Silsilah Saheehah No.2735 & he also authenticated it in ‘as-Sunnah’ by Ibn Abi ‘Aasim. This hadeeth is from Arba’een Nawawiyeeyah no.28]

<sup>19</sup> [Ibn Abideen in ‘al-Hasheeyah’ (1/63) – Sifat as-Salah p.46]

<sup>20</sup> [Ibn AbdulHadi in ‘Irshaad as-Saalik’ (1/227), Ibn Hazm in ‘Usool al-Hakaam’ –Sifat as-Salah p.49]

<sup>21</sup> [Nawawi in ‘al-Majmoo’ – Sifat as-Salah p.50]

‘whoever rejects a hadeeth of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, then he is on the brink of destruction.’

[Ibn al-Jawzi p.182]

#### **4 - The Story behind the hadeeth of Abu Huraira *-Radi Allaahu anhu-***

##### **Asbaab an-Nazool**

It has been narrated by Abu Huraira *-Radi Allaahu anhu-* who said: ‘The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* gave us a Khutbah and said:

O people, indeed Allaah has made Hajj obligatory upon you, so perform the Hajj.’

So a man said: ‘Is this for every single year O Messenger of Allaah?’

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* remained silent, until the man repeated it three times.

Then the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘If I said yes then it would have been made obligatory and you would not have been able to fulfill it.’

Then he *-sallAllaahu alayhi wa sallam-* continued:

‘Leave me with what I have left for you, because indeed those before you were destroyed due to their excessive questioning and their differing with their Prophets, so if I order you with something, then fulfill/perform it as much as you can, and if I prohibit you from something then leave it.’<sup>22</sup>

#### **5 -Different types of Questioning**

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<sup>22</sup> [Collected by Ahmad, Muslim & Nisa’ee]

Imam Muhideen Abu Zakareeyah Yahya bin Sharaf Nawawee (d.676 A.H.) -*Rabimullaab-* said:

Regarding ‘The saying of Messenger of Allaah -*sallAllaahu alayhi wa sallam*’:

‘It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you.’

Know that questioning is of different types:

### **[Obligatory Questioning]**

**The first type** is when the ignorant person asks about the obligations of the Deen, like Wudu, Prayer, Fasting and about rulings of dealings etc.

This type of questioning is obligatory and this is the understanding of the saying of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*’:

‘Seeking knowledge is obligatory upon every Muslim male and female.’<sup>23</sup>

It is not adequate for a person to remain silent about these types of obligations.

Allaah Ta’ala said:

<< so ask the people of knowledge if you do not know >><sup>24</sup>

Ibn Abbas -*Radi Allaahu anhu*- said:

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<sup>23</sup> [Narrated by Anas ibn Malik and collected by Ibn Majah and authenticated by Al-Albaani in Saheeh ‘Targheeb wa Tarheeb’]

<sup>24</sup> [Anbiya: 7]



I have been given a tongue which asks questions, and a heart which has understanding.

### [Not Obligatory on every individual]

**The second type:** questioning about how to understand the Deen (extra information) and not just for acting upon it, like different types of judgments and Fatawa. This type is not completely obligatory due to the saying of Allaah Subhanahu wa Ta'ala:

<< Of every group of them, a party only should go forth, so that  
they (those who are left behind) may learn about the understanding  
of the Deen >><sup>25</sup>

And the saying of the Messenger *-sallAllaahu alayhi wa sallam-*: 'Indeed the present from amongst you should teach the one absent.'<sup>26</sup>

### [Questioning to understand the Deen]

**The third type:** that one asks about something which Allaah did not make obligatory upon him nor upon other than him, and this is the understanding of this hadeeth. [i.e. excessively asking about non-obligatory actions]

Because perhaps in this type of questioning there exists hardship due to the burden which may occur. This is why the Prophet *-sallAllaahu alayhi wa sallam-* indicated by saying: 'I remained silent about things being merciful to you so do not inquire about them'

And from Ali *-Radi Allaahu anhu-* when the Ayah was revealed:

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<sup>25</sup> [Tawbah: 122]

<sup>26</sup> [Collected in a long hadeeth by Bukhari & Muslim]

<< And *Hajj* to the House (Ka'bah) is a duty that mankind owes to Allaah,  
for those who are able to >><sup>27</sup>

A man said: 'Is this yearly O Messenger of Allaah?'

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* turned away from him, but the man repeated it three times.

So The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

'What will secure you from me saying yes? I swear by Allaah that if I had said yes, then it would have been obligatory, and if it was obligatory then you would not be able to fulfil it, so leave me with what I have left for you, It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you. So what I have ordered you to do, do as much of it as you can what I have prohibited you from, avoid.'

So Allaah Ta'ala revealed:

<< O you who believe! Ask not about things which, if made plain to you,  
may cause you trouble. >><sup>28</sup>

which means I do not order you to act by it, and this prohibition is specific to the time period of the Messenger *-sallAllaahu alayhi wa sallam-*. As for after the Sharia' had become established, and had become secure from increase entering upon it, the prohibition had been discontinued, due to the reason for it having been discontinued.

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<sup>27</sup> [Ala Imran: 97]

<sup>28</sup> [Maidah: 101]

A group from the Salaf disliked questioning about the meaning of the ambiguous Ayaat.

Maalik -*Rabimullaab*- (d.179 A.H.) was asked about the saying of Allaah Ta'ala:

<<The Most Beneficent (Allaah) *Istawâ* the (Mighty) 'Arsh (in a manner that suits His Majesty). >><sup>29</sup>

He said: 'al-Istawaa is known, and how (Kaif) is unknown, having Eemaan in it is obligatory, questioning about it is Bida'. And I see you as an evil person, take him away from me.<sup>30</sup>

## 6 - About the Ayaah:

<<O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'aan is being revealed, they will be made plain to you. Allaah has forgiven that, and Allaah is Oft Forgiving, Most Forbearing.>><sup>31</sup>

a) Allaah Ta'ala said:

<< O you who believe! Ask not about things which, if made plain to you, may cause you trouble. >><sup>32</sup>

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<sup>29</sup> [Taha: 5]

<sup>30</sup> [From Riyadh an-Nadeeyah p.72-P.73]

<sup>31</sup> [Maidah: 101]

<sup>32</sup> [Maidah: 101]

Yusuf Ibn Abdullaah Ibn Abdul Barr *-Rabimullaah-* (d. 463 A.H.) said:

‘One does not fear that by questioning nowadays a prohibition or a permissibility will be revealed due to that questioning.

So, whoever asks questions seeking an understanding, desiring knowledge and negating ignorance from himself, searching for its meaning, then it is a religious obligation upon him to investigate the issue he is inquiring about.

There is nothing wrong with this, and questioning is a cure for ignorance.

Whoever asks questions stubbornly not seeking an understanding nor to learn, then it is not permissible to ask questions whether they are a few or a lot.’<sup>33</sup>

### **b) [Asking questions seeking an understanding]**

In Saheeh al-Bukhari from Ibn Abbas who said:

‘There were a people who would ask the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* questions mockingly, so a man would say: ‘Who is my father?’ and another man who had lost his she-camel said: ‘where is my she-camel?’ so Allaah revealed this Ayah:

<< O you who believe! Ask not about things which, if made plain to you, may cause you trouble. >> [Maidah: 101]<sup>34</sup>

### **c) [Asking questions mockingly]**

Ibn Rajab al-Hanbali (d.795) *-Rabimullaah-* said:

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<sup>33</sup> [Taken from ‘Sharh al-Arbaeen an-Nawawi’ p.38]

<sup>34</sup> [Taken from: ‘Jamia’ al-Uloom wal-Hikam’ – by Ibn Rajab 1/p.182]

‘As for the (Fuqaha) scholars of the Ahl-ul-hadeeth, those who act upon hadeeth, then as for their greatest concern is seeking the meanings of the Book of Allaah, and likewise that which explains the Book of Allaah from the authentic Sunnan and the speech of the Companions and those who followed them in goodness from the Taba’een (Successors), and what comes from the Sunnah of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and knowing the authentic Sunnah and the weak of it, and all of this was of great importance to them.

Then having the Fiqh of the Sunnah and understanding it and investigating its meanings. Then knowing the speech of the Companions and those who followed them in goodness Taba’een(Successors), in all the different types of sciences of Tafseer, hadeeth, matters of Halaal and Haraam, principles of the Sunnah, Zuhd, matters pertaining to the heart and other sciences.

This was the way of Imam Ahmad and those who agreed with him from the righteous and educating scholars of hadeeth.

In knowing all of this (previously mentioned) busies a person with what keeps him busy, with what is innovated of (Rai) opinions, that which has no benefit, nor has taken place, but rather it inherits disputes and arguments regarding it and a lot of feuds, controversy, a lot of heresy and gossiping.

A lot of times when Imam Ahmad was asked about anything from the innovated and churned out issues which had not yet occurred, he would say: leave us and do not bother us with these innovated issues.

What a great statement Yunus bin Sulayman as-Saqli said:

‘I looked into the issue and it was between hadeeth and (Rai) opinions. However, I found in hadeeth the mention of the Lord –Azza wa Jal – and His Ruboobeeyah and His Magnificence and Greatness. A mention of the ‘Arsh, description of Paradise and the Hell-Fire. A mention of the Prophets and the Messengers, Halaal and Haraam, an encouragement to keep good relations with family and gathering upon goodness regarding hadeeth. I looked into (Rai) opinions and in it was deception, treachery, trickery and the breaking up of relationships with family and gathering upon the evil of (Rai) opinion.’

Ahmad bin Shaboeeeyah said:

‘Whoever intends knowledge of the grave then upon him is Aathaar, and whoever intends knowledge of Khubz (bread), then upon him is (Rai) opinions.’<sup>35</sup>

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<sup>35</sup> [Taken from: ‘Jamia’ al-Uloom wal-Hikam’ – by Ibn Rajab 1/192]