

The Revelation of The Sunnah & The Conditions of Muhammadan Rasulullah

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Author's Preface (Muqaddimah)

All praise is due to Allah alone, Lord of all that exists. I begin this humble work with the sincere intention to seek His pleasure alone, to serve His Book and the guidance of His Messenger , to teach myself and my fellow believers, and to deepen my own understanding of His Revelation. I remind myself, before anyone else, that this writing is not for status, fame, nor recognition — but solely to seek His Face, His acceptance, and His forgiveness.

This reminder is for my own heart before it is for others, and I ask Allah to purify my intention from any hidden desires or worldly attachments, and to make every word a testimony for me and not against me on the Day when no soul will benefit except by what Allah has accepted from them.

Du'ā:

O Allah, I ask You by Your Beautiful Names and Perfect Attributes to make this work sincerely for Your sake, and to accept it from me even with its shortcomings and deficiencies. Make it a means for me and those who read it to draw nearer to You, to reflect deeply upon Your Words, and to act upon what is contained therein.

O Allah, grant us beneficial knowledge, hearts that are humbled before You, and actions that are pure and righteous. Do not make this knowledge a proof against us, but rather a light in our graves, a companion in our loneliness, and a witness for us on the Day we meet You. Ameen.

Introduction

All praise is due to Allah alone. We praise Him, seek His aid, and seek His forgiveness. We seek refuge with Allah from the evil within ourselves and from the evil of our deeds. Whoever Allah guides, none can misguide, and whoever He allows to go astray, none can guide. I testify that none has the right to be worshiped except Allah, alone, without any partner, and I testify that Muhammad is His slave and Messenger.

To proceed:

Indeed, from the greatest of obligations upon every Muslim is to understand, affirm, and act upon the two testimonies of faith:

- (1) The testimony that none has the right to be worshiped in truth except Allah.
- (2) The testimony that Muhammad is the Messenger and slave of Allah.

This book was written solely for the sake of Allah, as a humble contribution toward reviving, clarifying, and reinforcing two monumental topics that are foundational to Islam yet often neglected, misunderstood, or attacked in our times:

- 1. The True Reality that the Sunnah of the Prophet ***** is Revelation from Allah.
- 2. The <u>Conditions</u> of Testifying that Muhammad is the Messenger of Allah ...

In an age where the Sunnah is questioned, marginalized, or even rejected, and the conditions of following the Messenger are blurred by desires, innovations, modernist calls, and exaggerations in his status, it becomes imperative for the believer who fears Allah and desires His pleasure to return to clarity—clarity founded upon the Book of Allah, the authentic Sunnah, and the understanding of the Salaf of this Ummah.

The Urgent Need for This Book

Many claim to follow the Qur'an, yet reject or belittle the Sunnah—forgetting that the Sunnah is Revelation, binding, and inseparable from the Qur'an. Others outwardly claim love for the Prophet but do not know or uphold the conditions of following him, leading to either blind imitation, dangerous innovations, or exaggerated praise that leads to shirk.

This book aims to demolish these errors by proving, with authentic evidence:

- That every Sunnah of the Prophet , in matters of the religion, is revelation from Allah.
- That testifying Muhammad is is the Messenger of Allah requires specific, clear, actionable conditions, without which one's Islam is deficient or nullified.

Methodology of This Book

- The methodology of this book is firmly grounded upon the Qur'an, the authentic Sunnah, and the understanding of the Sahabah, Tabi'in, and the Imams of guidance.
- It will strictly avoid philosophy, kalam, and the views of people of desires and innovation.
- It will present the topics in a thematic, structured, and evidence-based approach, making it accessible for the seeker of truth.
- Where necessary, statements of the Salaf, their consensus, and the works of classical and contemporary Salafi scholars will be cited for reinforcement.
- The language will be straightforward, sincere, and firm upon the truth, as commanded by Allah and His Messenger ...

A Personal Reflection and Humble Disclaimer

This book is not presented as an academic exercise, nor a personal opinion. It is a humble attempt to revive the correct understanding of these matters among Muslims, out of fear of Allah, and in response to the widespread ignorance, confusion, and misguidance that has plagued the Ummah.

It is my duty to remind myself and the reader that the path of the Sunnah is not the path of popularity, numbers, or desires—it is the narrow path of truth, clarity, and

firmness upon the Deen of Allah. I ask Allah to purify my intention, accept this effort, make it sincere for His face alone, and grant benefit to myself and the reader.

I end this introduction by the words of the noble Tabiʻi, Muhammad ibn Sirin رحمه "This knowledge is religion, so look carefully at whom you take your religion from."

Du'ā

I ask Allah, Al-Haqq, to make us from those who firmly cling to the Qur'an and the Sunnah upon the understanding of the Sahabah. O Allah, show us truth as truth and grant us the ability to follow it. Show us falsehood as falsehood and grant us the ability to avoid it. O Allah, make us from the people of sincerity, Sunnah, and firmness upon the Manhaj of the Salaf. Ameen.

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The Revelation of The Sunnah & The Conditions of Muhammadan Rasulullah

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The meaning of Muhammad Rasulullah is not a mere utterance but requires knowledge, belief, love, and compliance

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Includes belief in his miracles, prophecies, and signs of the Hour.

Detailed breakdown of the third condition (Obedience).

All his commands are binding unless specific proofs indicate otherwise.

Detailed breakdown of the **fourth condition** (Avoiding prohibitions).

Including all his warnings, from shirk to minor sins.

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Du'a for firmness upon the Shahadah of Muhammad Rasulullah 👺 until death.

Chapter 1: Understanding the Sunnah

1. Linguistic Meaning of Sunnah

The word "Sunnah" (السنة) in the Arabic language carries a precise and rich meaning that sets the foundation for its Shar'i usage. Linguistically, Sunnah refers to a way, path, method, or custom, whether it is praiseworthy or blameworthy, general or specific.

Ibn Manzur رحمه الله said in Lisan al-'Arab: "As-Sunnah (السنة): the path or way (الطريقة), whether it is good or bad. The plural is Sunan (الطريقة)." (Lisan al-'Arab, under the entry 'Sunnah')

Similarly, Al-Fayruz Abadi رحمه الله stated: "As-Sunnah linguistically means the method (السيرة), whether it is followed in righteousness or in misguidance." (Al-Qamus al-Muhit)

This is supported by the words of the Prophet in an authentic Hadith: "Whoever establishes a good Sunnah in Islam, he will have its reward and the reward of those who act upon it after him... And whoever establishes an evil Sunnah, he will bear its sin and the sin of those who act upon it." (Sahih Muslim, no. 1017)

In this Hadith, the Prophet weed the word Sunnah in its linguistic sense, indicating that the word itself does not inherently carry a religious, legal, or positive meaning until it is further specified by the context.

Thus, linguistically:

- Sunnah is a general path or practice.
- It can refer to both good and evil paths.
- It is the way one follows, whether it is one's personal path or that which others adopt.
- It includes customs, behaviors, habits, and ways inherited or established.

This linguistic background is critical to understand because the Shar'i meaning of Sunnah evolved from this linguistic root, but it became specifically tied to the way of the Prophet in matters of Deen (religion), as we will explore next.

Therefore, from the linguistic usage, we observe:

• The Sunnah can refer to human traditions, whether praiseworthy or blameworthy, without necessarily being linked to Revelation.

The Qur'an also uses the term 'Sunnah' to describe the established way of Allah upon His creation: "This is the Sunnah of Allah with those who passed before you, and you will never find any change in the Sunnah of Allah." (Al-Ahzab: 62)

In this ayah, Sunnah refers to Allah's established and unchanging way in how He deals with His creation, such as rewarding the obedient and destroying the disobedient.

From this linguistic root, the scholars of Islam extracted the Shar'i meaning of Sunnah, which is restricted, specific, and exclusively tied to the way of the Messenger of Allah in matters of belief, action, worship, character, and legislation.

This transition is critical to distinguish:

- While the linguistic meaning is broad and general,
- The Shar'i meaning becomes an exclusive, authoritative, and divinely guided way that must be followed.

Thus, it is now upon us to explore and clarify the Shar'i (Islamic legal) meaning of Sunnah, which will firmly anchor the understanding that the Sunnah of the Prophet is Wahy (Revelation) and is binding upon the Ummah.

Shar'i Meaning of Sunnah

While the linguistic meaning of Sunnah is broad and encompasses any path or way, whether good or bad, the Shar'i (Islamic legal) usage of the term is restricted to a specific, honorable, and divinely protected sense. It refers exclusively to the way, example, statements, actions, approvals, and characteristics of the Prophet Muhammad in matters of religion.

Imam Al-Khattabi رحمه الله defined Sunnah in the Shar'i sense: "Sunnah is the path laid down by the Messenger of Allah , including his statements, actions, and approvals. It is obligatory to follow them." (Ma'alim as-Sunan)

Shaykh al-Islam Ibn Taymiyyah رحمه الله said: "The Sunnah in the terminology of the Salaf refers to the complete religion, including what Allah and His Messenger خصmanded, both outwardly and inwardly." (Majmuʻ al-Fatawa, 4/267)

Ibn Rajab رحمه الله clarified: "The word 'Sunnah' is used in the statements of the Salaf and the scholars after them to refer to adherence to what the Prophet and his rightly guided Caliphs were upon in terms of beliefs, actions, and statements." (Jami' al-'Ulum wal-Hikam)

Thus, in Shar'i terminology, Sunnah refers to:

- What the Prophet said (Sunnah Qawliyyah).
- What the Prophet did (Sunnah Filiyyah).
- What the Prophet approved of silently or by gesture (Sunnah Taqririyyah).
- His attributes and mannerisms (Khalqiyyah and Khuluqiyyah).

All these are considered Wahy from Allah, as the Prophet did not legislate or approve anything in the Deen from his own desires or opinions.

Sunnah in Usul al-Figh (Legal Theory)

It is also important to note that in Usul al-Fiqh (Principles of Islamic Jurisprudence), the scholars sometimes define Sunnah more technically as:

"Everything that has been authentically reported from the Prophet —apart from the Qur'an—in terms of his statements, actions, or approvals."

This definition reinforces that the Sunnah is an independent source of legislation alongside the Qur'an, and that the two together form the two primary sources of Revelation and guidance.

Shaykh al-Uthaymeen رحمه الله said: "Sunnah refers to that which is reported from the Prophet , whether it is in speech, action, or approval, and it is an independent source of Islamic law." (Sharh al-Usul min 'Ilm al-Fiqh)

Key Clarifications in the Shar'i Sense:

- The Sunnah is only the way of the Prophet Muhammad ﷺ, and none other.
- It is always praiseworthy, correct, guided, and protected from error in the matters of Deen.
- It is binding, not optional, unless specified as recommendation.
- The Sunnah in this sense is not the customary or cultural actions of the Prophet as a human being, such as his preference for certain food or sitting styles, unless he explicitly tied it to religious virtue.
- The Sunnah is Revelation from Allah, either explicitly (through direct Wahy) or implicitly (through the Prophet's ijtihad that Allah approved of and never corrected).

Now that we have firmly established both the linguistic and Shar'i definitions of Sunnah, it becomes necessary to build upon this by providing Qur'anic proofs that the Sunnah of the Prophet is indeed Revelation from Allah, binding upon every Muslim. This is the natural flow into the next chapter, which will establish these proofs directly from the Qur'an itself, leaving no room for doubt or confusion.

Chapter 2: Qur'anic Proofs for Sunnah as Revelation

An-Najm: 3-4

"Nor does he speak from his own desire. It is only a revelation sent down to him." (Surah An-Najm: 3-4)

Explanation:

These two verses are from Surah An-Najm, a Makkan Surah, revealed in the early period to establish the authority of the Prophet and refute the disbelievers who accused him of fabricating speech or speaking from himself.

The negation (وَقَا) is general and absolute, meaning the Prophet does not speak in matters of guidance, Deen, or religious rulings based on his personal opinions or desires.

The phrase (عَنِ ٱلْهَوَى) refers to personal desires, whims, or inclinations. The negation here is powerful—it removes any room for the claim that the Prophet desired could err in conveying the religion.

This verse is general and encompasses both the Qur'an and the Sunnah, as the scholars of Tafsir have explained.

Statements of the Scholars:

Ibn Kathir رحمه الله said in his Tafsir: "That is, he does not speak from himself in any matter of religion. 'It is only a revelation sent down to him'—meaning, he only says what has been revealed to him." (Tafsir Ibn Kathir, Surah An-Najm)

Al-Shawkani رحمه الله said: "This applies to all his speech related to the Shari'ah. As for worldly matters or human interactions, this is outside the scope of the verse." (Fath al-Qadir)

Ibn Sa'di رحمه الله said: "All that the Prophet # brings in terms of Deen—whether the Qur'an or Sunnah—is Revelation from Allah, and he # does not speak from his own self." (Tafsir al-Sa'di)

Important Clarification:

- Some innovators and rejecters of the Sunnah tried to limit this verse to only the Qur'an.
- The correct understanding is that it includes **everything the Prophet conveys in matters of Deen**, whether Qur'anic or extra-Qur'anic (Sunnah).
- This is further proven by the Prophet ** 's statement (which we will explain later):

"Indeed, I was given the Qur'an and something like it along with it." (Abu Dawood, authentic)