

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Following the Path of the Mu'mineen in Understanding the Qur'aan and Sunnah

Khutbah from al-Masjid al-Haraam
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All praise is due to Allaah, Lord of all creation, Most Merciful, Bestower of mercy, and Sole Sovereign of the Day of Reckoning. I praise Allaah and He is most perfect, absolved of any deficiency. I testify that none has the right to be worshipped except Allaah alone without any partner. Those who reject His Messenger and follow other than the path of the mu'mineen are subject to the threat of entering the hellfire. I further testify that our Prophet Muhammad is Allaah's worshipping servant and Messenger, leader of the people of taqwaa, seal of all Prophets, and Allaah's mercy to all of creation. O Allaah, send salaah and salaam upon your worshipping servant and Messenger, Muhammad. O Allaah, be pleased with his family, all his Companions, his wives – the mothers of the mu'mineen – as well as all who follow their path until the Day of Reckoning.

Servants of Allaah, observe taqwaa of Allaah. Repent to your Lord and submit to Him. Respond to Allaah and answer the call of His Messenger when he calls you to what will give you life and will lead to your prosperity in this world as well as your success in the hereafter on a Day when no wealth or descendants can avail a person unless he comes to Allaah with a sound heart.

Servants of Allaah, many may be confused about the reasons behind what they see when people deviate from following Allaah's straight path and, instead, follow other paths which break them away from the path of Allaah. They may be confused about what leads people to oppose the clear truth and guidance in the course followed by Ahlus-Sunnah wal-Jamaa'ah which is the path followed by the Salaf. They were the outstanding generations about whom the Prophet ﷺ said, "The best of people are my generation, then the following one, then the following one." Collected by al-Bukhaaree and Muslim from 'Abdullaah ibn Mas'ood ؓ.

However, the well-versed scholars who have been granted knowledge and eemaan clearly understand the reality of the aforementioned matter. They are aware of what is correct as well as the reasons and motivations behind deviation. Furthermore, they have fully explained all this leaving no room for ambiguity or excuses.

Servants of Allaah, what they have said, in short, is that among the prime causes of deviation are two which have led the people who perpetrate them to commit two extremely grave sins. The first is brazenness to murder innocent people, and giving little or no importance to the texts from Allaah and His Messenger ﷺ that mention the punishment for doing so. The second is infatuation with excommunicating Muslims, hastily declaring them to no longer be Muslims, and doing so with no basis, understanding, fear of Allaah, or submitting to His judgement rather than following personal inclinations.

Scholars who have examined the matter closely mentioned that the strongest factor of such deviation is opposing the Messenger of Allaah ﷺ and following other than the path of the mu'mineen in understanding the Qur'aan and Sunnah. This is something that Allaah prohibited and warned against. He threatened those who do it by telling them He will punish them in the hellfire. Allaah said, "If someone opposes the Messenger after guidance has become clear to him, and follows other than the path of the mu'mineen, We shall leave him to what he has chosen for himself and punish him in the hellfire, the worst destination."

Here, Allaah himself explains to us that if someone defies His Messenger ﷺ after knowing that he is the Messenger of Allaah and that what he brought is indeed Allaah's guidance and, in addition, forsakes the united body of Muslims by following a path other than theirs, such an individual shall suffer the worst loss. This is because in this world Allaah will humiliate him by leaving him in his kufr and misguidance, and in the hereafter he will be in the hellfire, the terrible destination Allaah prepared for him.

Scholars have mentioned something which any discerning person should pay keen attention to here. Allaah did not only mention opposing His Messenger. Rather, He added following other than the path of the mu'mineen. This shows that it is a matter of utmost importance. When

someone follows the path of the mu'mineen he will be protected and saved on the Day of Judgement, whereas someone who opposes this path will be humiliated in the hellfire.

Scholars have mentioned that this matter is where the misguidance of very many groups began, past and present. They did not conform to the path of the mu'mineen in understanding the Qur'aan and Sunnah. Rather, they gave precedence to their own ideas, inclinations, and views. This led them to their demise and produced the worst outcome; a fitting recompense for their rejecting the course followed by the Salaf (early Muslim generations) who were the best of the Ummah, and the foremost among them were the Companions of the Messenger ﷺ. Their integrity was established by the Qur'aan and the Prophet ﷺ attested to their virtue and the incomparable status they hold. The Prophet ﷺ said, "Do not abuse my Companions. I swear the by the One in whose hand my soul lies, if any of you gave an amount of gold in charity equivalent to the mountain of Uhud, it would not equal a mudd, or even half a mudd, given by one of them." Collected by al-Bukhaaree, Muslim, Abou Daawood, and at-Tirmithee from Abou Sa'eed al-Khudree ؓ.

There are other ahaadeeth to this effect. One of them is where 'Awf ibn Maalik ؓ narrated that the Messenger of Allaah ﷺ said, "The yahood split into seventy one groups and the nasaaraa split into seventy two. I swear by the One in whose hand the soul of Muhammad lies, this Ummah will split into seventy three groups and all of them will be in the hellfire except one." The Companions asked, "Messenger of Allaah, which one?" He replied, "The Jamaa'ah." Collected by ibn Maajah with a saheeh chain of narration. Also, in the narration of this hadeeth from 'Abdullaah ibn 'Amr ibn al-'Aas ؓ, the Prophet ﷺ said, "The course followed by me and my Companions." This hadeeth is hasan when all its routes of narration are taken into consideration.

Note that the Prophet ﷺ did not suffice by saying "The course I follow." Out of his compassion and mercy towards the people of eemaan, he clarified that the defining mark of the group that will be saved is following the course of the Messenger of Allaah ﷺ as well as his Companions who succeeded him. This means that sound understanding of the Qur'aan and Sunnah cannot come about only by proficiency in detailed principles of the Arabic language, knowing about abrogated and abrogating texts, or other disciplines of knowledge scholars have stipulated for anyone who wishes to explain the Qur'aan and Sunnah. Rather, in all cases, it is necessary to refer to the Companions of Allaah's Messenger ﷺ. After the Prophet ﷺ himself, they were the most sincerely devoted of this Ummah to Allaah. They best understood the meanings of the Qur'aan and Sunnah, and they had the most knowledge about revelation. Shaykh al-Islaam ibn Taymiyyah commented

The Companions had comprehension of the Qur'aan which most people who came afterwards lack. Similarly, they had knowledge of the Sunnah and circumstances of the Messenger ﷺ which most of those who came later on do not have. They witnessed revelation and the Messenger, saw him with their own eyes, and lived at the same time as him. They knew his statements, deeds, and circumstances and used them as a basis for themselves in a manner that is unknown to many who came later on.

His assessment is completely accurate. So many meanings of the Qur'aan and Sunnah are ignored by many among latter generations because they refuse to seek that correct understanding and use that central point of reference.

Thus, servants of Allaah, observe taqwaa and realize that it is absolutely necessary to follow the path of the mu'mineen in understanding the Qur'aan and Sunnah. This must be done by anyone who desires to be protected from the problems that affected those who gave their own intellects and inclinations precedence and left the course followed by the Companions and all who followed their path in beliefs and actions among the earliest generation of Islaam.

May Allaah allow us all to glean benefit from the guidance of His Book and Sunnah of His Prophet ﷺ. I say this much and I ask Allaah, Most Great and Majestic, to forgive me, you, and all Muslims for every misdeed. He is indeed Most Forgiving, Most Merciful.



Indeed, all praise is due to Allaah. We praise Him, seek His assistance, and ask His forgiveness. We seek refuge in Allaah from the evils of our own selves and the evil consequences of our misdeeds. If Allaah guides someone none can lead him astray, and if Allaah leaves someone to stray none can guide him. I testify that none has the right to be worshipped except Allaah alone, without any partner, and I testify that Muhammad is His worshipping servant and Messenger. O Allaah, send salaah and salaam upon him as well as all his family and Companions.

Servants of Allaah, al-‘Irbaad ibn Saariyah ؓ said, “The Messenger of Allaah ﷺ delivered to us a deeply moving admonition which filled our hearts with fear and caused our eyes to flow with tears. We said, “Messenger of Allaah, it is as though this is a farewell admonition, so counsel us.” He said, “I counsel you to obey authority even if a Habashee slave were to take leadership over you. Indeed, whoever among you lives long will see great controversy. Therefore, you must adhere to my Sunnah and to the Sunnah of the rightly guided khulafaa’ after me. Cling to it with your molar teeth, and beware of newly invented matters, because every newly invented matter ascribed to Islaam is a bid‘ah, and every bid‘ah is misguidance.” This hadeeth was collected by al-Imaam Ahmad in al-Musnad, as well as Aboo Daawood, at-Tirmitheh, and ibn Maajah. The hadeeth is saheeh when all its routes of narration are taken into consideration.

Some scholars have commented that this hadeeth completely resembles the hadeeth about the Ummah splitting into seventy three groups. The point here is that the Prophet ﷺ encouraged his Ummah – those being the Companions themselves at the time of that statement – to adhere to his Sunnah, and he did not stop there. Rather, he ﷺ added, “and to the Sunnah of the rightly guided khulafaa’ after me.” Therefore, if we desire to properly understand our ‘aqeedah (beliefs), ‘ibaadah (acts of worship), and akhlaaq (conduct and ethics), we must refer back to our righteous Salaf (early Muslim generations). Doing so would provide us with sound understanding of these things and allow us to implement them properly, making us among the group that is saved.

This is the point from which many groups have strayed previously and currently. They paid no attention to the aayah [about the path of the mu’mineen] or the hadeeth about the Sunnah of the rightly guided khulafaa’. Consequently, it is only natural that they would stray just as their predecessors strayed from the Book of Allaah, Sunnah of His Messenger ﷺ, and the course followed by the righteous Salaf. Among those groups that strayed are the Khawaarij in earlier and recent times.

Servants of Allaah, observe taqwaa and recognize that the source of protection from all turmoil and ills in general, as well as takfeer (excommunicating Muslims) and murdering innocent people in specific, lies in following the path of the mu’mineen in comprehending the Qur’aan and Sunnah. Protection lies only in following the path of the mu’mineen in comprehending the Qur’aan and Sunnah, as well as staying away from other paths which only lead to devastating consequences.

Also, always remember that Allaah has commanded us to invoke salaah and salaam upon the best of creation. Allaah said in the most truthful and speech, “Indeed, Allaah and His angels send salaah upon the Prophet. People of eemaan, invoke salaah and abundant salaam upon him.”

O Allaah send salaah and salaam upon Your worshipping servant and Messenger, Muhammad. O Allaah, be pleased with his four successors – Aboo Bakr, ‘Umar, ‘Uthmaan, and ‘Alee – as well as all of his family, Companions, and those who follow their path until the Day of Reckoning. O Allaah, be pleased with us along with them, by Your pardon, favor, and kindness.

O Allaah, Lord of all creation, grant strength to Islaam and the Muslims, protect the deen of Islaam, and decimate its enemies, as well as all who oppress others, and all who spread corruption.

Unite the hearts of the Muslims, consolidate their ranks, rectify their leaders, and make their word one in conformity with the truth. O Allaah, Lord of all creation, grant victory to Your religion, Your book, the Sunnah of Your Prophet Muhammad ﷺ, and Your believing worshipping servants who sincerely struggle for Your cause.

O Allaah grant us safety in our lands, and rectify our leaders and authorities. Support the Custodian of the Two Sacred Mosques, King Salman ibn ‘Abdil-‘Azeez, with the truth and all that is right. O Allaah direct him by Your guidance, and allow him to proceed and do all that pleases You. O Allaah guide him and his two deputies and direct them to all channels that would produce good for Islaam, Muslims, Your worshipping servants, and all lands. We ask this of You to whom we shall return on the Day of Reckoning.

O Allaah grant our souls taqwaa and purify them. You are the best who can purify them, and You are their guardian and protector. O Allaah grant us the best outcome in all things, and protect us from humiliation in this world and punishment in the hereafter. O Allaah, rectify for us the affairs of our deen which protect us from displeasing You. Rectify for us the affairs in this world which contain our livelihood. Rectify for us the affairs of the hereafter to which we shall finally return. Make life a source of more good for us, and make death a source of rest for us from every evil.

O Allaah we ask You to guide us so we perform good deeds, forsake evil deeds, and have love for the needy. Forgive us and have mercy upon us. If you wish to test a people, take us back to You without subjecting us to adversity. O Allaah, we seek refuge from in You from Your blessings coming to an end, the well-being You grant us changing to difficulty, Your punishment overtaking us suddenly, and all things that anger You. O Allaah, Lord of all creation, protect us from Your enemies and our enemies in whatever way You wish. O Allaah, we turn to You for defense against Your enemies and our enemies, and we seek refuge in You from their harm.

O Allaah, cure our ill, have mercy upon our deceased, allow us to achieve the goals we have which are pleasing to You, and allow continuous good to come from last deeds we do. Our Lord, we have certainly wronged ourselves, and if You do not forgive us and have mercy upon us, we will most surely be among those who lose everything. Our Lord, grant us good in this world, good in the hereafter, and save us from the torment of the hellfire.

O Allaah send salaah and salaam upon our Prophet, Muhammad, and upon all his family and companions. And all praise is due to Allaah, Lord of all creation.