

# Al-Qawlul Mufeed

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Indeed all Praises are for Allāh alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allāh guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allāh, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

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## How to Distinguish between Sunnah and Arab Culture

Ash-Shaikh Al-Muhaddith  
Muhammad Nasirud-  
Deen Al-Albani  
(رحمه الله)

And you know the hadith that appears in Sahih Bukhari and Muslim where the prophet (salla Allahu alaihi wa sallam) said, 'O Allah forgive those who shave their heads, O Allah forgive those who shave their heads, O Allah forgive those who shave their heads', they said and those who cut their hair short O Messenger of Allah, and he said "and those who cut their hair short, but those who only cut their hair short receive a lesser reward, and to shave the head in more virtuous".

Hence, if the person grows their hair long out of habit or because this is just his natural disposition then there is nothing preventing this, and as for the one who intends by this to get closer to Allah because the prophet (salla Allahu alaihi wa sallam) grew his hair long then we say this

is in opposition to the Sunnah of the prophet (salla Allahu alaihi wa sallam). Here, there is a detail that attention has to be given to, by the one who grows his hair long because the prophet (salla Allahu alaihi wa sallam) grew his hair long, so he believes that he is following the prophet (salla Allahu alaihi wa sallam) by growing his hair long. I say with all frankness that he is opposing the prophet and his opposition is not apparent rather it is hidde. So from what is apparent is that it seems that he is following the prophet by growing his hair long, so what is the opposition?

The opposition: It is obligatory upon us to pay attention to the statement of our prophet (salla Allahu alaihi wa sallam) "Verily Actions are (judged) by intentions, so each man will have what he intended. Thus, he whose migration was for Allah and His messenger, his migration is for Allah

and His messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is for that which he migrated." So the one who goes out with the prophet peace and blessings are upon him, as a mujahid then that which is apparent is what? It is that he is a mujahid in the path of Allah; but in reality he went out for some worldly gain or to marry a woman therefore he opposed the prophet (salla Allahu alaihi wa sallam) in his intention. So will he be rewarded as a mujahid, when he opposed the best of the mujahids; opposed him in what, in his intention, the answer is no. Now the one who grows his hair long, emulating his prophet, his example is like the example of the mujahid that went out with the prophet as a mujahid, but his intention was opposed to the intention of the prophet (salla Allahu alaihi wa sallam). (So the question may be) how is this related to the

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one who grows his hair long? We say to him: Do you know that when the prophet (salla Allahu alaihi wa sallam), grew the hair on his head long that his intention with this was to get closer to his Lord? He did not seek to get closer to Allah by loving honey, and he did not seek to get closer to Allah by hating lizard meat, and also he did not seek to get closer to Allah the Mighty and Majestic by growing his hair long!! So you seek to get closer to Allah (by growing your hair long)? Then you have opposed the prophet (salla Allahu alaihi wa sallam), in the strongest condition from the conditions of worship.

The first condition: The intention must be sincerely for the face of Allah the Blessed and Exalted. The second condition: It must be in accordance with the action of the prophet. You are in accordance with him in his action, but you opposed him in his intention. As relates to the Fajr prayer, both the Sunnah for Fajr and the Fajr prayer itself, both are two rakats. So if a man prayed the two Sunnah rakat for Fajr with the intention that they were obligatory, was he in accordance with the Sunnah? The answer is no.

And from the misguidance of the Qadianis is that they believe the two Sunnah rakats for Fajr are obligatory. So when they pray these two rakats the appearance is as though they are in accordance with the messenger (salla Allahu alaihi wa sallam), but their heart and their intention oppose the messenger (salla Allahu alaihi wa sallam). So the one who prays the two Sunnah rakats of Fajr with the intention that they are

obligatory, this one is like the one who opposed the messenger in his intention but agreed with him in the appearance. The appearance doesn't have any value because the deeds are by the intentions. The meaning of the hadith is the righteous deeds are only by righteous intentions.

Therefore, if we don't know that the prophet (salla Allahu alaihi wa sallam), sought to get closer to Allah by growing his hair long then it's not permissible for the Muslim to seek to get closer to Allah by something that the prophet (salla Allahu alaihi wa sallam) did not seek to get closer to Allah with; this is an innovation in the religion and you all know the traditions that strongly warn against innovation in the religion. Whoever invents something into this affair of ours that is not from it will have it rejected. Therefore this is a newly invented matter because the person seeks to get closer to Allah by something that the prophet (salla Allahu alaihi wa sallam) did not seek to get closer to Allah with. This is the nature of the innovator, because they bring actions that the prophet (salla Allahu alaihi wa sallam) did not seeking to get closer to his Lord with and like that, we distinguish between the Sunnah of worship, that which we emulate the messenger in and between the Sunnah of custom, that which we have a choice to do or to leave because it is only a Sunnah of habit.

This point is that it is incumbent that we separate between this and that; meaning our following the messenger (salla Allahu alaihi wa sallam) is in the affairs of the re-

ligion not in the affairs of the worldly life and in this there are mistakes, severe mistakes from some of the ignorant people, those who do not separate between the Sunnah of habit and the Sunnah of worship. The Sunnah of worship does not accept anything extra and for this reason the Messenger peace be upon him said, 'every innovation is misguidance and every misguidance is in the fire'. The sunnah of custom accepts an increase and it accepts a decrease and it accepts everything, because it's a custom. I will give you one example from the Sunnah of custom, from the messenger of Allah (salla Allahu alaihi wa sallam).

He (the Prophet) entered Mecca opening it the day Allah helped him against the people of Mecca, and he had four braids. This is the sunnah of the Arabs and to this day you find this sunnah with some of the Bedouin youth. I have seen them in the desert; until today this custom is present with them. You are free with regards to this, if you see that it is suitable for you then you do it, and if you want you can leave it, and you have not opposed the Sunnah of the messenger with regards to this. Why, because it is a Sunnah of custom not a Sunnah of worship.

This categorization is from the completeness of comprehension and understanding in the religion where many of those beginners in knowledge are ignorant about this as they are not yet scholars.

Translated by  
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