

Taking the example of the messenger (PPBU)

In the name of Allah Most Gracious Most Merciful.

All thanks be to Allah and peace and prayers be upon His messenger.

The talks are still about the topic of understanding the religion of Allah, and about the testimony: "Muhammad is the messenger of Allah". Today the Imam talked about living by the example of the messenger (PPBU).

There are two necessary conditions in order for a worship which a slave offers to Allah; in order for it to be accepted. The conditions are: 1) sincerity and 2) doing it as the prophet (PPBU) did.

Fadeel ben Awath said: "If a deed was sincere but not correct then it would not be accepted. And if the deed was correct but not sincere then it would not be accepted. Sincere means if it was done purely for Allah. And correct means, if it was done according to the sunnah or as was practiced by the messenger (PPBU)".

Allah says in the chapter "Annisaa": {and who has a better religion than this who submits his face to Allah and he is a perfectionist} 4:125. "who submits his face to Allah" is interpreted as doing the deed sincerely for Allah alone. And the part of the verse which says: "he is a perfectionist"

means that the deed is what Allah permits in His laws and what He sent His messenger with. Those are the two necessary conditions which no deed would be right without; Sincerity to Allah and in accordance with the messenger's example. The evidence for those two conditions are countless in the Koran.

A man once came to the messenger (PPBU) and said: "if a man went on battle, expecting reward and fame, what is in it for him?" The messenger (PPBU) said: "Nothing". The man repeated his question three times. Then the messenger went on saying: {Allah does not accept any deed unless it was purely and sincerely done for Him alone}.

It was reported that there were three men, one said: "I will stay up all night, every night in prayers". The second said: "I will fast all the time, every day for the rest of my life". The third said "I will practice celibacy and never get married". The messenger heard about what they said and told them: {God knows; I am the one who fears Him most, and the one who obeys Him most, and yet I fast and I go without fasting, and pray and I sleep, and I marry. And this who rejects my example does not belong to me}.

Abdullah ebn Masuud found some men in the mosque hailing and praising Allah and glorifying Him (doing Tahleel, Tasbeeh and Takbeer) using small stone for counting. He said: "It is your sins and bad deeds that you need to count. For the good deeds I guarantee you none of it will be lost. O nation of

Muhammad, you are in trouble, your destruction is so quick. The messenger has not gone for long, and some of his companions are still amongst you. You are either following a religion that is better than Muhammad's or you are opening a gate for misguidance". They said "Hold on Abdullah, we only meant well". He said: "Many a person who means well but never end up doing or harvest the good".

This story shows how the scholars and companions dealt with worships, methods, objectives and the intentions of those who do them. And that can be summarized as follows:

- a) There are men who hail, praise and glorify Allah.
- b) They used small stones as a method to count this hailing, praising and glorifying enchantments of Allah.
- c) Their intentions in those deeds are good. They intended and wanted to worship Allah through remembering Him and praising and glorifying Him. Which is a good intention.
- d) Despite that, Ebn Masood deplored and disapproved the deed through this method. Because he had no recollection of the messenger (PPBU) doing it or approving it; despite that; this method would have been available and may be just as needed then at the time of the messenger (PPBU).
- e) This deed of theirs had the consequence of committing a sin for acting in contrary to the messenger's Sunnah or example. And them falling into the risky trap of innovation.
- f) He (Ebn Masood) did not give any benefit to their undoubtedly good intentions in order to over shadow the

deed itself. Nor he considered the good intentions as an evidence to assume or confer correctness to the deed itself. A good intention does not turn an innovation into an example or a sunnah of the messenger (PPBU). Nor, the good intention will turn something ugly into beautiful. In fact along with the good intention and the sincerity; there also has to be the condition of the agreement with the sunnah or agreement with the example of the messenger (PPBU); and the agreement with first generation of the companions.

Sa-eed ben Maseeb saw a man praying for long and taking his time after dawn broke, so he advised him against it. The man asked: "and do you think Allah will punish me for doing prayers?" Ben Maseed said: "No, but he would punish you for doing other than the sunna. Or for deviating from the example of the messenger (PPBU)"

The scholar al-Albani says: "Ben-Maseebs reply is a good answer to those who condone and approve of many of the innovations using the excuse that it is remembrance of Allah and prayers. Then they disapprove of those who follow the sunnah for disagreeing with them. In fact they go further by accusing those who follow the sunnah; by being against performing prayers and the remembering of Allah. When in fact they are denying the existence of differences of they preach with the examples set by the messenger (PPBU) for prayers and remembrance of Allah."

A man going for Hajj asked Imam Malik saying: "Where would I put my Ihram outfit?" The Imam said from the area called The-Hulaifa, right where the messenger (PPBU) did his Iharam (put the hajj outfit). The man said: "I would like to do my Ihram at the messenger's mosque by his grave site". The Imam said: "Don't do that, I would be worried about you from glamour and charm, seduction and bedevilment". The man was surprised and said: "What glamour and charm is in it? I am only putting my Ihram outfit a few miles earlier" He said: "What glamour is greater than in you seeing that you have managed to come up first with a merit or a good act that the messenger (PPBU) failed to do?"

Allah says in verse 63 in the Noor chapter: {Let them be extra careful those who break or do differently His command; for they may be hit with a bedeviled seduction or be afflicted with a painful punishment} 24:63.

Those were evidences which show that sincerity in the intentions did not stop the messenger, the companions or the followers in disapproving a deed because of the lack of consistency with or the deviation from the example of the messenger (PPBU) (or his sunnah).

And all thanks be to Allah, the lord of the worlds.