

An open book with intricate Arabic calligraphy is resting on a patterned surface. The book is open to three pages, each featuring a large, ornate calligraphic design. The book is placed on a dark, patterned surface, possibly a rug or a mat. In the background, a window with a geometric lattice design is visible, allowing light to filter through. The overall scene is dimly lit, with the light from the window creating a warm, golden glow. The text "Necessity of Referring to the Sunnah for Judgment" is overlaid on the image in a bold, white font with a black outline.

**Necessity of Referring to  
the Sunnah for Judgment**

## **Necessity of Referring to the Sunnah for Judgment**

All thanks are to Allâh Who sent the Messengers with His *Āyat*. He makes clear the allowed and disallowed in detail. He has favored His slaves with tremendous bounties, allowed the good and pure things for them and disallowed all impure things by the words of His Honorable Prophets and Messengers. I thank and praise Him for the great bounties that He bestowed on us, and I bear witness that none has the right to be worshipped except Allâh Alone, Owner and King of all things in existence, the Holy, Owner of Peace. I bear witness that Muhammad is Allâh's slave and Messenger, the most honored among mankind who prayed, fasted, performed *Tawaf* (circumambulating) around the Ancient House (the Ka'bah) and stood at Al-Mash'ar Al-Haram (the sacred sanctuary). May Allâh's peace and blessings be on Muhammad, his progeny and honorable Companions as long as the days keep dissipating the darkness of the nights.

Slaves of Allâh! Know, may Allâh grant us all His Mercy, that the religion is for Allâh Alone, and He decides whatever He wills and guides whom He wills. Allâh sent Muhammad ﷺ and made him the greatest Imam and leader, and He does not accept *Imân* from anyone until, and unless, they refer every matter of the religion to the Prophet's judgment and decision.

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)

Allâh has declared and sworn in His Glorious Book that whoever does not seek the Prophet's judgment in all disputes will never attain Faith, until they offer the disputes to his *Sunnah* and find no

displeasure or hesitation in their hearts regarding his decisions and accept them fully. Allâh stated that no believer should ever choose his own decision for himself after Allâh's Messenger ﷺ has issued his decision. Allâh, Who Alone created creation and decides regarding it, ordained that when the Messenger ﷺ decides, his decision requires implementation.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

“And your Lord creates whatsoever He wills and chooses.”  
(28:68)

Whatever Allâh decides is the *Tayyib* (good and pure), but not all His creation are good and pure, and this is the distinction between those slaves who are happy and those who are miserable. Surely, the good and pure person only deserves and is worthy of the good and pure statements, actions and creeds. The good and pure believer worships Allâh Alone without partners in worship and prefers His pleasure to his own lusts and desires. He is kind to Allâh's creation, as much as he is able, and treats them the way he likes them to treat him. He has collected the best of all types of good conduct, such as forbearance, grace, mercy, patience, truthfulness, easiness and honesty. His heart is free from such ills as outrage, deceit and enviousness. He is modest and kind with the faithful believers, but stern and harsh with Allâh's enemies. He chooses the best types of food that Allâh has allowed, and these foods are good and nourish the body and soul. He only chooses the *Tayyib* (good and pure) people as friends and his dwelling is always *Tayyib*. He is among those whom Allâh has described in this *Áyah*:

﴿الَّذِينَ نَوَّوْنَهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter into Paradise, because of that (the good) which you used to do (in the world).” (16:32)

Allâh has decided that the *Khabith* (impure) is worthy of the *Khabith*,

while the *Tayyib* (pure) is worthy of the *Tayyib*. Therefore, the *Tayyib* statements, actions and women are worthy of the *Tayyib* statements, actions and men. In contrast, the *Khabith* statements, actions and women are suitable and worthy of the *Khabith* statements, actions and men. Allâh has made the dwelling of all the *Khabith* in Hellfire, and made Paradise the dwelling of all the *Tayyib*. Allâh decided that there are three types of dwellings, one dwelling is exclusively for the *Tayyib* and is never allowed for other than the *Tayyib* to dwell in it, and it is Paradise. There is another dwelling prepared for the *Khabith* men and women and none except them enters it, and it is the Fire. There is a third dwelling in which the *Tayyib* and *Khabith* dwells, and it is this life of the world which is the place of tests and trials. Allâh has decided all this with His Wisdom. On the Day of Judgment Allâh will separate the *Tayyib* men and women from all others and gather the *Khabith* and its people away from all others. Thus, the three dwellings will become two: Paradise, the dwelling of *Tayyib*, and the Fire, the dwelling of the *Khabith*.

One of Allâh's amazing decisions is that He has created for each group their likes: the delight and pleasure of the *Tayyib* is in the *Tayyib* statements, actions and behavior that they indulge in. From these *Tayyib* things, Allâh has created for the *Tayyib* people the best and most perfect ways and means of delight and happiness. As for the *Khabith*, their pain and sorrow will come from the very *Khabith* statements, actions and ill conduct they indulge in. Allâh has created from these types of *Khabith* the worst kinds of torment, misery and pains. Therefore, Allâh has made signs and indications of happiness and misery. For instance, the *Khabith* is full of evil and impurity in heart, words and actions. In contrast, goodness flows from the heart, words and actions of the *Tayyib*. Some people have a mixture of *Tayyib* and *Khabith* in them, and whichever is stronger than the other will designate the person as one of its people. If Allâh decides that a certain slave earns all that is good for him, He will purify him from the *Khabith* part before death comes, so that he returns to Allâh on the Day of Resurrection pure and clean. In this case, they will not require cleansing of their impure parts in the Fire of *Jahannam* on the Day of

Judgment. Instead, Allâh directs this type of slave to rid their self of impurity by repenting, performing the good deeds, as well as tasting various afflictions and hardships he is tested with in this life, until he meets Allâh without a sin in his record. As for the *Khabith* type (who is not a disbeliever), Allâh withholds from him the means and ways to acquire purity so that he meets Allâh with parts of *Tayyib* and parts of *Khabith*. Allâh has decided that none should reside in the Dwelling of His Pleasure who has any part of *Khabith* in him or her. Therefore, Allâh sends them to the Fire to eliminate the *Khabith* from them. Therefore, O Allâh's slaves, hold to the guidance of your Prophet ﷺ and make him your *Imam* and leader in all that you do, say and believe in. Do not follow the lusts and desires of your inner selves, nor obey the devil, for you are in the dwelling of test and trials. Know that obeying the Messenger ﷺ is obedience to Allâh Himself, and that the Messenger ﷺ only explains to us what Allâh has allowed and disallowed. The Prophet ﷺ forbids for us deviation, wickedness, following misguidance and evil.

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

الْعِقَابِ ﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.” (59:7)

May Allâh direct us and you to the blessings of the Noble Qur'ân and benefit us and you with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.<sup>1</sup>

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<sup>1</sup> *Al-Khutabul-Minbariyah*, by Shaikh Ibrahim Al-Yusuf, p. 230