

FRIDAY KHUTBA OF TOKYO CAMII

July 30, 2010

DEVOTION TO SUNNAH

Dear, Mumins!

Every word and deed (action) emanated from the Prophet (s.a.w.), and everything that He (s.a.w.) has approved or refused throughout the prophethood life of approximate 23 years has been named as "sunnah." Sunnah is the second basic source of our religion after al-Qur'ân al-Karîm, and thereby it expresses a binding judgment for all Muslims. When Allah (s.w.t.) ordained as follows, **"...Whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever He forbids you, abstain"**¹, He emphasized its place in the religion, and the verses that expressed that "obeying the Messenger is like obeying Allah"² and "there is good example from many aspects in Rasulallah for mumins"³ have pointed out the significance of sunnah.

Dear, Brothers and Sisters!

The Prophet (s.a.w.) expressed that living a life of taking sunnah into consideration along with the Qur'ân would convey the man into the right way (hidayat) and happiness (saadat). He also expressed that, naturally, an end of a life by going away from sunnah or leaving it would be heresy and defeat. Our Prophet (s.a.w.) said in His Last Sermon (Khutbat al-wada) the following, "I leave behind me two things, the Book of Allah (Quran) and Sunnah of His Messenger (Hadith), and if you follow these you will never go astray."⁴ To follow and cherish sunnah would sustain the religion, and to decline and leave it would cause the religion to degenerate. Rasulallah (s.a.w.) stated in a hadith about this matter as follows, "Decaying of the religion starts with leaving the sunnah. As the rope snaps in fibers, the religion ruptures by leaving sunnah one by one."⁵

¹ Al-Hashr, 59/7.

² Refer to: An-Nisâ, 4/80.

³ Refer to: Al-Ahzâb, 21.

⁴ Al-Muwatta', Qadar, 3.

⁵ Dârimî, Mukaddimah, 16.

Dear Mumins!

Sunnah has a very important position in our religion from the point of view of being explanatory for al-Qur'ân al-Karîm, the last divine book. Likewise, the way to perform the prayer regarded as a condition of Islam and obligated by the Qur'ân, how to fast, from which things and how much the zakat must be paid, and how to perform the pilgrimage have all been learned through hadith. The source of knowledge related to the faith and its details are also hadiths. Additionally, a lot of ethical principles were briefly mentioned in the Qur'ân but were not elaborated upon; nevertheless the Prophet (s.a.w.) implemented them into life, and Muslims must comply with these principles, which are based on sunnah. These matters prove that, without sunnah, comprehension of a great deal of verses in Qur'ân and the application of Islam into life accurately is impossible.



Dear Congregation!

A concept excluding sunnah and embracing the approach that "Qur'ân is sufficient to us" is entirely wrong. Listen how the Prophet (s.a.w.) warns us about this matter: "Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited."⁶

I am finishing my khutba with very important expressions of our Prophet (s.a.w.) regarding this matter. He (s.a.w.) said, "Whoever disregards my path (sunnah) is not from among us."⁷ "Whoever follows and cherishes my sunnah loves me. And whoever loves me will be with me in paradise."⁸

⁶ Abu Dawûd, Sunnah, 5.

⁷ Bukhâri, Nikah, 1.

⁸ Tirmidhî, 'Ilm, 16.