

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 1

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad Ibn Yahya An Najmee

“Know that Islaam is the Sunnah, and the Sunnah is Islaam and one of them cannot be established without the other.”

Explanation:

The author may Allah have mercy upon him said: ‘Know that Islaam is the Sunnah, and the Sunnah is Islaam.’ How is this possible? It means that the correct Islaam is the Sunnah, so the one who remains steadfast upon the Sunnah and implements it then surely he has implemented Islaam, and the one who deviates from the Sunnah and departs towards the left or the right then surely he has failed to implement the correct Islaam due to his deviation. But know that this departure is divided into two categories:

1. **Total departure**, where the person disbelieves, and he is judged upon as having left Islaam in totality
2. **Partial departure**, where the person does not disbelieve and he is not considered to be an apostate or as having left Islaam. However, his Islaam is deficient depending upon the extent of his departure, whether that departure is something small or great.

What is the proof for that which we mentioned? The proof is the hadeeth (which informs) of the splitting of the nations, and it is the saying of the Prophet:

“The Jews split into seventy one sects and the Christians split into seventy two sects and my Ummah will split into seventy three sects, all of which are in the Fire except one (sect).” They asked, “And who are they, O Messenger of Allaah?” - meaning which is that one (sect), and who are from its people that will be saved from the Fire - He replied, “They are those who are upon that which I and my Companions are upon.”

Then also know that the threat of the hellfire upon all those sects does not mean that all of them will reside in the hellfire forever. However, the one who opposes that which the Messenger came with and that which he and his companions were upon, then if his opposition is one that necessitates apostasy and leaving (the fold of) Islaam, so such a one will abide forever in the hellfire. And whoever’s opposition was partial and (therefore) he remained inside the fold of Islaam then he is threatened with the hellfire, and he hopes for that which the people of Tawheed hope for, in that they will exit the hellfire. This is due to those authentic

ahadeeth relating to the intercession, that Allaah will remove the one who died upon Tawheed from the hellfire even if he had a small amount of Eemaan (faith).

However, what is the time period that this individual will remain in the hellfire? Allaah subhaanahu wa taa'la knows best what it will be. But if it is reported that some of those who will enter paradise will be delayed from the others by forty years¹, and some (will be delayed) for the period of five hundred years and these are the ones who have been saved from the (punishment) of the fire and will pass over the Siraat (the bridge), then what do you think about those who will enter the fire!

This is the meaning of the statement of the author: **'Know that Islaam is the Sunnah, and the Sunnah is Islaam.'** Then we have learnt from that which has preceded that the correct Islaam is the Sunnah and the Sunnah is the correct Islaam and that one of them will not be established without the other.

¹ Reported by Muslim (7388) on the authority of 'Abdullaah ibn 'Amr ibn Al-'Aas. Sunnah wal Jamaa'ah and let him take that as his creed and methodology and (let him not) not depart from this to the left or the right.

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 2a

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad Ibn Yahya An Najmee

“From the Sunnah is clinging to the Jamaa’ah. Whoever desires other than the Jamaa’ah and departs from it then he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.”

Explanation:

The author said: “From the Sunnah is clinging to the Jamaa’ah. Whoever desires other than the Jamaa’ah...”, The meaning (of this) is (the one who) has an aversion to the Jamaa’ah and desires other than it, “...And departs from it then he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.”

What does the saying of the author, “From the Sunnah is clinging to the Jamaa’ah...” indicate? The author (rahimahullaah) is pointing to (the fact) that whoever believes in [the permissibility of] rebellion against those in authority-and (incidentally), the meaning of Jamaa’ah here is the Jamaa’ah of the Muslims, those who are under one leadership - so if he believes in the permissibility of rebellion, then he is considered to have departed from the Sunnah, and departed from the Jamaa’ah and he has thrown off the yoke of Islaam from his neck and he is astray, leading others astray.”

What is this ribqah (yoke)? It is a rope which has other ropes branching from it and in every rope there is loop used to join the sheep together. Therefore the ‘aqeedah (creed) of Islam and the unity of this Ummah (nation) have the status of being (like) a rope (in joining the Muslims). So whoever removes it, meaning he removes this yoke from his neck then he has surely left obedience and the one who has left obedience has departed from the Jamaa’ah and he is astray, leading others astray.”

It is upon you O slave of Allaah to understand that leaving (the giving of) obedience to the leadership of the Muslim ruler - the one whom the people have voluntarily pledged allegiance to or due to him overpowering them with his sword until they surrendered to him - then certainly it is impermissible in this situation to rebel against him and impermissible to fight against him.

What are the evidences for this? The evidences that establish this are plentiful, both from the Book of Allaah and the Sunnah of the messenger of Allaah,

sallallaahu alayhi wasallam, and the unanimous agreement of the Muslim scholars in this issue.

The evidences from the Book:

“O you who believe! Obey Allaah and obey the Messenger (Muhammad (sallallaahu alayhi wasallam)), and those of you (Muslims) who are in authority.” [An Nisa:59]

So when Allaah linked those in authority (along with Himself and His messenger), and when he made it obligatory (for the people) to obey them -along with obedience to Him and obedience to His messenger - as long as (obedience to them) does not involve ma’siyyah (sinning), then this shows the obligation to obey them and the impermissibility of rebellion against them and the impermissibility of contending (for leadership) with them or inciting (revolt) against them. This verse is clear (in establishing this creed) and there are other verses which can be used indirectly as proofs for this (point) of ‘aqeedah (creed), like the saying of Allaah:

“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves...” [Aali ‘Imraan: 103]

And like the saying of Allaah:

And verily, this (i.e. Allaah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon.” [Al An’Aam:153]

In these two verses Allaah commands with holding on to His rope and following His path, and He forbade splitting. He said in the first verse: **“And be not divided among yourselves..”** and in the second verse: **“And follow not (other) paths, for they will separate you away from His Path.”** This indicates the impermissibility of splitting, and its unlawfulness, and that it something that is not allowed.

As for the proofs from the Sunnah then they are many. From those (evidences) is the hadeeth reported upon the authority of Ibn Abbas (that the Prophet) said:

“Whoever disapproves of something done by his ruler then he should be patient, for whoever leaves the Jamaa’ah by a span will die as those who died in the Pre-Islamic Period of Ignorance.”¹

In another narration:

“Indeed he has thrown the yoke of Islam from his neck.”²

It is reported by Bukhari and Muslim upon the authority of 'Ubada bin As-Samit who said:

"We gave the Prophet (sallallaahu alayhi wasallam) the Pledge of allegiance for hearing and obeying both in times of hardship and ease, and in both likeable and dislikeable things, and not to contend (his authority) with him unless "you see him open, manifest Kufr (disbelief) for which you would have a proof from Allaah". " ³

It is reported by Muslim upon the authority of 'Arfaja Al Kilaabi who said that the Prophet said:

"Whoever comes to you whilst your affair is united upon one man and seeks to split your ranks and cause disunity. You should strike his neck (with the sword) whoever he be." ⁴

It is reported by Imam Ahmed (Al-Musnad) upon the authority of Al Harith Al 'Ash'ari that the Prophet said:

"Allaah commanded Yahya Ibn Zakariya with five things that he should act upon and command the people of Isra'eel to act upon them." and at the end of the hadeeth the Prophet said: "I command you with those five things that Allaah commanded me; I command you: To hear and obey, (stick to) the Jamaa'ah, with Hijrah (migration), Jihaad in the path of Allaah. For verily the one who leaves the Jamaa'ah a hand span has removed the yoke of Islam from his neck unless he returns..."

It is reported by Imam Ahmed upon the authority of Abu Dharr that the messenger of Allah said:

"Whoever leaves the Jamaa'ah by a hand span ⁵ has removed the yoke of Islam from his neck."

It is reported in Saheeh (Muslim) upon the authority of Ibn 'Umar who said that he heard the messenger of Allah say:

"Whoever withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he meets Allaah on the Day of Judgment, and whoever who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyyah." ⁶

It is reported in Bukhari and Muslim upon the authority of Hudhaifah ibn al-Yaman, who said:

"The people used to ask Allaah's Messenger about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, "O Allaah's Messenger! We were living in ignorance and in evil, then Allaah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be) some people who will follow other my Sunnah and guide others with other than my guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will

there be any evil after that good?" He replied, "Yes, (there will be) callers at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "What do you order me to do if I reach that (time)?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor

an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."⁷

Al Haafidh Ibn Hajr said in (his book) 'Fathul Baari': There is an addition found in the narration of Al Aswad; "Listen and obey even if he flogs your back and takes your wealth." and another addition in the narration of Khalid Ibn Sabee' found in At-Tabaraani; "If you see that Allaah has a Khaleefah (leader of the Muslims) on the earth then stick to him even if he beats your back and if there is no Khaleefah then flee."

[These are some of the proofs] and there are other such proofs that establish the obligation of hearing and obeying those in authority if they are Muslims, and that it is not permissible to rebel against the Imam (leader) as long as he establishes the prayer unless the one who wanted to rebel found open Kufr (disbelief) for which he would have a proof with him from Allaah. Then it is likewise not befitting to rebel unless the Muslims had the strength that gave them the ability to fight with the leader. This is the 'aqeedah of Ahlus Sunnah wal Jamaa'ah.

To be continued . . .

¹ Bukhari and Muslim

² Tirmidhi declared saheeh (authentic) by Shaykh Albani in saheeh sunan At-Tirmidhi.

³ Bukhari

⁴ Muslim

⁵ Tirmidhi declared saheeh (authentic) by Shaykh Albani in saheeh sunan At-Tirmidhi.

⁶ Muslim

⁷ Wording belongs to Bukhari.

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 2b

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad Ibn Yahya An Najmee

Explanation:

The people of knowledge from Ahlus Sunnah wal Jamaa'ah and those who follow the narrations have unanimously agreed that it is impermissible to rebel against the Muslim leaders who are in authority, (regardless of) whether they are just or oppressive. Some of the scholars have conveyed the consensus of Ahl us-Sunnah in this issue. Ibn Hajr said in (al-Fath 13/38, the printing of Muhibb Ad Deen Al Khateeb) when explaining the hadeeth of Hudhayfah ibn Al Yamaan:

"Ibn Battaal said: There is a proof in this - meaning in the hadeeth of Hudhayfah ibn Al Yamaan - for the body of jurists (which shows the obligation) in sticking to the Jamaa'ah of the Muslims and abstaining from rebelling against the oppressive leaders. Because he (the Prophet) described the last group as being callers to the gates of the hellfire and he did not say concerning them 'you will approve of some of their deeds and disapprove of some others' as he said concerning the first group. They would not be (described as such) unless they were upon other than the truth and even bearing this in mind he commanded with sticking to the Jamaa'ah. At Tabari said: They differed on the (ruling of this) command and upon (the meaning) of the Jamaa'ah. Some of the people stated that this is by way of an obligation and the Jamaa'ah is the great majority."

I say (Shaykh Ahmad): The one who speaks with that which is contrary to this has adopted the saying of the innovators, because nobody used to say that it was permissible to rebel against the oppressive leaders except the Khawaarij and the Mu'tazilah. As for Ahlus Sunnah wa Jamaa'ah then all of them stuck to those evidences (that prohibit rebellion) and all of them believe that it is impermissible to rebel whether by action or speech, because speech is the cause of actual physical rebellion.

Ibn Abil 'Izz Al Hanafi Ad Dimishqi said in the commentary of 'Aqeedah At Tahaawiyyah (after these words of the author):

"We do not hold (the permissibility of) rebellion against our Imam or those in charge of our affairs even if they are oppressive, nor do we supplicate against them, nor do we withdraw from obeying them. We hold that obedience to them is part of obedience to Allaah, the Mighty and Majestic, and [therefore obligatory] as long as they do not order with disobedience. We pray for rectification and pardon for them." This is the statement of the author of At Tahaawiyyah, then the commentator (Ibn Abil 'Izz) mentioned the proofs and evidence for this, then he said (in his commentary):

'As for sticking to their obedience even if they were oppressive, then this is because leaving their obedience would result in evils which would be far greater than that which would occur due to their oppression. However, having patience upon their oppression is expiation for the evil deeds and will multiply the rewards. As Allaah did not place them in power over us except due to the corruption of our actions and the recompense is based on our deeds. So it is upon all of us to exert great efforts, seek forgiveness, repent and rectify our actions.

Allaah the most High said:

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." [Ash-Shûra :30]

Al Imam Al Haafidh Abul Qaasim Isma'eel Ibn Muhammed Al Fadl At Tameemi who was named "the Supporter of the Sunnah" who died in 535H said in his book (Al-Hujjah fee Bayaanil Mahajjah):

'Chapter: Clarifying the impermissibility of rebelling against those in authority', then he mentioned in the chapter those ahadeeth which show the impermissibility of rebelling, from them is the hadeeth of Abu Hurairah who said that the Prophet said:

"You will be ruled after me by leaders, the righteous will rule you with righteousness and the wicked will rule you with their wickedness. Hear and obey them in everything which is in accordance to the truth and pray behind them. If they, (establish the prayer amongst the people) well and correctly, then for you and them, (are the rewards) but if they (establish the prayer badly amongst the people) then you will receive (the reward for the prayer) and (the sin) will be upon them."¹

The muhaqqiq (one who checked this book) declared the chain of narration (of this hadeeth) to be weak and he quoted the ruling of it being weak from the one who checked "Al Kanz".

I say (Shaykh Ahmad): The meaning of the text (of this hadeeth) is correct and known from other authentic ahadeeth. I mean by this that the ahadeeth that are being referred to (here) establish the correctness of the meaning of the text (of this hadeeth). (Part) of its wording in relation to the Imams who lead the prayer is authentic with the wording:

They will, (establish and lead) the prayer for you, if they pray correctly, then for you and them (are the rewards) but if they err then you will receive (the reward for the prayer) and (the error) will be upon them."²

This has been ascribed as (being reported by) Bukhari as is (noted) in the checking of Al Jaami' As Sagheer.³

Muhammed Mahmood Abu Ruhayyim the one who checked this book said in his footnotes upon the previous chapter heading that was mentioned, - the one with the title 'Chapter: Clarifying the impermissibility of rebelling against those in authority' - "This is the belief of Ahlul Hadeeth and no one opposed them in this except the Mu'tazilah, Khawaarij and the Zaydiyyah." (2/391).

I say (Shaykh Ahmad): The Zaydiyyah have adopted the sayings of the Mu'tazilah in matters of creed ('aqeedah).

In the book Ibaanah Al Kubraa of Ibn Battah in the chapter 'A mention of what the Prophet, sallallaahu alayhi wasallam, commanded of sticking to the Jamaa'ah and warned against splitting (from it)', after mentioning the ahadeeth relating to the issue of the command in sticking to the Jamaa'ah and criticism of splitting- he, (Ibn Battah) reports with his chain of narration upon the authority of 'Abdullah Ibn Mas'ood who said:

"Verily there will be unclear issues. So it is upon you to be hesitant, for surely it is better that you be a follower in good rather than be a figurehead in evil..."⁴

And upon the authority of 'Amr ibn Murrah who said, Abdullah said- and at the end of the hadeeth there comes-:

"Beware of having bad manners; make your face one face and your call one call. For verily it has reached us that the one who has two faces and two tongues will have two tongues made of fire on the day of judgement."⁵

It is reported upon Ibn 'Abbas that a man said to him: 'Advise me' so he said, "I advise you to be steadfast, to follow the narrations and to beware of innovation."⁶

It is reported from Ibn Mas'ood that he said, "Moderation upon the Sunnah is better than exertion upon Bidah".

It is reported upon Ibn 'Umar that he said, "Every innovation is misguidance even if the people believe that it is something good."⁷

It is reported upon Mu'aadh ibn Jabal that he said, "Beware of that which has been innovated, for verily that which has been innovated is misguidance."⁸

It is reported upon An Nu'maan Ibn Basheer that he said, "The Jamaa'ah is mercy and splitting is punishment."⁹

It is reported that Ibn 'Umar said: 'Umar gave a khutbah in Al Jaabiyyah, he said:

O Mankind I am standing amongst you as the Messenger of Allaah stood amongst us and said:

"I advise you to stick you to my companions, then those who come after them, then those who come after them. Then lying will become widespread so much so that a man will take an oath and it will not have been asked of him to swear and a person will testify and it will not have been asked of him to testify. A man is not alone with a woman except that the third party is the devil. Stick to the Jamaa'ah and beware of splitting, for verily the Devil is with one and he is further away from two, so the one who wants the middle of paradise then let him stick to the Jamaa'ah. Whoever is pleased by his good deeds and upset by his evil deeds, then that is the believer."

In the book 'Shi'aar Ashaabul Hadeeth' which was authored by Imam Abu Ahmed Ibn Muhammed ibn Ahmed Ibn Ishaq who is well known as Abu Ahmed Al Haakim, (when discussing) the creed of the people of Hadeeth reporting upon Abu Rajaa' Qutaybah ibn Sa'eed that he said:

"...(We stick to) the Jamaa'ah whether (the leader be) just or unjust"

This is referring to Jumu'ah, the congregational prayer and the two eids. He continued until he said:

"We do not declare anyone to be a disbeliever due to a sin (they commit) with the exception of the abandonment of the prayer, even if he committed major sins. And we do not rebel against the leaders with the sword even if they are oppressive and we free ourselves from those who believe it is permissible (to raise) the sword against the Muslims no matter who they may be."

It is binding that we pause here for a moment, (to highlight the point) that from the fundamental (principles) of the group known as Al Ikhwaan (al-Muslimeen) is cultivation upon rebellion, so if the opportunity was to appear and they were ready

and prepared to rebel then they would rebel. Therefore is it allowable for us to support this group and be with them? The answer is No. There is a book that has been compiled by one of them who is upon their methodology, he called it 'At Tareeq ila Al Jamaa'ah Al Muslimeen' look at pages 292 and 293 and you will find that they have affirmed (that they hold) rebellion (permissible) and they have clearly voiced this and documented this in those pages.

In the book 'Usool us Sunnah' of Imam Ahmed ibn Hanbal may Allaah have mercy upon him-in the narration 'Abdoos ibn Maalik Al 'Attaar- he said (Imam Ahmed):

"And hearing and obeying the leaders (a'immah) and the Ameer ul-Mu'mineen, whether righteous or sinful, from among those who come into power with the khilaafah and with respect to whom the people have agreed and united themselves and are pleased with him. And also [hearing and obeying the one] who fought against the people with the sword [i.e. conquered them] until he became the khaleefah and was named the Ameer ul-Mu'mineen. Participation in battles along

with the leaders (umaraa), be they righteous or sinful, is an everlasting affair up (i.e. always operative) until the Day of Judgement. It is never to be abandoned. (Likewise) the division of the spoils of war and appointing the rulers, (a'immaah) to establish the prescribed punishments (hudood) are (both) everlasting. It is not permissible for anyone to rebuke them or to contend with them (i.e. the rulers). Also, handing over the charity to them (the Rulers) is permissible and always operative (in effect). Whoever gives the charity to them then that will suffice him (his obligation will have been fulfilled). And performing the Jumu'ah prayer behind him (the Ruler) and behind whomever he appoints is (a) permissible and perfect (act) and (consists of) two rak'ahs. Whoever repeats them (after praying behind him) is an innovator, one who abandons the narrations and an opposer of the Sunnah. He receives nothing (of reward) from the excellence of his (attendance of) the Jumu'ah prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them. So the Sunnah is that he prays two rak'ahs with them. (Whoever repeats them is an innovator), and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that. And whoever revolts against a leader from amongst the leaders of the Muslims - after the people had agreed upon him and united themselves behind him, after they had affirmed the khilaafah for him, in whatever way this khilaafah may have been, by their pleasure and acceptance or by (his) force and domination (over them), - then this individual who has revolted has disobeyed the Muslims, and has contradicted the narrations of the Messenger of Allaah, sallallaahu alayhi wasallam. And if the one who revolted against the ruler died he would have died the death of ignorance. And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is) upon other than the Sunnah and the (correct) path"

It has become clear from the proofs of the Book of Allaah, the Sunnah of the Messenger of Allaah and the consensus of the Ummah which has been conveyed by many of the scholars, that rebelling against those in authority is not permissible if they are Muslims who establish the prayer whether they are just or oppressive. This is the creed of Ahl us Sunnah wal Jamaa'ah and no one opposed them in this except the Mu'tazilah and those who followed them in this belief. The Mu'tazilah and the Khawaarij are those who believe that it is permissible to rebel against those in authority and they deem it to be allowed to forbid the evil with the sword.

¹ Reported by Ad Daraqtuni

² Reported by Ad Daraqtuni

³ 2/2342

⁴ Ibaanah (1/328)

⁵ The portion of the hadeeth highlighted is mentioned by Shaykh Albaani in (As-Saheehah 2/554)

⁶ Ibaanah (1/318)

⁷ Ibaanah (1/339)

⁸ Ibaanah (1/339)

⁹ Ibaanah (1/287) and declared Hasan by Shaykh Albaani in his checking of (As-Sunnah no.93)

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 3

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad Ibn Yahya An Najmee

“The foundation upon which the Jamaa’ah is built is the Companions of Muhammad May Allaah’s Mercy be upon them all. They are Ahl us-Sunnah wal-Jamaa’ah, so whoever does not take from them has gone astray and innovated and every innovation is misguidance, and misguidance and its People are in the fire.”

Explanation:

I say (Shaykh Ahmad): That the companions of Muhammad (sallallaahu alayhi wasallam) are the foundation of the salafi methodology, that which Ahl us-Sunnah wal-Jamaa’ah traverse upon.

Who are the companions of Muhammad (sallallaahu alayhi wasallam) ? The answer: The Companions of Muhammad (sallallaahu alayhi wasallam) are all those who accompanied him, even if it was for only an hour, or if they met him, even if only once. This is the definition of a companion.

The scholars who specialize in the science of hadeeth have stated that the (definition) of a companion is:

Whoever met the Prophet (sallallaahu alayhi wasallam) whilst believing in him and died upon that (i.e. upon Islaam) even if this was interrupted by [a period of] apostasy, according to the most correct opinion. This definition encompasses everyone who consciously met the Prophet and those who saw him during their age of discretion.

Therefore it is necessary that the Companion - the one who is referred to as a Companion - that at the time of his meeting with the Prophet (sallallaahu alayhi wasallam) he believed that he was the Messenger of Allaah. By this stipulation it eliminates those whom were brought to the Prophet (sallallaahu alayhi wasallam) and he placed a date in their mouths when they were young just after they were born, the likes of Ibn Abi Talhah, Muhammad Ibn Abi Bakr and those like them, for verily they are not considered to be from the Companions. As for the saying that “even if this was interrupted by [a period of] apostasy” then this does not expel an individual from being a companion, like Al-Ash’ath ibn Qais, Tulahayhah Al-Asadi, Amr ibn Ma’diykarib, Uyainah ibn Husn and their likes, for verily they had a scare after the death of the Prophet and then after that they returned to Islam, and Allah aided (the religion) by them in the various conquest and victories. The title of Companion was not removed from any of them but it was removed from those

who apostatize and died in a state of apostasy, like Ar-Rajaal ibn Unoofah who testified that Musailimah was a Prophet.

The excellence of the companions is established by (many) verses and Ahadeeth:

From those verses:

The saying of Allaah the most High:

“Muhammad is the messenger of Allaah, and those who are with him are severe against disbelievers, and merciful amongst themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allaah and (His) good pleasure.” [Al-Fath :29]

And like the saying of Allaah:

“Allaah has forgiven the Prophet (sallallaahu alayhi wasallam), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad, sallallaahu alayhi wasallam) in the time of distress (Tabuk expedition, etc.), after the hearts of a part of them had nearly deviated (from the right path), but he accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.” [At-Taubah :117]

Like the saying of Allaah:

“And of the Bedouins there are some who believe in Allaah and the Last Day, and look upon what they spend in Allaah’s cause as approaches to Allaah, and a cause of receiving the Messengers invocations. Indeed these (spending in Allaah’s cause) are an approach for them. Allaah will admit them to His mercy. Certainly Allaah is oft-forgiving, Most Merciful. And the first to embrace Islaam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and all those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (paradise), to dwell therein forever. That is the supreme success. [At-Taubah :99-100]

And the saying of Allaah in Surah Al-Hashr:

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah (i.e. helping His religion) and his Messenger (Muhammad). Such are indeed the truthful (to what they say); And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of

that. And whosoever is saved from his own covetousness, such are they who will be successful. And those who came after them say: "Our Lord! Forgive us and our brethren who preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." [Al-Hashr :8-10]

The Prophet (sallallaahu alayhi wasallam) ordered that his Companions be respected and that their narrations and ways be followed. He said in the hadeeth (which speaks) of the splitting of the (nations) when describing the saved sect:

"They are those who are upon that which I and my companions are upon."

In the hadeeth of Al-Irbaadh ibn Saariyyah:

"Stick to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs.) Cling to it with your molar teeth. Beware of newly invented matters for every newly invented matter is an innovation, and every innovation is misguidance."

It is reported by Ibn Battah in (Al-Ibaanah Al-Kubra) from various chains of narrators that Umar ibn Al-Khattaab gave a sermon in Al-Jaabiyah and said:

I am standing amongst you as the Messenger of Allaah stood amongst us and said:

"Treat my Companions well..." And in one narration: "Stick to my companions, then those who come after them, then those who after them".

In the story of Banu Khuzaimah, when Khalid ibn Al-Waleed ordered that the killing continue and they were saying "Saba'na" meaning by this that they had embraced Islam. Abdur Rahman ibn Awf forbade him from this and an altercation occurred Between them, (upon which) Khalid ibn Al-Waleed said to Abdur Rahman ibn Awf: "You only disregard us because you preceded us by those days (i.e. in entering Islam)", so Abdur Rahman complained about Khalid ibn Al Waleed to the Prophet And the Prophet (sallallaahu alayhi wasallam) said:

"Do not abuse any one of my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them"

In one narration:

"Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allaah's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them."

If the Prophet said this to a Companion who (embraced Islaam) later on in relation to a Companion who (embraced Islaam) earlier, then what do you think would be the case with those besides them?

It has become clear from this presentation (of proof) that the Companions are the foundation of Ahlus Sunnah wal-Jamaa'ah and it becomes clear that the one who does not take from them is astray.

The Khawaarij can be used as an example for this, those who made takfeer upon the (Companions) and did not take the Sunnah from them, so as a result of this they went astray. The Prophet informed that the sect (known as) the Khawaarij would leave the religion as an arrow leaves the bow, that they would be the worst of the creatures and the creation, and that they will be dogs of the hellfire and other than this, because they left the Sunnah which was carried by the Companions of the Messenger of Allah, and neither their recitation of the Quraan or many prayers and acts of worship availed them any, rather they were the dogs of the hellfire.

The Prophet (sallallaahu alayhi wasallam) said:

“If I were to meet them I would kill them with the killing of Aad” and in one narration “Thamood”.

What was the reason that caused the Khawaarij to go astray?

The reason that caused them to go astray was that they abandoned the second source from the sources of the Sharee'ah (i.e. the Sunnah) and they declared it's carriers to be disbelievers. They rejected the excellence of the Companions of the Messenger of Allaah and judged them with apostasy and remaining in the Hellfire forever. And they held the (viewpoint) of rebelling against the rulers, so they rebelled against Ali ibn Abi Taalib who fought them until he killed them with a great massacre.

So based upon this, whoever seeks guidance from other than its (correct) sources will be misguided by Allaah. The sources of the Sharee'ah are the book of Allaah and the Sunnah of his Messenger (sallallaahu alayhi wasallam) and neither of them can do without the other. The meaning and intent of the Quraan can not be known except by the Sunnah and the explanation of the Companions may Allaah be pleased with them all, that is why Imraan ibn Husayn rebuked the one who said to him:

“Only inform me of that which is in the Quraan”, Imraan ibn Husayn responded: “Verily you are a complete idiot, did you find in the Quraan that Dhuhr is four raka'at, that Asr is four and you do not recite aloud in either of them, that Mahgrib is three and you recite aloud in two and remain silent in one, that Isha is four and you recite aloud in two and remain silent in two and that Fajr is two of which you recite aloud in both?”

Meaning, that the Sunnah explains the Quraan and those who conveyed the Sunnah were the Companions of the Messenger of Allaah (sallallaahu alayhi wasallam) therefore the Sunnah revolves around them, and following (in guidance) is by way

of them, in them lies the goodly example, and it is upon us to stick to their path, their methodology and that which they were upon.

Whoever does not do this has certainly gone astray and innovated.

Imam Al Barbaahari said:

“And every innovation is misguidance” this means that everything that is innovated in the religion is misguidance, because there are two matters binding upon the innovator due to his innovation:

- 1) Either he says: That Islaam is already complete and not in need of any addition or any completion, so at this point he is considered to have testified against his own soul (that he is upon misguidance), because he has introduced into the religion that which is not from it.
- 2) Or he says: That the religion is not complete, and this is something that is binding upon every innovator (Mubtadi’), it is as if he is saying by the tongue of his disposition that the religion is deficient and it needs to be completed. This contains an [implied] correction of the Quraan and an accusation upon the one who conveyed the Sharee’ah (i.e. Muhammad) (sallallahu alayhi wasallam), that he has omitted some of the religion or he was ignorant of part of it.

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 4

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad ibn Yahya An Najmee

v1.00

'Umar ibn al-Khattaab (rahimahullaah) said, "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established and the excuse cut off.'¹ That is because the Sunnah and the Jamaa'ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow.'

Explanation:

The author said (rahimahullaah): *'Umar ibn al-Khattaab (rahimahullaah) said, "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance, since the affairs have been made clear, the proof established and the excuse cut off.'*

These are incredible words that emanated from a great man, and that man was none other than the second Caliph 'Umar ibn Al-Khattaab (radhiallaahu anhu). This means that whomsoever goes astray thinking that they are upon guidance or abandons guidance thinking it to be misguidance, then there is no excuse for them before Allaah, because only someone who was negligent in seeking the truth in the Book or the Sunnah would do this. That is why there is no excuse for him.

Consequently, 'Umar said: *'since the affairs have been made clear'*

They have been clarified by the Book of Allaah, the Sunnah of the Messenger of Allaah (Sallallaahu 'alayhi wasallam) and by the actions of the Companions.

Moreover, the proof has been established upon the people based on the saying of Allaah (Subhana wa ta'ala):

¹ Reported by Ibn Battah in, al-Ibaantul-Kubraa (no. 162) by way of al-Awzaa'ee that it reached him that 'Umar ibn al-Khattaab said it. However, its chain is munqati' (disconnected).

“In order that mankind should have no plea against Allaah after the Messengers.”²

Therefore, the excuse is cut off. There is no excuse for the one who innovates something into the religion or someone who goes astray and is ignorant of various rulings, after Allaah has clarified and explained them upon the tongue of his Messenger (Sallallaahu ‘alayhi wasallam) through that which He revealed to him, from the Book and the Sunnah.

As for the saying of the author:

‘That is because the Sunnah and the Jamaa’ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow.’

I say (Shaykh Ahmed An-Najmi): The creed (‘aqeedah) of Ahlus Sunnah wal Jamaa’ah is clearly (documented) in the books of reference, and it is built upon the Sunnah. So whomsoever Allaah wants good for, He grants him success in returning to these sources, and He makes it easy for him to accompany those who propagate this ‘aqeedah. I intend by this those who carry the madhab (belief and methodology) of Ahlus Sunnah wal Jamaa’ah. And whomsoever Allaah wants evil for He facilitates him for that which he has been created.

Whoever grew up at the hands of the Sufiyyah or the people of tasawwuf, believing that this was guidance is astray and leading others astray. Whoever grew up at the hands of those who were upon the ‘aqeedah of the Jahmiyyah, remaining upon this and accompanying its people believing that this is the Sunnah is astray and leading others astray. Whoever grew up at the hands of those who held the belief of the Mu’tazilah believing that this is the Sunnah is astray and leading others astray. Whoever grew up at the hands of those who held the belief of the Ashaa’irah believing that this is the Sunnah is astray and leading others astray. Whoever grew up at the hands the people of Rafd (those who held the belief of the Raafidah) and Tashayyu’ (who held the belief of the Shi’ah)- those who abuse the Companions (radhiallaahu anhum) of the Messenger of Allaah (Sallallaahu ‘alayhi wasallam) and discredit them- believing this was the truth is astray and leading others astray. Whoever grew up at the hands of the Kharijites, who wrongfully declare Muslims to be disbelievers, believing this to be the truth is astray and leading others astray.

However, people upon those innovations will definitely find discrepancies in their ‘aqeedah, which will bring to light the mistakes in the manner they have formulated their ‘aqeedah that they are upon. The same goes for the people of Irjaa (who hold the belief of the Murji’ah). The same applies to those present day groups who busy themselves with secondary matters and belittle matters of creed (‘aqeedah), even though some of the people may hold that they are upon the truth due to the apparent adherence (to the religion) that they see from them. And in actual fact these groups neglect the foundation of ‘aqeedah, they neglect this affair, and this is the matter of Tawheed Al-Uloohiyyah, and they belittle the importance of highlighting that which would damage or blemish this.

² Soorah An-Nisaa: 185

The important point, for those who desire saviour, is to stick to the Book of Allaah, and to the well known books of Sunnah, which are Saheeh Al-Bukhaari, Saheeh Muslim, As-Sunan Al-Arba'³ and the Musnad of Imam Ahmed, and that which follows on from this i.e. the books of Hadeeth. Also they should stick to those books which gather the narrations of the Salaf such as the Musannaf of Ibn Abi Shaybah, the Musannaf of Abdirazzaaq and the Musannaf Sa'eed Ibn Mansoor. Likewise to the books of 'Aqaa'id (creed), such as Kitaab At-Tawheed of Ibn Khuzaimah, Ar-Radd 'alal Jahmiyyah of Imam Ahmed, Kitaab As-Sunnah of 'Abdullaah Ibn Ahmed, Ar-Radd 'alal Jahmiyyah of 'Uthmaan ibn Sa'eed Ad-Daarimee, Sharh 'Usool I'tiqaad Ahlis Sunnah by Al-Laalikaa'ee, Al-Ibaanah Al-Kubra of Ibn Battah, the books of Shaykhul Islaam Ibn Taymiyyah, Ibn Al-Qayyim and Muhammad Ibn Abdil Wahhaab, etc.

These are the books that will clarify the truth. Additionally, beware of slipping (into the path) of the Hizbiyyoon, and reading their books, traversing upon their narrow and restricted path and walking upon their crooked methodology.

Beware O my Muslim Brother of reading their books, because the truth they contain is mixed with falsehood, and the Sunnah they contain is blemished with innovation. Thus, if you want to drink from the pure fountain of which has no pollution, then it is upon you to stick to the Book of Allaah, the books of the Sunnah and those books that gather the narrations (of the Salaf), and to proceed upon the path of the Ahlul Athar, those who take this knowledge with a chain of narration from the Companions of the Messenger of Allaah who in turn take from their Prophet (Sallallaahu 'alayhi wasallam).

And that which they say will never oppose the truth that they are upon.

Now you should understand that the words of the author: *'That is because the Sunnah and the Jamaa'ah have consolidated and safeguarded all of the Religion. It has been made clear to the people, so it is upon the people to comply and follow and to abandon innovating.'* These words are in their rightful place.

Furthermore, it is upon you to abandon reading the books of the people of innovation if you want saviour for yourself. May Allaah grant me and you success in accepting the truth. And all success lies with Allaah.

³ [TN] They are Sunan An-Nisaa'i, Sunan Abi Daawood, Sunan Ibn Maajah and At-Tirmidhi.

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 5

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad ibn Yahya An Najmee

v1.00

“May Allaah have mercy upon you. Know that the religion is what came from Allaah, the Blessed the Most High. It is not something left to the intellect or opinions of men. Knowledge of it is what comes from Allaah and His Messenger (Sallallaahu 'alayhi was sallam), so do not follow anything based upon your desires and so deviate away from the religion and leave Islaam. There will be no excuse for you since Allaah's Messenger (Sallallaahu 'alayhi was sallam) explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah, and they are the main body, and the main body is the truth and its followers. So he who contradicts the Companions of the Allaah's Messenger (Sallallaahu 'alayhi was sallam) in any of the affair of the religion then he has fallen into disbelief.”

Explanation:

This kind of expression has been used regularly by the author (may Allaah have mercy upon him), and these kinds of words have to be understood in one of three ways:

1. Either it is understood to mean that; whosoever denies any of the fundamental beliefs of the religion has disbelieved.
2. Or he intends by this; that this action could possibly lead to disbelief.
3. Or he intends by this statement the minor disbelief.

As not everyone who opposes something that the Companions were upon falls into disbelief that exits them from the fold of Islaam - this is not the creed of Ahlus Sunnah wal Jamaa'ah.

Anas ibn Maalik (Radiya Allaahu 'anhu) said when arriving in Madeenah towards the end of his life, "I don't recognise anything that I was accustomed to with the exception of the prayer, and you have delayed that from its proper time."

In another narration, "And you have been negligent to this extent."

This meaning: that they had removed the prayers from their proper times. However, this did not cause (Anas) to declare them to be disbelievers, and none from Ahlus Sunnah understood his statement to mean that those present at his time were disbelievers. Hence, his statement:

"So he who contradicts the Companions of the Allaah's Messenger (Sallallaahu 'alayhi was sallam) in any of the affair of the religion then he has fallen into disbelief."

This has to be understood in the ways that we highlighted earlier, because the 'aqeedah (creed) of Ahlus Sunnah is that they do not declare the Muslim who commits a sin to be a disbeliever unless they commit shirk, or deny a ruling of Islaam that is unilaterally agreed upon, or if they mock the religion or its people, and that which resembles this, from those issues that have been documented amongst those matters that nullify ones Islaam. Also Ahlus Sunnah do not declare anyone to be a disbeliever even if they were to commit a major sin, even if they persist and die upon it, because this is the belief that is proven by the texts of the Book and Sunnah.

As for his statement:

"May Allaah have mercy upon you. Know that the religion is what came from Allaah, the Blessed the Most High. It is not something left to the intellect or opinions of men."

This is something plain and obvious. Allaah- Who is free from all imperfections the Most High- said:

"O Children of Aadam! If there comes to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve."¹

He, the Blessed the Most High, said:

"[Say (O Muhammad) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'aan and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do you remember!"²

Allaah, Who is free from all imperfections the Most High, said:

"And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you

¹ Soorah An-'Araaf: 35

² Soorah An-'Araaf: 3

from it. Thus Allaah makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islaam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islaam has forbidden). And it is they who are the successful.

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment."³(Al-'Imraan: 103-105)

Moreover, what is the rope of Allaah? What is the straight path that we have been commanded to follow?

The answer: It is that which came from Allaah and has been transmitted from the Messenger of Allaah (Sallallaahu 'alayhi was sallam), from both the Book and Sunnah.

Additionally, we must know that Allaah, Who is free from all imperfections the Most High, never left the truth to the intellect or desires of men because people's intellects differ and their desires vary and are dissimilar. Thus, if the truth was left to the desires of the people it would, like their skin colour, faces and physique differ.

But the truth is what came from Allaah upon the tongue of the Messenger of Allaah (Sallallaahu 'alayhi was sallam). And Allaah, Who is free from all imperfections the Most High, said:

"And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder."

O student of Allaah! If you have understood this point, then it is upon you to search for the truth in the Book of Allaah and the Sunnah of the Messenger of Allaah (Sallallaahu 'alayhi was sallam), not in the refuse of the minds or the scum of the intellect; the truth is not to be found in any of these. And Allaah, Who is free from all imperfections the Most High, said:

"Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers), there is a painful torment."

O seeker of justice, O seeker of safety! It is upon you to stick to what has come from Allaah. Allaah promised to safeguard it. He said:

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it (from corruption)."

³ Soorah Al-'Imraan: 103-105

Allaah preserved this Qur'aan from the lies of the astrologers, fortune-tellers and soothsayers, by preventing the devils from eavesdropping when it was being revealed to foil any attempt to steal a hearing of any part of it. If successful, they would present it upon the tongues of the fortune tellers which would result in the truth being confused with falsehood, but Allaah safeguarded the Qur'aan when it was being revealed.

After its revelation He preserved it from the distortion of the deviants, plans of the plotters and fabrications of the liars, until it reached us; exactly the way it was revealed, clear, and free from any alteration.

Likewise, Allaah safeguarded the Sunnah through men that Allaah created to preserve and protect it from any distortion, and they fortified it from everything that the deviants attempted to add, to a degree that the Sunnah is as clear as the sun and as apparent as the dawn of Fajr.

Allaah created in every era scholars of Hadeeth to differentiate between what is authentic and what is weak, or fabricated, or a blatant lie.

After understanding this you should recognise that the proof has been established, and there is nothing left for you apart from following the truth and searching for it in its sources, in order to know and act upon it and advise towards it anyone who requests direction.

Also, you should know that the truth is what has come from Allaah and His Messenger, from both the Book and the Sunnah, even if its people and those who have embraced it are few in number.

Whatever is found in Islamic legislation is the truth, even if the majority of the people oppose it and those who follow it are few, as Allaah, Who is free from all imperfections the Most High, said:

"Then We have put you (O Muhammad) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not.⁴ [Tafsir At-Tabarî Vol. 25, Page 146].

Verily, they can avail you nothing against Allaah (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers, etc.) are Auliya' (protectors, helpers, etc.) to one another, but Allaah is the Walî (Helper, Protector, etc.) of the Muttaqûn (pious - see V.2:2). ⁵(Al-Jaatiyah: 18-19)

Strive -O slave of Allaah- to follow the truth, and walk upon the straight path, and to stick to the rightly guided predecessors, the Companions of the Messenger of Allaah. Don't be saddened by the small numbers of people following the truth and the great number of opposition, as Ibraaheem, alone, was a nation. And success lies with Allaah.

⁴ Tafsir At-Tabarî Vol. 25, Page 146

⁵ Surah Al-Jaatiyah: 18-19

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 6

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmad ibn Yahya An Najmee

v1.00

“Know that people never introduce an innovation until they abandon its like from the Sunnah. So, beware of newly invented matters, since every newly invented matter is an innovation and every innovation is misguidance and its people are in the Fire.”

Explanation:

The author intended that whomsoever abandons the Sunnah and introduces an innovation has fallen into two hideous crimes:

Firstly: They have abandoned the Sunnah.

Secondly: That they have introduced an innovation.

The invention of innovations is connected to the abandonment of the Sunan. There is not a slave who introduces an innovation except that they abandon a Sunnah. So beware of falling into this prohibition whereby contradicting what you have been commanded.

Allaah, the Mighty and Majestic, will never reward someone unless they follow the Sunnah of the His Messenger (Sallallaahu ‘alayhi wa sallam), and whomsoever abandons something of the Sunnah has surely forsaken something from the Qur’aan, because Allaah the Mighty and Majestic, in many verses in His Book, commanded that his Messenger (Sallallaahu ‘alayhi wa sallam) be followed, an example being the saying of Allaah the Most High:

“O you who believe! Answer Allaah (by obeying Him) and (His) Messenger (Sallallaahu ‘alayhi wa sallam) when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.”¹

*“And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allaah is Severe in punishment.”²*

¹ Soorah Al-Anfaal: 24

² Soorah Al-Anfaal: 25

Here, Allaah the Mighty and Majestic has informed us that refusing to respond to Allaah and His Messenger (Sallallaahu 'alayhi wa sallam) is a reason for being afflicted with a Fitnah that doesn't only affect the oppressive, rather it encompasses all.

Allaah the Most High said:

"Say (O Muhammad to mankind): "If you (really) love Allaah then follow me (i.e. accept Islamic Monotheism, follow the Qur'aan and the *Sunnah*), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful."³

The threat, for abandoning the Sunan and introducing innovations, is a severe threat as mentioned in the verses of Surah al-Anfaal and as found in Surah An-Noor:

"And when they are called to Allaah (i.e. His Words, the Qur'aan) and His Messenger (Sallallaahu 'alayhi wa sallam), to judge between them, lo! A party of them refuse (to come) and turn away.

"But if the right is with them, they come to him willingly with submission.

"Is there a disease in their hearts? Or do they doubt or fear lest Allaah and His Messenger (Sallallaahu 'alayhi wa sallam) should wrong them in judgment. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers, etc.)."⁴

Also the saying of Allaah the Most High:

"And whoever contradicts and opposes the Messenger (Muhammad Sallallaahu 'alayhi wa sallam) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination."⁵

And as the Prophet (Sallallaahu 'alayhi wa sallam) said:

***"All of my nation will enter paradise except those who refuse.
They said, O Messenger of Allah, who will refuse?
He responded, Those who obey me will enter paradise and those who disobeyed me
have refused."***

That is why the innovator is disobedient to Allaah and His Messenger, he is a follower of his own lusts, and he rates himself, because it is as if his actions are saying that his opinion and desires are superior to what the Messenger (Sallallaahu 'alayhi wa sallam) came with. Beware of being from these types of people, and being threatened with the hellfire; and refuge is sought with Allaah.

And all success lies with Allaah.

³ Surah Aal-'Imraan: 31

⁴ Surah An-Noor: 48-50

⁵ Surah An-Nisaa: 115

An Explanation Of Sharh us Sunnah Of Imaam Al-Barbahaari - Lesson 7 & 8

Source: Irshaad As Saaree ila tawdeeh Sharh us Sunnah lil Barbahaari

By Shaykh Allaamah Ahmed Ibn Yahya An Najmee

“Beware of small innovations because they grow until they become large. This was the case with every innovation introduced to this Ummah. It began as something small, bearing resemblance to the truth which is why those who entered it were misled and then were unable to leave it. So it grew and became the religion which they followed and this deviated from the straight path and left Islaam.

May Allaah have mercy upon you! Examine carefully the speech of everyone you hear in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companions of the Prophet (Sallallaahu 'alayhi wa sallam) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the fire.”

Explanation:

Here, the author has said something that has been experienced; that small innovations become large, and that people sometimes get fooled by this because it resembles the truth. For example, how did the belief of the Khawaarij begin? It first appeared during the incident at Nahrawaan, the companions of 'Ali were near to overcoming the people of Shaam, the companions of Mu'aawiyah. This was after 'Ammar ibn Yaasir was killed, and many of the Companions narrated that the Prophet (Sallallaahu 'alayhi wa sallam) said:

"Woe, 'Ammar will be killed by a group of rebels."

Mu'aawiyah's companions saw that they should lift the Mushafs on top of their spears, and they said: "Between us and you is the Book of Allaah."

At that point the people who were with 'Ali paused, saying: "We will not fight a people who are calling us to the Book of Allaah." 'Ali responded: "This is a word of truth with a false intent, continue fighting." They refused, and when this happened, individuals started to go back and forth between 'Ali and Mu'aawiyah. The two noble companions agreed to appoint two judges to decide this affair. This led a group of 'Ali's army to leave, as they said: "Judgment is for none but Allaah." 'Ali debated with them and said: "Allaah commanded that two arbitrators be appointed when a man and his wife have a dispute, and Allaah commanded that two arbitrators be appointed concerning some game." They refused to accept this, and when they departed they congregated in a place known as Harooraa. Thus, the

creed of the Khawaarij stemmed from their statement: "Judgement is for none but Allaah."

Initially these words appeared to be the truth, but then they used them to say that Ali had allowed men to judge in the religion of Allaah, and they built their argument that 'Ali had disbelieved upon this. Then they declared the rest of the companions to be disbelievers with the exception of Abu Bakr and 'Umar

This is an illustration of what the author mentioned that innovations start small, and in the beginning they resemble the truth, but the devil does not cease to entice the person upon innovation until it becomes something great. That is why the author said:

"..then were unable to leave it. So it grew and became the religion which they followed and thus deviated from the straight path."

As for when the author said:

"...and left Islaam"

Then what was mentioned earlier about his statement (in lesson 5):

"So he who contradicts the Companions of the Allaah's Messenger (Sallallaahu 'alayhi wa sallam) in any of the affair of the religion then he has fallen into disbelief," applies to this.

We do not agree with the author on this. Ahlus Sunnah do not agree with this, unless these words are explained with a correct interpretation. If the author had said: 'He leaves from Eemaan and enters Islaam', then this would have been better. The author- may Allaah have mercy upon him - sometimes exceeds the proper boundaries, and his words require that a Muslim be declared a Kaafir (non-Muslim) due to falling into innovation, which may not necessarily exit them from Islaam. Innovations are Mukaffirrah (exit a person from Islaam) and Mufassiqah (do not exit a person from Islaam). Unrestrictedly applying the word kufr (disbelief) to every innovation is a mistake that the student of knowledge must be cautious of.

His saying:

"Examine carefully the speech of everyone you hear in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the companions of the Prophet (Sallallaahu 'alayhi wa sallam) speak about it or any of the scholars."

I say: May Allaah have mercy upon the author, because these words of his have surely directed (the people to something) beneficial. He commanded the people to be hesitant when entering any new affairs. If you hear anyone calling to the methodology of Al-Ikhwaan Al-Muslimoon, then do not be hasty and (rush) to agree. Do not be fooled by this person praising this methodology. If you hear anyone calling to Surooriyyah, Qutubiyyah or Jamaa'ah At-Tableegh, don't be hasty and (rush) to agree. Don't place yourself in this predicament before asking, researching, contemplating and examining. You should research (by asking) those

who are familiar with this methodology and have never joined (these groups) or those who joined them and abandoned them or those who have just read about them, until the reality may become clear to you. If you are hasty you will end up in a jam and fall into the net of Hizbiyyah (partisanship) which is out to catch you and add you to their ranks, which could lead to you becoming an innovator and a defender of the innovators- truly to Allaah we belong and to Allaah we will return.

How many victims have (been lost) to these methodologies because they rushed and were hasty? How many victims have been caught by their traps before they could become acquainted with their errors, and ended up (upon these methodologies)? That is why I warn you, just as the author of this text: 'The Explanation of the Creed,' to beware of rushing (towards) these groups and I call you to be hesitant and cautious. Take one of the books that have been written criticising these groups, take anyone of them. Read about these groups before you enter them, if you find the truth then do not give anything preference over it. The (only person) you will be asked about when you are placed in your grave is the Messenger of Allaah, whom your Shahaadah will not be correct and acceptable unless you testify to his Message in addition to testifying that only Allaah deserves to be worshipped; you will not be questioned about this person and that person. So fear Allaah and beware of eventually falling into any of these groups, because surely you will be regretful if this was the case, either now or later. You will not possess anything to bargain with if you are destroyed and in a state of loss, no by Allaah you will not.

And Allaah the Most High said:

By Al-'Asr (the time)."

Verily! Man is in loss,

Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

(Suratul-'Asr: 1-3)