

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 Hajar 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'immah) 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 prayers 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 Daraqutni

² Reported by Ad Daraqutni

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)