

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

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

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“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 Mufasssiqah (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)