

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.