

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

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

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“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.