

Chapter One

Chapter Summary:

1. The various usage of the term Sunnah among the Muslim scholars
2. The legal status of the Sunnah in Islam
3. The obligation to honour and respect the hadith of the Prophet Muhammad صلى الله عليه وسلم
4. The position of Ahlul Bid'ah (People of Innovation) from the hadith of Prophet Muhammad صلى الله عليه وسلم
5. Those who oppose the obligation of following the Sunnah
6. The ways that the innovators reject the Sunnah
7. The ruling concerning one who rejects the Sunnah

Introduction

- ⊙ There are two sunnahs we should hold on to: the sunnah of the prophet and the sunnah of the companions (the salaf as-saalih)

Rasulullah صلى الله عليه وسلم said:

“Indeed the people of the Book before you split into seventy-two sects. And this nation will split into seventy-three sects, seventy-two are in the Fire and one in Paradise”. And in another narration, “All are in the Fire except one.” It was asked: Who is that one? He replied, “That which I and my Companions are upon”

[Jami at-Tirmidhi (5/62) and Mustadrak al-Haakim (1/128)]

What he and his companions are on i.e the jamaa'a.

- ⊙ Unity is the outcome of so many things the basis of which is understanding the religion properly and agreeing on the bases.
- ⊙ Always aim to the best and to the highest goal - don't settle for less. The goal of this class is to raise the bar in our standard of living, our studies, our academics, whatever area of life - strive to be the best.
- ⊙ We should walk out with hearts full of mercy toward others. Ayyub As-Sukhtiani rahimahullah said that one of Allah's favours upon a person who starts practicing the religion is that Allah will guide them to a person of sunnah to teach them the religion. So we should be grateful for knowing the sunnah and show that by practicing it. And this leaves no space for arrogance even against the people you disagree with - wish the best for them and be grateful you are upon the sunnah.
- ⊙ Stay away from being black and white. Don't see the word black and white. Black and white is limited to limited areas. Don't try to understand things as only black and white; see other colours.
- ⊙ An-Nawawi rahimahullah said: Unfortunately so many of our people (i.e the Shafi'ee scholars) wrote in this area and they were influenced by so many of the mu'tazili and khawarij ideas. And these are presented to us as the most factual things in religion.

- ⊙ We will learn how to identify innovators and how to deal with them.

Chapter One

Holding on to the Sunnah

- In the time of 'Umar رضي الله عنه, they conquered Persia. Al-Mughirah رضي الله عنه brought a Persian slave (Abu Lu'Lu) who was very skilled in weaponry to Madinah but 'Umar رضي الله عنه never liked him. He always said that that man gives me a bad feeling; I do not like the look of him. Once the slave told 'Umar that I will make something special for you. He made a double-edged dagger and soaked it in poison for a long time. One morning, as they were praying Fajr, the slave hid and when 'Umar started the salah, he stepped out and stabbed 'Umar رضي الله عنه. Umar was accustomed to praying a long prayer and the people at the back did not know what happened, they just couldn't hear anyone reciting. It was dark and the man tried escaping and stabbed 13 other people as well. Finally one of the companions (Al-Qa' Qa) overpowered him. They captured him and he stabbed himself. Umar lived 3 days after this. The first thing he asked when woke up was: Did the people pray? They told him Yes, and he said, Alhamdulillah. Then he asked who stabbed me and they said the slave of Al-Mughirah. 'Umar رضي الله عنه said: Alhamdulillah my death came at the hands of someone who never prayed a single time to Allah. He asked his son to go to Aisha and say: Umar (don't say the khalifah, say 'Umar because it is not an order but a personal request) would love to be with his two friends in death.

There was only one space left next to Rasulullah صلى الله عليه وسلم and Abu Bakr رضي الله عنه, and Aisha was saving it for herself but she gave it up to 'Umar رضي الله عنه.

There is no chance for a person to claim Islam if (s)he doesn't pray.

- A man came at that time and started praising him, and 'Umar رضي الله عنه advised him to raise his garment off the floor - at this time, when he's dying, he still takes the time to make a change in someone's life.

- They gave him water mixed with grape and the water was coming out of his injuries. The doctor gave him milk and the milk started coming out of his injuries.

His son was putting 'Umar's head on his thigh and 'Umar رضي الله عنه asked his head to be put in the dust saying 'Umar would be a great loser if Allah would not have mercy on him today.

He said to his son: I don't doubt your ability to lead but I don't want this to be a monarchy so I am excluding you from this so do not feel slighted by it. He chose the 6 people to choose amongst themselves to succeed him as Khalifah. Sa'd ibn Abi Waqqas, Talha, Za-Zubayr, Abdur Rahman ibn 'Awf, 'Ali, Uthman رضي الله عنهما. He said if I choose then I am following the example of one better than me and if I don't choose, that is also the example of one really better than me.

Soon after he died and was buried near Rasulullah صلى الله عليه وسلم and Abu Bakr رضي الله عنه. He was placed at the shoulder of Abu Bakr and Abu Bakr was placed at the shoulder of Rasulullah صلى الله عليه وسلم. This was done out of respect because they were not equal. When 'Aisha رضي الله عنه used to visit their graves before 'Umar رضي الله عنه was dead, she would take off her hijab but after 'Umar was buried there, she never took off her hijab out of respect to 'Umar رضي الله عنه.

The ummah got over this but this incident was an alarming incident. Once Hudhaifah رضي الله عنه asked about the fitan and he asked what is between us and that time. Rasulallah صلى الله عليه وسلم said a door but this door is closed. Hudhaifah asked if this was metaphorical and he said yes. He asked: will the door be broken or opened and Rasulallah صلى الله عليه وسلم said it will be broken. Afterward Hudhaifah رضي الله عنه said: wallahi I knew this was Umar.

'Umar رضي الله عنه used to make du'a to die as a shaheed in Madinah and no one thought he could die as a shaheed in Madinah because all the battles were fought outside Madinah and since 'Umar was the Khalifah, he stayed in Madinah. However, Allah سبحانه وتعالى brought the man to Madinah to answer his du'a.

After his death, the Muslims were able to continue and move on quickly. The six people 'Umar chose gathered to decide amongst themselves. Sa'd ibn Abi Waqqas said he was too old. Talha said I give my vote to Uthman and Zubayr said I give mine to 'Ali. AbdurRahman said I'll judge between you two. He spent 3 days going to the Muhajireen and Ansar and gathering their opinions. Then he went to 'Ali and Uthman and asked 'Ali if he chose Uthman if he will take it and he said yes and he asked Uthman the same. Then he said I have found no one who will prefer 'Ali over Uthman رضي الله عنه so Uthman became the khalifah.

Years go by and then Uthman is killed but this time not by non-Muslim, but by overzealous young Muslims. Muhammad ibn Abu Bakr was amongst those who killed Uthman and he regretted it later in his life. They debated Uthman and spread rumours about him and finally they came and surrounded his house and killed him in an ugly scene. Uthman asked Muhammad ibn Abu Bakr if his father would agree with him. Muhammad started crying and left the crowd and repented. Chaos spread through the Muslim community and in the midst of this 'Ali رضي الله عنه became Khalifah. He found he couldn't control this chaos so he went to Kufa, Iraq where he had a lot of support. In this one city, 200 companions lived so it was the logical place to go. He declared the khilafah there but things didn't go well; people didn't listen to him. Resistance to the khalifah grew because they were angry over the death of Uthman and that 'Ali wasn't looking for his murderers. In this time a lot of ideologies began to take root.

After Ali made peace between Muawiyah and the other companions, the same people who killed Uthman gathered in Hawara and broke away from the army of Ali and of Muawiyah. They said Allah is the only one who can Judge. They called Ali kafir and anyone in his army and anyone who agreed with them as well were kafir. Basically everyone else but them are kuffar. They used to question everyone who passed by what they thought of Ali. They murdered the son of Kabab ibn Al-Arat and his wife. At this point, Ali said we can't take this anymore.

The companions heard them reciting at night but Ali said, don't let this deceive you for the prophet warned us of them. I heard the prophet say: There is a people who will come after you if you compare their prayer to theirs, yours seem nothing. When you compare their fasting to yours, yours seem

nothing. They recite Qur'an but their recitation doesn't go deeper than their throats.

But now Ali is in a tough position because people would think he is lying to start the war. Ali swore he heard the Prophet say this and say that if he meets them, he'll fight and kill them. After they killed the son of the companion, he said enough and fought them. He didn't treat them the way he treated Az-Zubayr and Muawiyah when he fought them. He treated them as enemies of Allah and this is a major difference that needs to be noted in Nahawand.

They escaped to Oman and from that time they always had a stronghold there until today. They were shaved and polished over the years but they always had influence.

One group of people considered killing Ali the best deed ever and the other group started loving Ali too much.

Of the companions, barely any participated in all this.

Amidst all this, people became confused as to what's sunnah and what's not. The khawarij denied most of the sunnah because they couldn't take hadith from those they considered kuffar. This led people to use the term Ahlul Sunnah as opposed to those who didn't follow the sunnah. They also had the people who were of the Jamaa'a as opposed to those who broke the unity of the jamaa'a. Jamaa'a also refers to the companions because they are the jamaa'a. So the terminology that became famous as that time is Ahlul Sunnah wa'l Jamaa'a. They used the term as well, e.g in the interpretation of one verse "On that day faces will be shining..." Ibn Abbas said these are Ahlul Sunnah wa'l Jamaa'a and those whose face will be dark are those of bid'a and misguidance.

There are quite a few terminologies that emerged e.g Ahlul hadith to counter those who denied the hadith. Those who follow the salaf - we stick to the early interpretation of the text as opposed to wanting to re-interpret the Qur'an.

I. Defining As-Sunnah

Linguistic Definition: It comes from the word sanna and means "A way, course, rule, manner of living, or a way that has been instituted or pursued by former people and has become one pursued by those after them."

- This conduct can be good or bad.

- Ibn Faaris (author of Al-Mu'jam) came up with the theory that no two words are completely identical in Arabic. Every word has a unique meaning. He said the meanings of Sanna all go back to something that consistently happens; happens one time after another.

Basically the Sunnah is the way of doing things. So the Sunnah of Rasulallah is the way of Rasulallah.

- One of the meanings he said, the word sunnah, usually the arabs use it to refer to something that's easy to be done and copied. They wouldn't use it for something difficult. The word sunnah gives the connotation that it's easy to be followed and practiced so from the linguistic definition, we get the impression the sunnah is easy to follow.

- Some scholars say sunnah only refers to that which is good but Rasulallah said: Whoever starts a good sunnah ... whoever starts a bad sunnah....he describes "sunnah" with the word "bad."

Technical Definition: The word sunnah has many different usages depending upon the context in which it is used.

1. *As-Sunnah as a partner to the Qur'an:*

As-Sunnah as a partner to the Qur'an. As-Sunnah here means whatever comes from the Prophet صلى الله عليه وسلم other than the Qur'an itself, in the form of his speech, actions or tacit approvals. This is the definition of the legal theorists. The scholars of hadith added any description of the Prophet صلى الله عليه وسلم relating to his appearance or manners.

**Note: This is the definition we will focus on.*

- They come to the conclusion that the sunnah is a partner to the Qur'an by looking at the text. Rasulullah said: I'm leaving something behind that if you hold onto it, you will never be misguided: kitabullah and sunnati.

2. *As-Sunnah as a counterpart to the Fard or Wajib (obligation):*

Here it refers to any recommended act, even if it comes from the Qur'an. This is the definition used by the Muslim jurists. A sunnah, or recommended act, is one which a person will be rewarded for doing, but will not be sinful for leaving. Equivalent to mustahab or mandub. It is better to use those terms so one will not get confused as to what is meant by "sunnah" in this context.

3. *As-Sunnah as a counterpart to Bid'ah:*

Here it refers to the guidance from the Prophet صلى الله عليه وسلم and his companions encompassing all aspects of knowledge, belief, statement and deeds.

This is usually used by jurists and theologians. Rasulullah said whoever leaves my sunnah is not of me – they are doing bid'ah. That's why you see the early scholars saying: to do a little bit of good according to the sunnah is much better than doing much deeds of bid'ah.

4. *As-Sunnah as a counterpart to the Bid'ah of Shi'ism (Ar-Rafidah).*

Ibn Taymiyyah: "Anyone who agrees on the khilafah of Abu Bakr and Umar and Uthman that it was correct and acceptable, then he is Sunni and anyone who disagrees is Raafidi."

That means even if he disagrees with you in other areas, then he is sunni. That's why even other innovators such as Jahmiyyah etc are all considered Sunni but not this group.

5. *As-Sunnah meaning the correct belief:*

This definition refers to the correct 'aqidah thus excluding all the deviant sects. This is why we call it the belief of *Ahl as-Sunnah*.

So "Sunni" refers to the one with the correct belief in every area in aqeedah. Books of sunnah can also be about aqeedah – actually the majority are about aqeedah.

Ibn Abi Asim, Muhammad ibn Ahmad ibn Hanbal wrote books on "Sunnah" whose focus was aqeedah.

Sufyan Ath-Thawri: whoever fulfills these 10 things, will be sunni: accept Abu Bakr as imam, etc...- He uses the word in reference to aqeedah.

The scholars of the early generation used the word to refer to aqeedah,

6. *As-Sunnah is used to mean the religion as a whole, including both 'Aqidah and Fiqh.*

Abu Bakr رضي الله عنه said: As-Sunnah is Allah's rope that you should hold on to.

You have to hold on to both the aqeedah and the fiqh.

Imam Abul Huasyn Al-Baghawi wrote Sharh As-Sunnah. In this 18 volumes book, you find everything - aqeedah and fiqh - everything related to religion. So Sunnah here means everything related to religion.

Makhul said,

"As-Sunnah is of two types: a sunnah which is an obligation, the leaving of which is kufr; and a sunnah which taking of is virtuous and recommended, but leaving it is not a sin."

(Al-Aajurree, Ash-Sharee'ah)

The first type of sunnah is applicable to 1, 6, 5. The second is applicable to definition 2.

The first definition includes the other definitions. The 6th includes both Qur'an and Sunnah because the Qur'an was the sunnah of Rasulallah.

* Don't always think that sunnah means a hadith or text from Rasulallah. You have to look at the context and who's using it to be able to understand what exactly it means. One of the main reasons people cannot relate to the shari'ah is that they don't understand the terms.

II. The Ruling Regarding Following the Sunnah

Following the Sunnah is an obligation upon every Muslim

Is the sunnah a source for the religion? Does it have authority? Definitely yes. Following the sunnah is an obligation upon every Muslim male and female.

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

and whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever He forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe In punishment.

(Al-Hashr: 7)

- ⊙ Al-Imam Al-Shafi'ee rahimahullah said: "I have never heard of anyone that is considered by others as a scholar, or even considers himself to be a scholar, who disagrees that Allah سبحانه و تعالى has made following the Prophet صلى الله عليه وسلم, accepting him, and obeying him

obligatory.”

(Al-, Shafi'ee. Kitab Jimaa Al-'ilm)

It was unheard of for any Muslim to doubt the sunnah. There are so many statements of the scholars that whoever denies the sunnah is not Muslim. What does it mean that it is an obligation to follow the sunnah?

- ⊙ Sufyan Ath-Thawri rahimahullah said: “As-Sunnah is of two types: a sunnah the taking of which is a guidance and the leaving of which is a misguidance, and a sunnah which the taking of is a guidance but the leaving of is not a misguidance.”

(As-Suyooti, Al-Amru Bil-itibaa')

Following the sunnah refers to follow the sunnah the way it is. You are obligated to treat an act the way the Prophet did e.g Fajr is 2 raka'at, fasting monday and thursday is recommended - it is obligatory to keep it recommended and not fard. We don't mean everything he said and did is obligatory on me to do. It is obligatory to keep it the way it was.

Whenever you want to prove a point, textual evidence is not the only proof. Use various evidences to show your point.

Evidence for the Oligation of Following the Sunnah

- ⊙ The Qur'an

Al- Imam Ahmad rahimahullah said, “I read the whole Qur'an and I found that Allah سبحانه وتعالى has ordered us to obey the Prophet صلى الله عليه وسلم 33 times” (Ibn Battah, Al-Ibanah).

1. Direct Commands to obey the Prophet صلى الله عليه وسلم

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا^ج وَاتَّقُوا اللَّهَ^ط إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ

“...and whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever He forbids you, abstain (from it) , and fear Allāh. Verily, Allāh is Severe In punishment.”

(Al-Hashr: 7)

2. Pairing the command to obey the Prophet صلى الله عليه وسلم with the command to obey Allah سبحانه وتعالى.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ^ط فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ

إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ج ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O You who believe! obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allâh and his Messenger صلى الله عليه وسلم, if You believe In Allâh and In the Last Day. that is better and more suitable for final determination.

(An-Nisa: 59)

3. Making the obedience of the Prophet صلى الله عليه وسلم a sign of iman

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

The only saying of the faithful believers, when they are called to Allâh (His words, the Qur'ân) and His Messenger صلى الله عليه وسلم, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever In Paradise).

(An-Nur: 51)

4. Warnings of punishment and falling into trials to those who disobey the Prophet صلى الله عليه وسلم

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ

لِوَادَا فَلَيحذر الَّذِينَ تَخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

...And let those who oppose the Messenger's (Muhammad) Commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

(An-Nur: 63)

Imam Ahmad said the trial mentioned in this ayah is shirk. You will end up falling in misguidance if you question everything Rasulallah says. Ask yourself if every time you hear Rasulallah ordered or recommended something, do you rush to obey? This is a gauge of your iman.

5. The command to solve disputes through the sunnah of the Prophet صلى الله عليه وسلم

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ

إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٦﴾

O You who believe! Obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allâh and his Messenger صلى الله عليه وسلم, if You believe In Allâh and In the Last Day. That is better and more suitable for final determination.

(An-Nisa: 59)

Refer to it to the messenger if he is alive, or his sunnah if he is passed away.

6. Ordering us to accept and submit to the Prophet's صلى الله عليه وسلم commands

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ

يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

It is not for a believer, man or woman, when Allâh and his Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and his Messenger, he has indeed strayed in a plain error.

(Al-Ahzab: 36)

7. Making the obedience of the Prophet صلى الله عليه وسلم from the obedience and love of Allah سبحانه وتعالى

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then We have not sent You (O Muhammad صلى الله عليه وسلم) as a watcher over them.

(An-Nisa: 80)

You have no choice when Allah and His messenger says something except to obey

Rasulullah said: I am the naked warner. It refers to when the Arabs used to be fighting all the time and there was no time to warn the tribe of an attack so the person who sees the attack coming would strip naked and run into the city. Everyone would see that and run to get arms. So Rasulullah was saying he's like that warner - it's a very serious thing. What's the enemy Rasulullah is warning us from? Hellfire. It is not fun to do it, but it's a very serious issue.

☉ The Sunnah

Rasulullah: Whoever will remain on my sunnah, he will be guided; whoever leaves it will be misguided. Al-Mikdad said Rasulullah once said: There soon will come a time, a man will be laying on his couch, he will hear a hadith and he will say: if this is similar to what is in Qur'an, we will take it; if it is not, then we will reject it. Whatever Rasulullah forbade is what Allah forbade...

Al-Khateeb Al-Baghdadi: whenever you read a hadith, don't need to be backed up by Qur'an; Hadith is hujjah in itself.

It is reported from Anas رضي الله عنه that the Prophet صلى الله عليه وسلم praised and thanked Allah سبحانه وتعالى, then said,

“What is the matter with some people who say such-and-such? But as for me, I pray and I sleep; I fast and I break my fast, and I marry of women. Whoever turns away from my sunnah has nothing to do with me.”

(Muslim, Sahih Muslim)

Abu Hurayrah رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said,

“All of my nation will enter Jannah except those who refuse.” They (the sahabah) asked, :Who could (possibly) refuse?” He said, “Whoever obey me enters Jannah, and whoever disobeys me has refused.”

(Al-Bukhari, Sahih Al-Bukhari)

Once a man was eating with his left hand in the presence of Rasulallah and he told him to eat with his right hand. He said I can't (out of arrogance because it was a sign of arrogance to use the left hand that time). Rasulallah صلى الله عليه وسلم made du'a against him and immediately his right hand froze. The 'ulema said Rasulallah did this because it is obligatory to obey him.

When Rasulallah asked Bareerah why she doesn't go back to her cousin, she asked if it was an order or just an intercession? She understood if it was an order, she had to obey but Rasulallah was just interceding.

Allah revealed the ayah that they will not be a believer until they submit to the judgment of Rasulallah when the man accused Rasulallah of favoring Zubayr in his ruling about watering the trees. Rasulallah then told Zubayr to take his full right not the minimum.

⊙ Narrations from the Salaf

Abu Bakr رضي الله عنه said: “I would never leave anything the Prophet صلى الله عليه وسلم used to do. I am afraid if I leave anything from his Sunnah, I would be misguided.”

(Ibn Battah, Al-Ibanah)

This is the attitude of the great imam, what about us? That's why that generation was so very different from us and so strong in their eman.

Umar: There will come a day when people will argue with the mutashabih of Qur'an, if you meet them, argue with them with the sunnah.

Once a woman from Bani Asad came to Ibn Mas'ud and said I am an educated woman, and I read the Qur'an. I heard you said if someone plucks their eyebrow they are cursed by Allah. I read the Qur'an and didn't find it. He said you should have found it. She told him to show her so he recited

the verse,” whatever Rasulallah commands...” and then said: I heard the messenger curse these women...

A lot of times we focus on the apparent sunnah and not the inner sunnah - we get caught up in the details and forget the spirit - we worry about how many times we move our fingers in tashahhud rather than the khushoo he had. When the woman asked A’isha about how many rak’ah Rasulallah prayed, the focus of her answer was in his khushoo and the number was mentioned at the end.

Az-Zuhri rahimahullah said, “The scholars before us used to say, ‘Upholding the sunnah is (the means of) survival, safety.’”

(Abu Nu’aym, Al-Hilyah)

⊙ Consensus (Ijmaa’)

Abul Hasan Al-Ash’ari in Risala Ala... he mentions the ijmaa

⊙ Consensus regarding this issue has been mentioned by

- Al-Imam Al-Shafi’ee rahimahullah (As-Suyuti, Miftah Al-Jannah)
- Abul Hasan Al-Ash’ari rahimahullah (Al-Ash’ari, Ar-Risala illaa Ahlul Ath-Thaghr)
- Abu Muhammad صلى الله عليه وسلم ابن Hazm rahimahullah (Ibn hazm, Al-Ihkan fee Usul Al-Ahkaam, Vol 1)
- And Ash-Shawkani rahimahullah (Ash-Shawkani, Irshad Al-Fuhul)

⊙ Analogy

Allah mentions the stories of past nations.

The People of Nuh:

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا

عَمِينَ

But they belied him, so We saved him and those along with him In the ship, and We drowned those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

(Al-A’raf: 64)

The People of ‘Ad:

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

٧٧

So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.
(Al-A'raf: 72).

These stories are a sign - all of them have one thing in common. All of these people rejected their messengers so Allah destroyed us so by analogy if we do the same the same can happen to us.

⊙ Qiyas Al-Awla (A Priori)

- If Allah عليه السلام has made it obligatory for all the Prophets صلى الله عليه وسلم to obey the Prophet Muhammad صلى الله عليه وسلم, then it is even more so for us to obey him.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُءَ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ؕ قَالُوا ءَأَقْرَرْنَا قَالَ
فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave You from the Book and Hikmah (understanding of the laws of Allâh, etc.), and afterwards there will come to You a Messenger (Muhammad) confirming what is with you; You must, then, believe In Him and help him." Allâh said: "Do You agree (to it) and will You take up My Covenant (which I conclude with you)?" they said: "We agree." He said: "Then bear witness; and I am with You among the witnesses (for this)."
(Al-Imran: 81)

- If Ibrahim and Musa and Isa عليه السلام must obey Rasulallah صلى الله عليه وسلم, then how about us? We are more deserving of this ruling.
 - 'Ali رضي الله عنه said: Allah never sent a messenger to a people unless He made a covenant and one of them is that they must obey their messenger.
 - It is clearly shown that when Isa عليه السلام returns, he will follow the sunnah of Rasulallah صلى الله عليه وسلم - he will pray behind one of Rasulallah's ummah.
- If Allah عليه السلام has made it obligatory upon us to obey rulers and scholars, then it is even more obligatory to obey the Prophet صلى الله عليه وسلم.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ؕ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ؕ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O You who believe! obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allâh and his Messenger (), if You believe In Allâh and In the Last Day. that is better and more suitable for final determination.

(An-Nisa: 59)

- If we must obey rulers and scholars then how about the best ruler and scholar?

⊙ Logic

- If the Qur'an and Sunnah are both revelations and it is obligatory to follow the Qur'an, then one must also follow the Sunnah.
 - Allah has sent down Al-Kitab and Al-Hikmah - Al-Hikmah is the sunnah. Some verses that command following the messenger are:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger (Muhammad) 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.

(An-Nisaa: 115)

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinns and All that exists)."

(Al-Baqarah: 131)

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

With clear signs and Books (We sent the Messengers). and we have also sent down unto You (O Muhammad) the Reminder and the advice (the Qur'ân), that You may explain clearly to men what is sent down to them, and that they may give thought

(An-Nahl: 44)

- So Allah gave him the dhikr to explain the Qur'an -the sunnah is the thing that explains the Qur'an.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٢١﴾ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٢٢﴾

Nor does He speak of (his own) desire./ It is Only an Inspiration that is inspired.
(An-Najm: 3-4)

قُلْ مَا كُنْتُ بِدَعَاٍ مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِن أَنتَبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا

نَذِيرٌ مُّبِينٌ

Say (O Muhammad Sal-Allaahu 'alayhe Wa Sallam):"I am not a new thing among the Messengers (of Allâh) (i.e. I am not the first Messenger) nor do I know what will be done with Me or with you. I Only follow that which is revealed to Me, and I am but a plain warner."
(Al-Ahqaf: 9)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: it is we who have sent down the Dhikr (i.e. the Qur'ân) and surely, we will Guard it (from corruption).
(Hijr: 9)

- Similar is also mentioned in Surah Qiyamah.

- ⊙ If they are both revelation, isn't it then logical to follow the sunnah as well as Qur'an?
 - If we believe that the Prophet صلى الله عليه وسلم is a prophet, this belief entails that he must always speak the truth and that he is infallible in delivering the message. If we do not obey him or adhere to his sunnah, it is as if we have doubted his prophethood.
 - If obeying Allah تعالى وسبحانه وتعالى is a must, and there is no way to know what pleases Allah عليه السلام and what does not except through His prophets and messengers صلى الله عليه وسلم, then following His messenger صلى الله عليه وسلم is obligatory.
 - Allah tells the Prophet to say: If you love Allah follow me and Allah will love you as well...

III. The Obligation to Honor and Respect the Hadith of the Prophet صلى الله عليه وسلم

When Ayyub As-Sukhtiyani came to teach in the area Imam Malik was in, Imam Malik's students asked if they should go study under him. Imam Malik said let me check him out first then I will let you know, so he went to attend one of Ayyub As-Sukhtiyani's halaqas. Imam Malik returned to his students and said no do not study under him. Years later, Ayyub As-Sukhtiyani returned and again the students asked Imam Malik if they should study under him. Imam Malik checked him out and returned saying, yes you can study under him. The students asked why didn't he allow them the first time and why is he allowing them now? Imam Malik said: the second time, I noticed a change in his voice when he about to narrate hadith and he had tears in his eye – that love and respect he had for Rasulullah صلى الله عليه وسلم touched his heart every time he was about to narrate hadith and

physically affected him – when Imam Malik saw that love and respect expressed, then he allowed him to teach his students.

The sanctity and the honour of Rasulallah صلى الله عليه وسلم has nothing to do with time. It is even after his death. That's why the ulema took the verse Allah revealed: don't raise your voice over that of the Prophet and said that we shouldn't be louder than the one narrating hadith.

Shaykh Bin Baz pulled a magazine because he realized one of the articles had mentioned Imam Ahmad's opinion then narrated the hadith of Rasulallah صلى الله عليه وسلم - he refused to have Imam Ahmad's opinion mentioned before the hadith of Rasulallah.

Imam Malik said he never narrated hadith without making ghusl and dressing up. When he died he had so many clothes because he used to dress up when narrating hadith.

Ja'far ibn Muhammad, a tabi'ee, was known to joke around a lot but when Rasulallah's name would be mentioned or he narrated a hadith, he would change completely. He also would never narrate without having wudu.

Al-Qadhi 'Iyadh Rahimahullah said,

“Know that the sanctity and honor of the Prophet صلى الله عليه وسلم after his death is the same as during his life and that is when his hadith, seerah, name, and sunnah are mentioned.”

Al-Qadhi 'Iyadh, Ash-Shifa'

Ibn taymiyyah said in his “Tawassul...”: Part of respecting Rasulallah is making salaah and salam on him whenever hearing his name; that's why the ahlul hadith are so close to him.

Respecting the prophet صلى الله عليه وسلم is mentioned in the Qur'an in Surah Hujurat as well as Surah Nur: 63.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ

لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

63. make not the calling of the Messenger (Muhammad) among You as Your calling of one another. Allâh knows those of You who slip away under shelter (of some excuse without taking the permission to Leave, from the Messenger). and let those who oppose the Messenger's (Muhammad) Commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

(An-Nur: 63)

1. All the evidences which prove the obligation to follow his sunnah and obey him, mentioned previously. The command to follow him necessitates that his speech is honored.
- 2.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ

بُكْرَةً وَأَصِيلًا ﴿٩﴾

Verily, we have sent You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) as a witness, as a bearer of glad tidings, and as a warner./ In order that You (O mankind) may believe In Allâh and his Messenger (Sal-Allaahu 'alayhe Wa Sallam), and that You assist and honour Him (Sal-Allaahu 'alayhe Wa Sallam), and (that you) glorify (Allâh's) praises morning and afternoon.

(Al-Fath: 8-9)

Ibn Abbas رضي الله عنه said that this means to honor and respect him the most.

3.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٠﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ

لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿١١﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ

أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ ۖ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ ۖ وَأَجْرٌ عَظِيمٌ ﴿١٢﴾

O You who believe! do not put (yourselves) forward before Allâh and his Messenger (Sal-Allaahu 'alayhe Wa Sallam), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing./ O You who believe! raise not Your voices above the voice of the Prophet (Sal-Allaahu 'alayhe Wa Sallam), nor speak aloud to Him In talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You perceive not./ Verily! those who lower their voices In the presence of Allâh's Messenger (Sal-Allaahu 'alayhe Wa Sallam), they are the ones whose hearts Allâh has tested for piety. for them is Forgiveness and a great reward.

(Al-Hujurat: 1-3)

Al-Imam ibn Mahdhi rahimahullah used to order his students not to talk and to remain quiet and solemn when the Prophet's صلى الله عليه وسلم ahadith were being narrated. He would use this verse as evidence for that.

- Al-Qadhi 'Iyadh, Ash-Shifa'

4. The Prophet صلى الله عليه وسلم said, "Falsely attributing something to me is not like falsely attributing something to anyone else. Whoever falsely attributes something to me shall take his own seat in the Hellfire" (Al-Bukhari, Sahih Al-Bukhari).

This hadith was narrated by over 200 sahabi. It is the only hadith narrated by all ashara mubashara (10 guaranteed Jannah).

Other narration says: Don't be among the two kinds of people who attribute false statements to me...

You can do this by:

- fabricating the lie

- or you promote the hadith

- Ibn Mas'ud and Anas when they narrated would always say at the end..."Or it is similar to what Rasulullah said" Just to ensure they don't attribute a lie to him.

5. Narrations which show how much the Sahabah and scholars used to respect the hadith of the Prophet صلى الله عليه وسلم and order others to do so.

Ibn 'Umar رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, "Do not stop the women from going to the masjid." One of his sons said, "We will stop them." He became very angry. He said, "I'm telling you that the Prophet صلى الله عليه وسلم said not to and you say you will do it. Surely I will never speak to you again." He did not speak to him until he died.

- Muslim, Sahih Muslim

Ibn 'Umar رضي الله عنه died soon after this incident. His son was actually referring to Aisha رضي الله عنها's narration that after the prophet died, women started coming to the masjid behaving and dressing inappropriately so he meant that they will stop those women from coming to the masjid but it was the way of saying it. There is an appropriate manner of speaking in reference to hadith of Rasulullah صلى الله عليه وسلم.

'Ali رضي الله عنه and Ibn Mas'ud رضي الله عنه said, "If I narrate a hadith of the Messenger of Allah صلى الله عليه وسلم to you, then do not have any bad thoughts or doubts regarding its meaning."

- Ad-Darimee, Sunan Ad-Darimee

Does this mean we cancel our logic and mind? No, but our logic and mind should lead us to conclude that this is what the Prophet said so I need to stop now. No matter how smart I am, this is from Allah and my knowledge is wayyyyyyy limited and Allah's is infinite.

IV. The Position of Ahlul Bid'ah (People of Innovation) from the hadith of Prophet Muhammad

صلى الله عليه وسلم

Ibn Al-Qasim rahimahullah said, "You will never find any innovator unless he disrespects the Prophet صلى الله عليه وسلم even if he claims that he honors him."

They will say we honour the Prophet but yet they say he married fornicators or he married his two daughters to Uthman because he was afraid of him.

Al-Awza’l rahimahullah said, “Any innovator, if you narrate a hadith which opposes his innovation, he feels dislike toward the hadith.”

They reject the hadith of the Prophet because it goes against their logic or what they want to believe.

Ibn Qutaybah criticized Jahm ibn Safwan because he used to narrate hadith then follow it up with narrations from evil people. Also, he made fun of some of the hadith in his book.

- Whatever you do, don’t combine bad practice and bad attitude. Even if you are bad in your practice, don’t add bad attitude to it.

Ibn Al-Qattan rahimahullah said, “There is no innovator in the world but who dislikes Ahlul Hadith. When a person innovates, the sweetness of hadith is stripped away from his heart.”

Ibn Majah started his book of hadith with a chapter of respecting Rasulullah then chapter of obeying the Sunnah.

Reasons for their position:

- Simple ignorance - they don’t know
- Double ignorance - they don’t know that they don’t know
- Disrespect
- Opposing and Rejecting

Examples of these people are: Amru ibn Ubad and Jahm ibn Safwan.

Q&A: What is the proper etiquette for asking about a hadith in order to clarify, not in order to question?

The proper etiquette of asking about a hadith in order to clarify:

1. *Check your intention. Do you intend to argue or to learn?*
2. *The words you use. Use respectful words.*

V. Those Who Oppose the Obligation of Following the Sunnah

They are three main groups:

☉ Group One:

Those who do not believe that the Sunnah is an authority whatsoever.

Those who completely reject the sunnah of Rasulullah صلى الله عليه وسلم. They say they only use what is in Qur’an. That is why Ash-Shafi’ee has a chapter: the position of the group who reject all hadith. Ibn Hazm and Suyooti in Miftahul Jannah mentioned this group. The tendency to reject sunnah and only take Qur’an came early – it is not a late phenomenon. This explains why, when you read a book on aqeedah you’ll find, “...and we believe in wiping over the socks...” – it is not the wiping itself but rather the principle of taking hadith - other sects reject the sunnah so they will not believe in such practices in

wiping over the socks, etc. Ayyub As- Sukhtaiyani said: if someone when you narrate hadith to him, he doesn't accept it but asks for evidence from Qur'an, then he is misguided.

These beliefs existed as ideas here and there but was never developed . This idea developed into a theology by a man who came in the 13th C. Was codified by Syed Ahmad Khan who came up with evidences for it. They said:

Those that deny the authority of the Sunnah base their positions upon three arguments:

A. The Qur'an explains everything therefore there is no need for the Sunnah

They said if the Qur'an is sufficient for all things, we don't need the sunnah. Then how can we answer this?

- The Qur'an also says take what Rasulallah gives you.
- The Qur'an explains all the principles, the usool (foundation), and some details but the rest details were not explained - details were left to sunnah.
- What would be the point of the messengers then? Allah would send the Book and not the messengers.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَدُشْرَىٰ لِّلْمُسْلِمِينَ ﴿٨٩﴾

...And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a Mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

(An-Nahl: 89)

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

... We have neglected nothing In the Book, Then unto their Lord they (all) shall be gathered.

(Al-An'am: 38)

This verse also refers to the Safe Tablet (Al-Lauh Al-Mahfuz) not the Qur'an so all the details are in there not the Qur'an.

B. Since there is no promise that the Sunnah will be protected and saved, we cannot trust it

Adh-Dhikr in the verse where Allah سبحانه وتعالى promises to protect this deen refers to the religion - both the Qur'an and Sunnah. So Allah does promise in this verse to save the religion and this includes the sunnah.

Ibn Mubarak was asked about someone who fabricated 10,000 hadith, he said don't worry, the scholars will point it out.

There's no hadith that the whole ummah accepts as authentic and in reality it's weak and also there is no hadith that we agree is weak but it's authentic in reality.

C. *The hadith of the Prophet صلى الله عليه وسلم in which it is claimed that he said, "My hadith will become widespread, so whatever is according to the Qur'an then it is from me, and whatever contradicts it, is not from me."*

➔ This hadith is weak.

In modern times, many Progressive Muslim groups and Islamists (non-Muslim, Western researchers who extensively study Islamic Sciences) have raised doubts about the authenticity of the Sunnah.

The most popular of their arguments are:

A. *There are so many ahadith that were fabricated by the Companions and their students.*

Al-Imam Az-Zuhri rahimahullah was used by the Umayyads to fabricate ahadith and Az-Zuhri rahimahullah admitted that by saying: "Those princes forced me to write narrations."

- The companions are all trustworthy

- There is not a single hadith abu Hurayrah narrated that is not backed up by another sahabah.

- Rasulullah made du'a that Abu Hurayrah be a container of knowledge.

- Don't doubt Abu Hurayrah's memory - he only had 5000-6000 hadith without isnaad memorized but others like Imam Ahmad memorized millions with isnaad!

B. *They claim that scholars of hadith only verified/ examined the chain of narrators and not the specific text. It is possible then that a sound chain was placed before an inauthentic narration.*

- They claim that the muhaddith only verified the isnaad not the matn. The muhaddith have more than 10 things to check in the matn itself in order to verify the text e.g any grammar mistakes, any historical mistakes, anything logically impossible. As for Az-Zuhri: they twisted his words whereas he actually said: They forced us to write the hadith (i.e write down the hadith for them).

⊙ Group Two:

Those who do not accept Ahad ahadith.

Some said we will accept mutawaatir but nothing beyond. Again, they say that Allah did not promise to protect the sunnah. They also say they don't trust the sahabah.

This is the opinion of some Shi'ah, Mu'tazilah, and Khawarij. They only accept what is mutawatir, such as the method of prayer and the method of making Hajj.

The first to come up with this is Al-Asum and Al-Aqiyah and Al-Qashani (Shi'i) and Ibn Dawud and the Rafidah.

⊙ Group Three:

Those who do not accept Ahad ahadith in matters of 'Aqidah

They say that matters of 'Aqidah must be based upon certainty and ahad narrations cannot establish certainty in the heart because they are based upon uncertainty.

They said aqeedah means to believe in something and thus must be based in certainty and since ahad hadith cannot build certainty in the heart so cannot be used. This idea was adopted by mu'tazilah and Ash'aira, and Maturidi.

Shaykh Al-Azhar said: They say this is agreed upon and must be taken. I don't think anyone with sanity will disagree with us.

In order for us to address this, set things in the right perspective. To say that hadith ahad establishes certainty or not, this argument is flawed and false because Ahad is a vague term. There are authentic and weak narrations among ahad. Ahad doesn't describe authenticity so we can't generalize that it doesn't establish certainty.

Refutation:

A. This opinion is an innovation

Firstly, who came up with this idea? Who made this criteria? Ibn Ulayyah - one of the leaders of the Mu'tazilah. Imam Shafi'ee debated him about this and asked him where he got it from, any mutawaatir hadith or Qur'an or your own analysis? You're saying aqeedah must come from mutawaatir and Qur'an then where is your proof for this opinion!

B. We cannot generalize whether ahad narrations will establish certainty or not because some ahad narrations are weak and others are authentic. That is the measure of certainty and uncertainty

They say Umar asked for more people when he was told that it is allowed to wipe over socks. - Actually it was in a matter of fiqh not aqeedah...and he asked for 1 other person, not 10 so the narration would still ahad.

Rasulullah sent Mu'adh ibn Jabal to teach the people of Yemen - 1 person was enough to establish the hujjah; he didn't send 2 companions. The concept of mutawaatir didn't exist - they actually contradicted this idea.

C. Classifying the religion into fundamentals that can only be based on tawatur and branches which can be proven by ahad is an innovation.

Classifying the religion into fundamentals that can only be based on tawatur and branches which can be proved by Ahad is an innovation - these branches were separated to teach but are not separated in reality.

D. There are many evidences in the Qur'an and sunnah that contradict this opinion

Allah says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنِ جَاءَكُمْ فَاسِقُ بِنَبِيٍّ فَتَبَيَّنُوا أَنَّ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيحُوا عَلَيَّ مَا فَعَلْتُمْ

O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done.

(Hujurat: 6)

- So therefore, if a trustworthy person comes to you, then accept it.
- In Surah Anfal, Allah سبحانه وتعالى mentions... All of them go all together to jihad but one group go to learn religion and teach the others. Al-Bukhari said 1-2 is a group. He has a whole chapter on this. We leave behind 1-2 people to learn the religion, and we take it from them!

E. There are many contradictions between this opinion and the beliefs of the people who hold it.

E.g they say Rasulullah said whoever says la ilaaha illallah will enter jannah - this is an ahad hadith, so why they using it to prove their aqeedah point?

They will take poetry over Bukhari and Muslim e.g they interpret the word istiwa in relation to Allah سبحانه وتعالى by the use of a poet...

They didn't get their interpretations from mutawaatir text!

Note:

- Some scholars might say that ahad ahadith will not establish certainty but they will still accept it in 'aqidah.
- They claim that the majority of the scholars say that ahad ahadith do not establish certainty. This is a false claim.

VI. The Ways that the Innovators Reject the Sunnah

1. Attacking the narrators:

The Khawarij, Ar-Rafidah/Ash-Shi'ah, some of the the Mu'tazilah and the Orientalists. The mu'tazilah had very evil positions toward the companions.

The following two points can establish the refutation to all of these sects:

- A. Allah سبحانه وتعالى has promised to protect the Sunnah as the Sunnah as the promised to protect the Qur'an
- B. All the companions of the Prophet صلى الله عليه وسلم are trustworthy

2. Attacking the Texts

They can do this in three ways:

A. Contradicting the ahadith with logic

Al-Imam As-Sam'ani rahimahullah said, "Those who follow their mind/logic to reject the Sunnah are in reality saying 'La ilaaha ila Allah, and my logic is the Messenger of Allah سبحانه وتعالى'" (Al-Asbahane, Al-Hujjah)

The rule of Ar-Razi in his book "Asas At-Taqdis" which states that if intellect and text conflict, both cannot be acceptable, and one must be taken and the other rejected. Because intellect is what led to accepting the texts, the taking of the text over intellect would negate the acceptability of both.

They use their logic to reject the hadith - they think that somebody's logic can abrogate what Allah's Messenger said.

It is impossible for the texts of Shari'ah to contradict logic because Allah would never say anything unwise or foolish.

When there is a definite evidence and indefinite evidence contradict each other, we must reject the indefinite evidence in favour of definite regardless of whether it is intellect or text.

If there is a contradiction between intellect and text then we take the text because even logic tells us Rasulullah is infallible while our intellect is not.

- B. Contradicting the Sunnah with kashf (Claimed divine inspiration through dreams, visions, etc)

Kashf: reach a level to see the truth - they don't need hadith any more. The Sunni Sufis like Al-Junayd completely reject this.

- C. Contradicting the Sunnah with the opinions or statements of the imams and scholars

Ibn 'Abbas رضي الله عنه said to some of the young tabi"een, "Allah سبحانه وتعالى might punish you by sending a storm from the heavens to destroy you if I tell you that 'the Prophet صلى الله عليه وسلم says' and you reply by saying 'but Abu Bakr and 'Umar رضي الله عنه said.'" (Ahmad, Musnad Imam Ahmad)

- A lot of people reject hadith because it goes against the fatwa of their imam. Some say it's either abrogated or weak. His madhab became what you judge hadith according to instead of other way around.
- The sahabah didn't narrate by word for all the ahadith but by meaning for some of it and it was allowed for them because they mastered the language and understood exactly what the prophet صلى الله عليه وسلم meant so they knew what could be substituted for what and the full meaning still be preserved.

VII. The Ruling Concerning One Who Rejects the Sunnah

There are general statements from the scholars saying that whoever rejects the sunnah is a kafir.

1. Rejecting the authority of the Sunnah is Kufr
2. Rejecting a hadith because he thinks it is weak, or interprets it to have another meaning based upon evidence, or believes it was abrogated based on ijtihad will not be considered sinful
3. Rejecting it based on ignorance, following his desires, or blind imitation of his imam, it will be considered a form of fisq and innovation. Such a person should be advised regarding the severity of rejecting the words of Allah سبحانه وتعالى and His Messenger صلى الله عليه وسلم.

Test Yourself

1. In this chapter, six definitions were given to As-Sunnah. Mention three of them.

2. Mention two evidences commanding that the Messenger صلى الله عليه وسلم be followed.
3. What are the three groups that oppose the obligation of following the Sunnah?
4. In what scenario does the rejecting of a hadith not cause the person to be sinful?
5. What is the ruling on those who reject the authority of the Sunnah?

Chapter 2

Chapter Summary:

1. The definition of As-Salaf
2. Reasons for Restricting the term Salaf to the Sahabah
3. What is meant by following the Salaf
4. Evidences Proving the Obligation to Follow the Methodology of the Sahabah
5. Evidences proving the obligation to follow the methodology of the sahabah
6. The importance of following the methodology of As-Salaf
7. The position of the innovators from the methodology of As-Salaf
8. The way of the Salaf is safer, wiser and more logical
9. Merits of the methodology of the Salaf

Authority of the Sunnah of the Sahabah (As-Salaf)

I. Defining Salaf:

Linguistic Definition:

It comes from the root word salafa and means “something or someone in the past.” The word appears in the Qur'an meaning “an example” (Zukhruf: 56).

Technical Definition:

1. The sahabah only
Abi zayd al-Qayrawani and so many others say As-Salaf are the companions.
2. The sahabah and the tabi'een
Al-Ghazali says it is the companions and the successors.
3. Those that made up the first three or four generations for Islam
Opinion of As-Safarini
4. The first three generations and all those who follow their methodology until the Day of Judgment
Opinion of Ibn Hazm

Conclusion:

The word salaf can be used in two different ways:

1. The early ones that those who come after them take as role models.
2. Everyone who follows the methodology of the sahabah, even up to this day,

II. Reasons for Restricting the term *Salaf* to the *Sahabah*:

1. Proofs in the Qur'an and Sunnah order us to follow their footsteps
 - We do not have evidence showing we should follow anyone else.
2. There are large numbers of narrations from the tabi'een and the imams regarding the obligation to follow the companions of the Prophet صلى الله عليه وسلم.
3. There were no innovators among the sahabah
4. The statements of the sahabah have a special ruling
 - The statements of the sahabah are marfu' hukman if it is not known that they take from Christian sources - if they say something we treat it as they took it from Rasulullah.
 - If a companion came up with an opinion and no other companion opposed him, then it is considered ijmaa'.
5. The generation of the sahabah reached the peak of knowledge, righteousness, understanding, purity of the Arabic language
6. All of the sahabah are trustworthy
 - Allah already testified for them, no one else needs to prove their trustworthiness.

The first principle that Al-Imam Ahmad rahimahullah mentions in his book "The Foundations of the Sunnah" is following the sahabah and taking them as role models. He says:

They are the ones with the deepest knowledge and the purest hearts and closest to Rasulullah. Their behavior is excellent and Allah chose them Himself to accompany Rasulullah.

III. What is meant by following the salaf?

Following the sahabah is to follow their methodology and the way they understood the religion.

Examples of Scholars who were upon the way of the Salaf throughout history:

1st Century (Tabi'een):

Al-Hasan Al-Basri (110 AH)
Ayyub As-Sukhtiyani (131 AH)

2nd Century:

Abu Hanifah (150 AH)
Al-Awza'I (157 AH)
Sufyan Ath-Thawri (161 AH)
Al-Imam Al-Malik (179 AH)
Al-Imam Al-Shafi'ee (204 AH)

3rd Century:

Al-Imam Ahmad (241 AH)
Al-Bukhari (256 AH)
Muslim (261 AH)
Abu Dawud (275 AH)
At-Tirmidhi (279 AH)

4th century:

At-Tabarani (360 AH)
Ad-Daraqutni (385 AH)
Abu Abdullah ibn Battah (387 AH)
Abul- Qasim Al-Lalaka'i (418 AH)

5th Century:

Abu Uthman As-Sabuni (449 AH)
Al-Khatib Al-Baghdadi (463 AH)
Shaikh Al-Islam Abu Isma'il Al-Harawi (481 AH)

6th Century:

Qawam As-Sunnah Abul Qasim Al-Asbahani (535 AH)
Ash-Shaikh Abdul Qadir Al-Jilani (561 AH)

7th Century:

Al-Muwaffaq ibn Qudamah Al-Maqdisi (620 AH)
Abul- Barakat ibn Taymiyyah (653 AH)
Shaikh Al-Islam Taqiyy Ad-Din Ahmad ibn Abdul Halim ibn Taymiyyah (728 AH)

8th Century:

Al-Imam Shams Ad-Din Ibn Qayyim Al-Jawwziyyah (751 AH)
Al-Imam Adh-Dhahabi (748 AH)
Al-Imam ibn Abi Al-'Izz Al-Hanafi (792 AH)
Al-Hafidh ibn Kathir (774 AH)

*Note: See the end of the class notebook for a more thorough list of scholars

The methodology and statements of the sahabah regarding the principles of faith and those of the early Muslim generations have been narrated, recorded, and collected in many books of Muslim scholars.

*Note: Flip to the end of the notes for a list of some of these books.

This shows that the methodology of the salaf has always been well known and was well recorded. Generation after generation followed in their footsteps. This is a refutation to myths that claim there is no such thing as the methodology of the Salaf or that it has not been recorded.

IV. Evidences Proving the Obligation to Follow the Methodology of the Sahabah

Ibn Mas'ud says here are about 100 evidences that show this.

Allah says in Surah Nisa: Whoever opposes the messenger of Allah after guidance has come clear to him...the believers refer to the companions.

1. The Qur'an

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

And the first to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh 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: 100)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger (Muhammad) 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.

(An-Nisa: 115)

2. The Sunnah

The Prophet صلى الله عليه وسلم said, "The Jews were divided into 71 groups, the Christians were divided into 72 groups, and my Ummah will be divided into 73 groups. All these groups will be in the hellfire except one." They (the sahabah) asked, "Which (group) is it, Oh Messenger of Allah صلى الله عليه وسلم?" He صلى الله عليه وسلم replied, "Those who follow my way and the way of my companions" (At-Tirmidhi, Sunan At-Tirmidhi).

The hadith narrated by Al-Irbad ibn Sariyah in which the Prophet صلى الله عليه وسلم addressed his companions. In it he told them, "Whoever from you will live after me will see a lot of changes and

disputes. So follow my sunnah and the sunnah of the rightly-guided khalifahs after me. Hold on to it with your molar teeth. And beware of innovated matters” (Ahmad, Musnad Imam Ahmad).

Khalifah = those that took the role of the Prophet in terms of politics as well as knowledge. The sahabah are all khulafah in terms of knowledge.

What is meant by following them is saying or doing what they said and refraining from what they refrained from. They are the closest to what the Prophet meant because they are the most familiar with the language, culture, context, etc. They knew why something was revealed, how it was revealed and if it is meant to be waajib, etc...They implemented the deen in front of Rasulullah and he approved/disapproved it.

3. Narrations from the Salaf

Ibn Mas’ud رضي الله عنه said, “Allah سبحانه وتعالى looked into the hearts of all humanity and He chose Muhammad صلى الله عليه وسلم to be His Last Messenger. Then He checked the hearts of all other people. Then He chose the Prophet صلى الله عليه وسلم Companions to accompany him and be his supporters. So whatever the believers see as good, Allah سبحانه وتعالى sees it as good, and whatever they see as bad, Allah سبحانه وتعالى sees it as bad as well” (Ahmad, Musnad Imam Ahmad).

Al-Awza’l rahimahullah said, “Follow the way of the salaf before you, say what they said and refrain from what they refrained from saying or doing” (Al-Aajurri, Ash-Shari’ah).

4. Logical Evidences

Since the Qur'an was revealed in the specific dialect of the sahabah they were the most familiar with the language it used. They also witnessed and lived the incidents that caused the ayat to be revealed. They saw the Prophet صلى الله عليه وسلم with their eyes and directly asked him about matters they did not understand. This makes them closer to the truth than those who came after them.

Since the Prophet صلى الله عليه وسلم said that the generation of the Companions was the best generation, this indicates that they are worthy of being followed.

V. The Importance of Following the Methodology of As-Salaf

1. Their methodology is the means of following the Qur'an and the sunnah
2. Their methodology is one of the sources of religion
3. It is one of the clear signs that differentiate between those who follow Sunnah and the innovators
4. It is the only way to guarantee protection from the hellfire
5. It protects one from falling into innovation

You will never find a link between the innovators and the sahabah. You will either find a link between the innovators and other innovators or unknown people.

If you see innovation appearing in your society, follow the sunnah of the sahabah.

6. It solves disputes
7. Leads to the best knowledge and best deeds
8. Following the way of As-Salaf means respecting your sanity and humanity
Never find anything like beating yourself and all that in the methodology of the salaf
9. The way of As-Salaf is based on knowledge, not ignorance, desires and folk tales.
 - No weird stuff. No dancing, singing, twirling...The scholars didn't want you to be blind followers, they wanted you to learn and know and use your intellect.

VI. The Position of the Innovators from the Methodology of As-Salaf

Ibn Taymiyyah rahimahullah said, "The clear sign of every innovator is that they do not follow the salaf"

1. Position of the Khawarij and the Shi'ah: cursed the sahabah. fabricated narrations from Ahlul Bayt
2. Position of the Mu'tazilah
3. Position of the Asha'irah and the Maturidiyyah: came up with their own ideas regarding the nature of issues such as prophethood. They started using new methods of understanding the topic different from that used by as-salaf and the scholars of Qur'an and hadith. They brought more logical evidences to prove their point and this showed clearly in their understanding of Allah. They started interpreting Allah's attributes instead of understanding them literally. The Salaf never interpreted Allah's attributes and gave it another meaning. They wanted to be on the safe side. The "intellectuals" thought they had more knowledge - they used to say, the way of the salaf is safer but the way of the khalaf is wiser and more knowledgeable. They discredited the manhaj of the salaf and claimed their way was better.

"The methodology of the Salaf is safer, and the methodology of the *khalaf* is wiser and more logical."

Refutation:

- This statement that the methodology of the salaf is safer... is contradictory. Would you feel safer if the person who guides you is safer? Of course! You feel safe with someone of knowledge guiding you so if you have the knowledge, how is it less safe?
- The knowledge and the wisdom exists in the Qur'an and Sunnah not the interpretations of the later generations and the earlier generations followed the Qur'an and Sunnah.
- The way of the early Muslim generation - their methodology is consistent. The Khalaf is not consistent. All the groups claim to be the wiser but they all differ from each other. Even within the groups there are disagreements.
- So many of the khalaf admitted their wrongness at the end of their lives and repented and wanted to go back to the way of the salaf. The leaders themselves such as Al-Juwayni who said: I have seen the way of the philosophers - I have gone so far in studying this and I am sure this is not the way to happiness and peace. I am warning you, stick to the methodology of the salaf. Ar-Razi said the same thing.

- They said the way of the salaf is safer and theirs wiser because they never understood the methodology of the salaf. They think that the salaf said to accept the words without understanding the meaning. We don't know the meaning. That was actually the methodology of the early version of Asha'riism. This concept was never the methodology of the salaf. Our way is more knowledgeable than just saying we don't understand the meaning of these verses.

VII. Merits of the Methodology of the Salaf

They are the most moderate group. Today people attribute fundamentalism to those who follow the footsteps of the sahabah. But if we follow their footsteps we'd be moderate. There were so many opinions amongst them and they were never bothered by it. They accepted and tolerate different opinions as long as it's based on correct methodology. The more you read about them, the more you learn a sense of tolerance and variety but they were united in their methodology.

1. Moderation in:

A. Allah سبحانه وتعالى's Names & Attributes

We didn't go to extremes in the Names of Allah. Other groups went to extremes to anthropomorphism and then other groups went to nothing - they worshiped nothing! We say we believe in it but we don't know what it's like – it is not similar to what we know.

B. Al-Qadr

Other groups say Allah does everything; others say He knows nothing. We're in the middle - Allah knows everything; we make our own choices.

C. Texts promising punishment or reward

Some groups say any sin = hell forever; others say: no matter what sin, you get top of Jannah as long as you say laa ilaaha illallah.

D. Iman

We say iman increases and decreases.

E. As-Sahabah

Some people curse them while some are extreme in their love of Aalul Bayt.

F. Use of Logic

Sufis don't use logic; other groups use it above every other source. We say it is a tool, not the main source.

We don't accept the wrongs of the leader but we don't cause chaos in the society. Advise them.

2. Unity: They are the ones who unite people. Ahlul Sunnah always the element of bringing people together and uniting them. They never cast people out
3. Authenticity of Sources: we don't base our religion on dreams. The Maulid started by someone saw a dream in Kurdistan that Rasulullah told him to celebrate it 500 years after Rasulullah died. This practice was never even mentioned by the fuqaha.
4. Simplicity and Clarity: their explanations and beliefs are so confusing. They say Allah is not alive but He's not dead. Whereas, the Qur'an and Sunnah is very simple and clear:

Allah is not like us. He hears and sees but not like us. Once a Mu'tazili was debating a scholar in front of the khalifah and he said how dare you say Allah talks? Aren't you afraid when you are resurrected on the Day of Judgment and Allah will ask how you say I talk? The scholar said: Easy, I'll say look - You talk!

Don't complicate things. The nature of this religion is easy. The moment something becomes complicated, you need to review your position.

5. Consistency and Tranquility: one of them said as they were dying: I left the books of Ahlul Islam and I left the scholars of Ahlul Islam and I entered the ocean of philosophy and today I die upon the religion of the old women in naisapur (i.e the average person in the street).
6. Practicality: Study to practice the knowledge not just to debate or for fun. Rasulallah said whoever learned this knowledge to debate or to show off to others, he will have nothing but hell.

Test Yourself

1. What does the root word of Salaf mean?
2. The word Salaf can be used in two ways; mention them.
3. What is a logical evidence for following the Salaf?
4. Explain the position of the Mu'tazilah towards the Salaf.
5. In which areas does the methodology of the Salaf exhibit moderation?
6. Why do you think the Asha'irah and the Maturidiyyah said, "The methodology of the Salaf is safer, and the methodology of the khalaf is wiser and more logical."

Chapter Three

Chapter Summary

1. The Definition of the Sahabah
2. The levels of the Sahabah
3. The methodology of Ahlus-Sunnah with Regards to the Sahabah
4. The position of Ahl As-Sunnah Wal-Jama'ah regarding the fitnah and the fighting that occurred between them
5. The ruling against sabb as-sahabah

As-Sahabah

I. Defining As-Sahabah

Linguistic Definition:

It comes from the root word sahiba, which means "to accompany".

Technical Definition:

Whoever met the Prophet صلى الله عليه وسلم while believing in him and died as a Muslim.

This is the definition of Ibn Hajr. Before this it used to be whoever saw the Prophet – definition by Bukhari etc but Ibn Hajr disagreed because the word “saw” would exclude blind people such as ibn Maktum.

Explanation:

Whoever met the Prophet صلى الله عليه وسلم..

- Includes any companionship, regardless of duration
- Includes blind people
- Includes children except infants
- Excludes creation of the Unseen world
- Excludes Mukhadramun (witnessed Jahiliyyah and Islam without physically meeting the prophet صلى الله عليه وسلم)

...while still believing in him...

- Meeting the Prophet صلى الله عليه وسلم before his prophethood
- Excludes any kafir who met him and then accepted Islam afterwards and did not meet him again
- What if someone met him before Islam, then Rasulullah died and the person accepts islam - not sahabah.

...and died as a Muslim.

- Even if there was a period of Riddah (apostasy) in between
- Excludes the murtaddin

Ibn Maddah: Whoever met Rasulullah before he was a prophet, then became Muslim later on but never met Rasulullah after, he is considered Sahabi. But many other scholars disagreed. An example of such a person would be Zayd ibn Amr ibn Nufayl.

What about infants and kids. The scholars debated and they said, infants will never be considered sahabi unless they remembered the meeting between them and rasulullah.

Some scholars say they must reach the age of puberty but this is not very valid as it would exclude such companions as Abdullah ibn Abbas, etc.

A lot of progressives and secular researchers will bring up the opinion that the person had to have spent 1-2 years with Rasulullah or participated in battle etc - these opinions do exist but never became popular. These were set by some individuals but never used by the scholars in books or anything.

Ibn Taymiyyah: The key point here is that the more you lived with Rasulullah, your level as a companion became higher. The problem with those people is that they look at the sahabah as one level but they are not of the same level. Cannot consider the one who met Rasulullah once at 5 years to be like Abu Bakr رضي الله عنه and Umar رضي الله عنه but he still has the status of companion. Doesn't make him the best

and most knowledgeable. There are about 400,000 companions, the books of seerah will not mention as much. The ones who carried the deen are much less - very few. And this is the case with every muslim community.

II. The Levels of the Sahabah

- There is a consensus among the early Muslim generations that the best person after the Prophet *رضي الله عنه* is Abu Bakr *رضي الله عنه*, then 'Umar *رضي الله عنه*.
 - Mentioned by Ash-Shafi'ee, Al-Bayhaqi, etc
 - Allah honored them by allowing them to be buried next to Rasulullah *صلى الله عليه وسلم*.
 - Ali *رضي الله عنه* said: The best one in this Ummah after Rasulullah *صلى الله عليه وسلم* is Abu Bakr then Umar.
 - Imam Malik: I do not think anyone doubts this.
 - Ibn Umar: We used to say in the time of Rasulullah is that Abu Bakr is the best then Umar then Uthman.
 - Ahlul Sunnah later added Ali after Uthman and this is the position of Ahlul Hadith, Ahlul Ra'i...
- The majority of Ahl As-Sunnah Wal-Jama'ah consider 'Uthman to be 3rd best and 'Ali to be 4th best radiAllahu anhuma. As Abdur-Rahman ibn 'Awf *رضي الله عنه* said, "I have consulted the people in Madinah and I could not find anyone that favors 'Ali *رضي الله عنه* over 'Uthman *رضي الله عنه* (Al-Bukhari, Sahih Al-Bukhari).
- Ayyub As-Sukhtiyani rahimahullah said, "Whoever favors 'Ali *رضي الله عنه* over 'Uthman *رضي الله عنه* has not given the opinions of the Muhajirin and the Ansar their due respect" (Ibn Katheer, Al-Bidaayah wan-Nihaayah).
 - Sufyan Ath-Thawri: Anyone who would favour Ali over Abu Bakr and Umar, he has disrespected the opinions of 12000 muhajir and ansar.
 - Among Ahlul Sunnah there are those who favour Ali over Uthman but never over Abu Bakr and Umar such as Abu Hanifah and Ath-Thawri so this is a valid opinion. But anyone who says that Ali deserved the khilafah more than Uthman is an innovator because there is ijmaa that the khalifah doesn't have to be the best of the ummah and Ali gave the bay'a to Uthman.
 - The scholars would never talk about any other sahabah specifically but generally. The best are the Ashara Mubashara.

Narrated Saeed bin Zayd: Abdur-Rahman bin Al-Akhnas said that when he was in the mosque, a man abused Ali (RA). So Saeed bin Zayd got up and said, "I bear witness to the Apostle of Allah (pbuh) that I heard him say, 'Ten persons will go to Paradise. **Abu Bakr** will go to Paradise, **Umar** will go to Paradise, **Uthman** will go to Paradise, **Ali** will go to Paradise, **Talha** will go to Paradise. **Zubair bin Al-Awwam** will go to Paradise, **Sa'd bin Abi Waqqas** will go to Paradise, **Abdur-Rahman bin Awf** will go to Paradise and **Abu Ubaidah bin Al-Jarrah**. If I wish, I can mention the tenth." The People asked, "Who is he?" so he kept silent. They again asked, "Who is he?" He replied, "He is **Saeed ibn Zayd**." He then said, "The company of one man whose face has been covered with dust by the Apostle of Allah (pbuh) is better

than the actions of one of you for a whole life time even if he is granted the life-span of Noah."

[Abu Dawud]

Ibn Hazm said that the wives of Rasulallah are higher even than Abu Bakr and Umar but this is a strange opinion. His reasoning are as follows:

1. They are with Rasulallah in Jannah and he is the highest. - *They are only there because they are the wives of Rasulallah not because of their actions. That would mean they're better than the other prophets and messengers and Abu Bakr's wife is better than Umar, etc.*
 2. They were in his company the most - *but so were his servants and they are not better than others*
 3. Because Rasulallah said he loved Aisha most. *Rasulallah used to love Zayd ibn Haritha more than anyone else and no one says he is better than Abu Bakr. Love is natural.*
- This is the danger of coming up with something no one ever thought of before.

III. Our Position towards the Sahabah

A. *The Methodology of Ahl As-Sunnah al-Jama'ah with regards to the Sahabah*

1. Loving them is a sign of iman
Ibn taymiyyah: We love them; it is part of our deen. We dislike those who hate the sahabah. Saying bad things about them is kufr.
2. Asking Allah *سبحانه وتعالى* to forgive them and to be pleased with them, praising them, and mentioning their merits. We have been asked to ask forgiveness for them.
3. They are the best of all people after the prophets
4. Studying their lives, narrating their biographies, and following their way
The second generation of Islam used to teach their children the life of Abu Bakr and Umar like they used to teach them surahs from Qur'an. The sahabah that were killed in Uhud - so many newborns were named after them to keep their legacy alive.
5. They are all trustworthy ('udul)
6. They are not infallible

B. *The Position of Ahl As-Sunnah Wal-Jama'ah regarding the Fitnah and the fighting that occurred between them*

1. To refrain from mentioning what occurred between them in a negative way. Mention it to learn lessons but don't raise doubt about them. Al-Hasan Al-Basri said: This fitna, Allah protected our hands from it so we should protect our tongues from it.
2. All narrations reported regarding these events fall into one of the following categories:
 - a. Fabricated narrations that have no basis: this was done to put hate in the hearts of people at that time.
 - b. Narrations based on true events but which contain much exaggeration and false details: e.g they say Aisha went to fight Ali - they never intended to fight. Sometimes the event is true but its representation is false.

- c. Authentic narrations: we need to differentiate between judging the action and the one who did the action.

Our Position towards these authentic narrations:

- With regards to the actions themselves
It should be judged according to Qur'an and Sunnah just because they did it is not ok - should be according to Qur'an and Sunnah.
 - With regards to those who performed the actions
 1. They may be correct in their action and will earn two rewards, or they may be mistaken in their judgment and will earn one reward and Allah سبحانه وتعالى will forgive their mistake
 2. They would admit that they were mistaken and would repent from it. No one should be criticized for a sin he repented from.
 3. Although they may have done what we know as a mistake, they have so many good deeds which will erase these sins or will be forgiven through any other way by which sins are forgiven.
 4. We cannot compare between the amount of good they have done for Islam and the few mistakes that they made.
- C. The Ruling Against Sabb As-Sahabah

Al-Imam Ahmad was once asked about cursing the sahabah and he said that the person should be punished but he is Muslim.

Imam Malik was once asked about those who curse Abu Bakr, Umar - they are non-Muslim. Imam Ahmad, Shafi'ee etc said the same.

- There is a contradiction. The 'ulema are not stupid; they knew what they're saying. They would say one statement referring to one thing and another referring to another incident. So you have to know the context and what the question was about.

Sabb is an ambiguous word and sometimes it means something that will take the person out of Islam and sometimes it doesn't mean that.

Sabb As-Sahabah means using inappropriate language regarding them, insulting them, cursing them, or saying anything which disrespects them or casts doubt upon their trustworthiness.

So if one uses improper language, it's considered as much a curse in the Arabic language as casting doubt on their faith.

The Prophet صلى الله عليه وسلم said, "Do not curse my companions. Do not curse my companions. I swear by the One in Whose Hand is my soul, if any one of you were to spend in charity an amount of gold equivalent to the Mountain of Uhud, it would not be equal to a handful, or even a half, given as charity by any one of them."

(Agreed Upon. Al-Bukhari, Sahih Al-Bukhari; Muslim, Sahih Muslim)

1. If one believes it is lawful (halal) to curse them, this is kufr.
The Prophet صلى الله عليه وسلم said, "Whoever curses my companions then the curse of Allah سبحانه وتعالى, His Angels, and the Believers will be upon him" (At-Tabarani, Al-Mu'jam).

2. If one curses the sahabah in general or the majority of them, or claims that they are misguided or Kuffar, this is kufr.
3. If one curses a well-known sahabi, such as one of the four khulafa' or Ahl al-Bayt, or claims that he/she is misguided or a kafir, then this is kufr.
4. If one accuses one of the Prophet صلى الله عليه وسلم's wives of adultery, indecency, or Kufr, this is kufr.
5. If one insults one of the Sahabah or says bad words about him/her without saying something to cast doubt upon their Islam or righteousness, he has not committed kufr but has committed a sin and should be chastised.

Test Yourself

1. What is the technical definition of sahabi?
2. What is the position of Ahl As-Sunnah in the respect to the authentic narrations that have reached us regarding the fighting between the companions?
3. In which scenario is the cursing of the sahabah not considered an act of kufr?
4. True or False? There is a consensus amongst Ahl As-Sunnah that the best of the companions are Abu Bakr, then 'Umar, then Uthman, then 'Ali.
5. Mention four of the aspects of our methodology regarding the sahabah.

Chapter Four

Chapter Summary:

1. Defining Al-Jama'ah
2. Misconceptions Regarding the Concept of Jama'ah
3. The Authority of Imamah

Holding onto the Jama'ah

I. Defining Al-Jamaa'ah

Linguistic Definition:

It comes from the root word jama'a, meaning "to bring things or parts together."

- Refers to physical, tangible unity, as well as an abstract, intangible unity
 - o This ummah will not agree on anything incorrect - it is intangible. Doesn't mean the scholars have to exist in one time and place.
- Opposes tangible and intangible dispute, disunity, division, separation, and scattering.

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ ۖ يَنْقُومِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِعَايَتِ اللَّهِ فَعَلَىٰ

اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا

تُنظِرُونَ ﴿٧١﴾

“... So put together your plan, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.”

(Yunus: 71)

Technical Definition:

1. As-Sahabah

Mentioned by 'Umar ibn Abdul Aziz, At-Tabari

2. As-Sawad Al-A'tham

(The majority of people)

Mentioned by At-Tabari and Ash-Shatibi

3. The scholars of Islam

Opinion of Abdullah ibn Al-Mubarak, Ishaq ibn Rahawayh, Al-Bukhari, Ash-Shafi'ee, At-Tirmidhi, and many others.

4. Matters agreed upon by all Muslims, which differ from non-Muslim practices

Mentioned by Ash-Shatibi

5. Everything that has been sanctioned by the shari'ah and to those practicing it

Opinion of ibn Mas'ud, Nu'aim ibn Hammad, Abu Shamah

If the jamaa'a is corrupted then the people will be corrupted so make sure you hold on to the jamaa'a of those who came before and you will be the jamaa'a. Ishaq ibn Rahwayih said Muhammad ibn Aslam is the jamaa'a (because he was upon the sunnah).

6. The leaders of a country

(Princes, governors, scholars, military leaders, judges, etc)

Opinion of Ibn Battal

7. The people who have the power and control in a country

Opinion of As-Sarakhsi

8. When Muslims gather upon an Imam

Opinion of At-Tabari

9. When Muslims gather upon a righteous/Sunni Imam

Mentioned by Ash-Shatibi

10. Any kind of gathering; any group of Muslims that gather upon anything are called a Jama'ah

Like how Rasulullah said eat in jamaa'a, pray in jamaa'a, etc.

So which are we talking about? Not #10. #5 includes all the previous 4. Number 8 represents 6 and 7. and If you join 5 and 8, then # 9 appears. Therefore, we can say it has two meanings:

Conclusion:

All of these varying opinions come down to two basic usages.

1. Intangible Jama'ah ('Ilmiyyah)

When they gather around a leader and give him bay'ah. Elect him to be ameer.

2. Tangible Jama'ah ('Amaliyyah)

Holding onto the truth.

When you have both together, you have the best jamaa'a such as in the time of Abu Bakr, Umar, Uthman, Ali, and some of the righteous khulafah.

Al-Jama'ah Al-'Ilmiyyah (Intangible Jama'ah)

- It is the safe and victorious sect that will remain until the Day of Judgment
- It is obligatory upon every Muslim to be part of this Jama'ah, in any place and time
- This Jama'ah is not defined by quantity
- One who leaves this jama'ah is either an innovator or an apostate (Murtad)
- One who leaves this Jama'ah will take the rulings of the innovators or apostates

Evidences Pertaining to Holding on to the Intangible Jama'ah

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣٠﴾

“And hold fast, All of You together, to the Rope of Allâh (i.e. This Qur'ân), and be not divided among yourselves, and Remember Allâh'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 from it. Thus Allâh makes his Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that You may be guided.”

(Al-Imran: 103)

Ibn Abbas رضي الله عنه said to Simak Al-Hanafi, “Oh Hanafi, Al-Jama'ah, Al-Jama'ah. Surely, the previous nations were destroyed for no other reason but their disputes and divisions (among themselves),” and then he recited the above verse (Al-Qurtubi, Al-Jami').

Ibn Mas'ud narrates that the Prophet صلى الله عليه وسلم said, "The blood of a Muslim is not permissible (i.e. he may not be killed) except for one of three reasons: killing an innocent person, the adulterer, and the one who leaves the religion and leaves the Jama'ah" (At-Tirmidhi, Sunan At-Tirmidhi).

- He said 3 things but mentioned 4 so therefore religion = jama'ah.

Allah سبحانه وتعالى will not put this ummah on a false jama'ah.

Al-Jama'ah Al-'Amaliyyah (Tangible Jama'ah)

- This jama'ah refers to those who follow the leader
- It may not exist at some times and in some places
- Joining this jama'ah is only obligatory upon Muslims that live where it is established
- This Jama'ah is dependent on quantity since it is a result of power, control and strength
- One who leaves this jama'ah is called Baghi (transgressor) or Muharib (rebel)
- One who leaves this Jama'ah will take the rulings of transgressors and rebels

Evidences Pertaining to Holding on to the Tangible Jama'ah

Narrated Ibn Abbas رضي الله عنه that the Prophet صلى الله عليه وسلم said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the Jama'ah of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners) (Al-Bukhari, Sahih Al-Bukhari).

'Arfajah narrates that the Prophet صلى الله عليه وسلم said, "Whoever comes after you have already chosen the Khalifah to break you away from him or to break your Jama'ah, he should be killed" (Muslim, Sahih Muslim).

II. Misconceptions Regarding the Concept of Jama'ah

- Jama'ah refers to the Islamic Jama'at (groups)
You don't need to be part of a specific group to be right.
- Both types of Jama'ah can be absent
Maybe we don't have a khilafah, but the truth will always exist.
- Tangible Jama'ah must always exist
It doesn't need to be there: Hudhaifah asked what should I do if a time comes and there's no jamaa'a and no leader. Rasulullah said avoid all innovation and stick to the truth.
- Intangible Jama'ah necessitates the absence of ikhtilaf (difference of opinion)
This is incorrect. We might have unity but we still have variety. Don't ever think because you come with new suggestions, you're breaking the jamaa'a. Don't ever be mad when there is difference of opinion as long as they are legitimate.

III. The Authority of Imamah

A manifestation of holding onto the tangible jamaa'a is imamah.

Imam Al-Qurtubi said: This is something fundamental in religion

Umar رضي الله عنه said there is no islam without jamaa'a and there is no jamaa'a without imamah and there is no imamah without obedience.

One of the most obligatory things upon a community is to elect a leader.

This is part of the Islamic creed as well as a fiqh issue - the real issue between sunni and shi'ism is the issue of imamah and how they are elected. It is a theological debate. The Shi'a say that the imam is infallible and that their imams will come back to life. Al-Khawarij and Mu'tazilah say if the imam commits a sin, it is permissible to carry weapons and fight them.

The issue of giving takfir today - If you look at the work of Ahlul Sunnah, you will always find talk about imamah. Many of those who write on this in modern times are not specialists in islamic sciences. Other contemporary authors wrote about imamah theoretically and many times their views were impractical. Al-imaamah is a means and not the goal as it is for the shi'a. The absence of khilafah is not the only reason for the weakness of the Muslim ummah. This is not true - the Muslim ummah was very weak while they had a khilafah so it cannot be the only reason. We cannot say if we had a khalifah everything would be good - it would make things better but not perfect. It is important in these modern days to provide humanity with the Islamic concept of politics and ruling.

Defining Imamah

Linguistic Definition:

It comes from the root word *amma*, meaning "to lead and to be followed."

Anyone in a leadership position is meant to be followed so make sure you are qualified.

Technical Definition:

When the leaders of the community (Ahl Al-Hall wal-'Aqd) accept a Muslim man to lead them whether by their choice or by force originally.

This is how it works: The general populace elects representatives e.g the leader of tribes. The representatives (Ahl Hall wal- 'Aqd) elect one or a few people to be khalifah and then we see who the most people would agree on to be khalifah.

Ahl Hall wal-'Aqd have 2 powers: To elect leader and to impeach him if he betrays the trust of the people.

Explanation

When the leaders of the community (Ahl Hall wal-'Aqd)...

- Excludes the general populace

...accept a Muslim man to lead them...

- Excludes non-Muslims and includes a fasiq
- Excludes females and male minors

...whether by their choice or by force originally...

- Shows the ways imams may take over leadership of the community

Categories of Imamah

1. With regards to how it affects the general Muslim public, it can be divided into 2 categories:

- General Imamah (Khalifah): When the leaders of the Muslim World (Ahl Al-Hall wal-'Aqd) accept a Muslim man to lead them whether it was by their choice or by force.
 - there can be more than one imams and khalifahs. After the mass expansion, it became reality that the ummah couldn't be ruled by one khalifah.
- Partial Imamah: when the leaders of one country (Ahl Hall wal 'Aqd) accept a Muslim man to lead them whether it was by their choice or by force. There is no basis for denying partial imamah.

Evidences Supporting the Legitimacy of Partial Imamah

1. The absence of any evidence from Qur'an and Sunnah prohibiting this kind of Imamah
2. Establishing partial Imamah falls under the general command of Allah سبحانه وتعالى in the following verse:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ

نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

So keep Your duty to Allâh and fear Him as much as You can; listen and obey; and spend In charity, that is better for yourselves. and Whosoever is saved from his own covetousness, Then they are the successful ones.

(At-Taghabun: 16)

3. It also falls under the prophet صلى الله عليه وسلم's command "If I command you to do something then fulfill it to the best of your ability" (Remember, partial imamah may only occur in the absence of General Imamah).
4. All advantages that will be established through general imamah may also occur through the Partial Imamah.
5. All logical evidences and the general rules of the Shariah which apply to the legitimacy of General Imamah, also apply to the partial imamah.

2. With regards to the Imam, Imamah can be divided into 2 categories:

- a. A general representative for the Imam
Represents the imam in all matters (princes or governors of the regions or provinces, etc)
- b. A restricted representative of the Imam
Represents the Imam in specific matters (judges, ministries, ambassadors, military generals, law enforcers, etc).

Ways of Establishing the Imamah

There are three valid ways to establish the Imamah amongst Ahlul Sunnah

1. Ahl Al-Hall wal 'Aqd nominate certain individuals.
If the agreed upon accepts the offer, they give him bay'ah and the public follows. This is the best way to establish imamah.
2. The Imam appoints someone to take over the Imamah after him.
Ahl Al-Hall wal-'Aqd must give bay'ah in order for him to become Imam. This is the 2nd best way of establishing Imamah.
Umar did not become khalifah just by Abu bakr's appointment of him - the Ahlul hall had to accept him.
Monarchy is not the best way. If a king chooses his son or family to lead and Ahlul Hall accepts, it is acceptable.
3. A leader who attains his position by force and is able to establish a state is given bay'ah by Ahl al-Hall wal-'Aqd
Examples are many of the Ummayyd, the Abbasid, and the Ottoman Caliphs. The scholars have said that this means is forbidden, but should it occur, the imamah is valid.
If someone takes over the country in war, he will become the leader. But the people have to accept him as leader. Abdullah ibn Umar was asked who should we side with when Az-Zubayr was fighting Marwan ibn Al-Hakm (the khalifah). He said don't get involved but whoever wins, we accept his leadership.

The Shi'a believe that the Imam is chosen by Allah سبحانه وتعالى, not the people.

Doesn't this contradict that they have an elected president? Al-Khomeini invented the concept of Wilayatul faqih - the mahdi will appoint someone to lead until he can reveal his true identity.

The Ruling Regarding Establishing an Imamah

1. There is a consensus regarding the obligation to have a leader for the Muslims (Ibn Hazm, Al-Qurtubi, An-Nawawi, Abu Ya'la).

2. This obligation applies only to those that have the power to elect the Imam (Ahl Al-Hall Wal-'Aqd).

The Ultimate Goals of Imamah

Religious goals and worldly goals are both important.

- A. Religious Ultimate Goals: the establishment of the religion.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

وَاللَّهُ عَاقِبَةُ الْأُمُورِ

Those (Muslim rulers) Who, if we give them power In the land, (they) order for Iqamat-as-Salât. [i.e. to perform the five compulsory congregational Salât (prayers) (the males In mosques)], to pay the Zakât and they Enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and All that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and All that Islâm has forbidden) [i.e. they make the Qur'ân as the Law of their country In All the spheres of life]. and with Allâh rests the end of (all) matters (of creatures).

(Hajj: 41)

1. Establishing the Religion, either completely or the minimum basics of tawhid and prohibiting shirk.
The ulema said that the Muslim leader doesn't have to make sure every single detail of the shari'ah is implemented. But he is obligated to bring an environment where people can worship Allah and Allah's word and law is highest.
2. Protecting the religion from innovation and heresy
3. Providing religious freedom and facilitating righteousness for the public
4. Establishing a moral society

- B. Worldly Ultimate Goals:

1. Security
It is more important to have security in the country than a righteous ruler who cannot provide security.
2. Economy
Must bring a good economy
3. Justice
Ibn Taymiyyah: Justice is the basis for ruling. This dunya is based on justice not necessarily righteousness. So you will see someone who Allah will not grant him the akhira but Allah will grant him the dunya because he can establish justice and someone who will have the akhira but will not be given the dunya because he cannot establish justice.
4. Placing legal structure

The laws Islam establishes are not extensive.

'Umar رضي الله عنه said: "There is no Islam without Jama'ah, and there is no Jama'ah without an Imam, and there is no Imam without obedience."

Conditions that Must Exist in an Imam

Most of the books that talk about this topic list all the conditions together, about 15 conditions.

Conditions mean that if it doesn't exist, the imam isn't valid. But there are 2 types of conditions: one to make things valid and one to make things perfect.

The Muslim leader has a religious duty to fulfill such as leading salah, ruling between people

A. Conditions of Validity:

1. Muslim

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O You who believe! obey Allâh and obey the Messenger (Muhammad), and those of You (Muslims) who are In authority. (and) if You differ In anything amongst yourselves, refer it to Allâh and his Messenger صلى الله عليه وسلم, if You believe In Allâh and In the Last Day. that is better and more suitable for final determination.

(An-Nisa: 59)

2. Male

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ...

Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other....

(An-Nisa: 34)

The Prophet صلى الله عليه وسلم said,

"No people shall attain success if they give their leadership to a woman."

(Al-Bukhari, Sahih Al-Bukhari)

3. Adult

Consensus mentioned by Ibn Hazm

4. Sane

5. Free: this condition is debated but if he is a slave, then his master will be imam because he has to obey his master! However, if he used to be a slave or is descended from a slave, then he can be the leader.

B. Conditions of the Ideal Imamah

1. Righteous and Just

If he's not, then his imamte is still valid. Rasulallah صلى الله عليه وسلم said: Obey and listen to your leader as long as they pray and don't prevent prayer.

2. From Quraysh

An-Nawawi said this is a consensus because Rasulallah صلى الله عليه وسلم said Imama is from quraysh. It is well known and established that the khalifah should be from quraysh.

3. Knowledgeable in Shari'ah and politics

4. Experienced in leadership

5. Wise

6. Brave

7. Middle-aged

8. Maintains a good appearance

9. Not physically disabled

- It is an act of worship to Allah to obey the ruler. But if he loses authority, then you have to obey the law but not the ruler.
- It is very dangerous to say the leaders are kuffar. Scholars who fear no one but Allah will not even say that. It is a serious allegation. You don't know what is in their hearts.

Methodology of Ahl Al-Sunnah Wal-Jama'ah Regarding the Absence of Tangible Jama'ah (Khilafah)

There are two possible categories that fall under this:

1. The residency of a Muslim in a Non-Muslim country

Hijrah means that you should live in the place where you can practice your deen freely and benefit the people around you. The ideal place is definitely where there is Islam but if not then settle in the best place. If they say Muslims are not allowed to live in non-Muslim lands, then where will the 80 million Muslims go? Realistically, when there is war in Somalia, Saudi Arabia didn't offer you visas to go there or Egypt or Pakistan - it's the non-Muslim lands that opened their doors and helped us out.

2. The absence of Islamic legal system in a Muslim country

- Naturalization and adopting citizenship of non-muslim country.
- Participating in the political and electoral system
 - As long as there is benefit in it for us
 - Learn as a community to choose experts who are good in this area and give them our support.
- Turning to its judiciary system
 - You are allowed to get your rights through courts; but it is better to use mediation though.
- Obeying the laws of the country

- You choose to stay here so have to obey laws such as tax, etc.
- If you are nominated for jury duty, do it and make the decision best as you see Islamically.
- Participating in law enforcement and joining the military
 - cannot generalize and say allowed or not allowed. In this job you cannot be unfair and unjust.
e.g cannot kill an innocent person.
- Obedience and cooperation in that which provides benefit to the community

The two above-mentioned categories fulfill many of the worldly goals and may even help fulfill some of the religious goals.

For this reason, a Muslim must realize the following:

- A. Obedience and cooperation in that which provides benefit to the society
- B. Cooperating with them and helping them in all that which is good, and advising them regarding any evil
- C. Calling to Allah سبحانه وتعالى and openly practicing His religion
- D. There is a difference of opinion among Muslim scholars regarding participating in any military or political position, but all agree that it is not permissible to take any position related to participating in fighting or killing innocent people.
- E. In non-Muslim countries where Muslims are a minority, they must gather in their community, show unity, and choose a wise, religious representative (person or institute) to follow.
- F. If they are in a Muslim country (without an Islamic legal system), then they must follow their country in public affairs, such as the beginning of Ramadan, Eid, etc.
- G. Islam should hold tight onto the intangible jama'ah, in the absence of a tangible jama'ah.
- H. Gathering upon trustworthy scholars and supporting them.

Test Yourself

1. What are the two types of Jama'ah and what are their characteristics? Please explain.
2. What is the best way to establish an imamah?
3. The ruling regarding establishing an Imamh is that it is _____.
4. The differences between partial and general Imamah are:
5. The four ultimate (religious and worldly) goals of the imamah are:

Fiqh of Unity: Unity is one of the ultimate goals of Islam. Unity is an outcome of listening to one another. It does not necessitate absence of difference. Unite around principles and concepts not details.

Fiqh of disagreement: difference of opinion whether good or bad depends on what it is based on - if it is based on personal opinion, then it is not good.

There is a difference of opinion toward scholars' difference of opinion:

- Why do they have differences? Their methods (usool) may be different, and/or they may have access to different ahadith.

- Every scholar's opinion is not correct.
- Which scholar's opinion to follow;
 - look at the issue itself.
 - look to the one who you feel is most righteous.
 - knowing the scholar's specialty and position
- Don't disrespect the scholars or the students of knowledge. The Ulema said: the mistake of the scholar is better than the correct answer of the ignorant person. The methodology of the scholar will prevent him from making mistakes down the road.

Chapter Five

Chapter summary

1. The concept of bid'ah (innovation) according to ahl us sunnah wal jama'ah
2. The definition of bid'ah
3. The ruling on bid'ah
4. The adverse consequences of innovation (bid'ah)
5. Reasons behind innovation in religion (bid'ah)
6. The spread of bid'ah and how to counter it
7. Defining a mubtadi' (innovator)
8. Al hajr (boycott)

Al Bidah (Innovation) And Its Rulings In Islam

I. The Concept Of Bid'ah (Innovation) According To Ahl Us Sunnah Wal Jama'ah

Innovation – from a theological point of view can be determined by:

1. An innovation is in acts that are intended to be acts of worship and ways of seeking nearness to Allah and performed ritually.
Abu Shamah r.a. said "innovation is what people perceive as a way to seek nearness to Allah." (al Bai'th 'ala inkar al bida' wal hawadith)
2. An innovation can be in matters that have no basis in the religion. Ibn Rajab r.a. said "and what is meant by al Bidah (innovation) is what was invented in the religion of which there is no basis from the shariah to support it." (Jaami' al uloom wal hikam)
3. Innovation can be in matters whose description has no origin in the deen (religion).

– ibn umar heard a man saying after sneezing – alhamdulillah wassalaatu was salaam – he said 'say only Alhamdulillah and keep the salatu wa salam in your mothers home.'

4. Innovation can be both in doing an act or leaving one.

– abstaining from something can be for religious or non religious purpose. For non religious purpose is okay. But for religious purpose you need proof in shariah otherwise it is haraam.

5. Innovation is in those matters that were invented after the era of the Prophet (peace be upon him) but their justification existed during the time of the Prophet (peace be upon him) while no obstacle was there to prevent their establishment.

– eg in the adhan of dhuhr and asr - to add the words as salaatu khairum min naum – because people do qailulah(nap). One of the Umayyad khalifah saw that people left after the eid prayer and did not listen to khutbah – so he made the khutbah before eid prayer—did the prophet do it? No so this is bidah. We have to Differentiate between bidah and maslah.

II. Bida'ah

Linguistic definition: it originates from the root word bada'a and has 2 meanings:

- a. To begin something in a form the like of which has never existed
- b. Seclusion and fatigue.

Technical definition: al Imam ash Shatibi r.a. said : 'it is an invented way in the religion, which is meant to assimilate with the Shariah (legitimate) way and intended to be followed to arrive at the objectives that the legitimate way would achieve.'

His statement	What it includes	What it excludes
"a way in the religion"	Acting on the deeds or quitting them. May be in beliefs, statements or actions.	All worldly matters.
"invented"	Actions that have never been established by the legislator (Allah and His Messenger s.a.w.)	That which has been established
"intended to reach the same objectives as the legitimate way"	May include in it the mundane acts	That which does not carry the intention of worship.

Based on the concept of ahl us sunnah wal jamah about al Bid'ah, it can be said that –

It is any form of seeking nearness to Allah, which He has not legislated originally or by description of what would have been justified to do and no obstacle had prevented its commission at the time of the Prophet sallallahu alaihi wasallam, yet the Prophet sallallahu alaihi wasallam did not practice.

“seeking nearness to Allah”:

Comprises every act of the heart, the tongue (speech) or the limbs either in executing it or leaving it.

“which Allah has not legislated”:

This restriction excludes every practice that was implied from the texts of the quran and the sunnah or the consensus or was known to be practiced by one of the companions where no textual evidence or another companion was reported to have opposed him on it.

Originally or by description:

That includes all innovations that have no proof nor of the method of its practice.

Of what would have been justified at the time of the Prophet, sallallahu alaihi wasallam:

This restriction excludes the ‘al Masalih al mursalah” unrestricted public interests.

CATEGORIES OF BID’AH:

A. Bid’ah may be divided into **two categories based on its ruling:**

1. *Bid’ah* which constitutes *kufur*. (*al bidah mukaffarah*) eg slandering aisha r.a.
2. *Bid’ah* which does not constitute *kufur* but constitutes *Fisq* (*al bidah mufassaqaah*) – major sins.

B. Bid’ah may be divided into **two categories based on its relationship to the shariah:**

1. *Bid’ah Haqiqiyah* (original) no basis in religion
2. *Bidah idafiyyah* (additional) no basis in terms of manner.

C. bid’ah may be divided into **two categories based on its occurrence** as an act of the heart or an act of the tongue and/or limbs”

1. *Bid’ah I’tiqadiyyah* – innovation in beliefs – eg wahdatul wujuud.
2. *Bidah ‘amaliyaah* – innovations in actions.

D. Bid’ah can be divided into **two categories based on its level of severity:**

1. *Major bid’ah* – *kufur/fisq*.

2. Minor bid'ah – minor sins.

III. The ruling on Bid'ah

BIDAH IS FORBIDDEN IN ISLAM.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ (7:33)

“say , ‘my Lord has on ly forbidden immoralities – what is apparent of them and what is concealed and sin, and oppression without right, and that you associate with Allah tht for which He has not sent down authority, and that you say about Allah that which you do not know. (al araf:33)

Jabir r.a. reported that the Messenger of Allah sallallahu alaihi wasallam, used to say in his sermon: “ **every innovation**(the technical definition) **is a misguidance and every misguidance is in the Hellfire.**” (sahih muslim)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتِكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لْتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ (16:116)

16:116 (Picktall) And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.”

The imam of Madinah, Malik ibn Anas .r.a. said,“ whosoever introduces into Islam an innovation, which he deems is good, then he has claimed that Muhammad sallallahu alaihi wasallam, has betrayed (the trust of conveying) the message. Read the saying of Alllah the Mighty and Majestic:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“this day I have completed your religion for you and I have perfected My favor upon you and I am pleased with islam as a religion for you (al maidah:3)

So whatever was not part of the religion on that day, is not part of the religion on this day. And the last part of this ummah (nation) will not be rectified, except by that which rectified its first part.”

Is there a bidah hasanah ?– good bidah

1. Allah’s Messenger sallallahu alaihi wasallam said, “ he, who establishes/initiates a Sunnah hasanah (good sunnah) in islam, he will have the reward of those who perform if after him until the Day of Judgement.” (sahih muslim)
This hadith is used to prove that good sunnah can be initiated or innovated.
Refutation - a **sunnah** hasana – here it is in linguistic meaning, and the prophet said sunnah not bidah.

Who will decide that the bidah they do is good one?? – ibn masoodr.a. said “ so many people have good intention but they do not reach the good.” The action should be pure and in accordance with the sunnah of the prophet sallallahu alaihi wasallam.

2. ‘umar ibn al Khattab, r.a. remarked upon seeing people praying tarawih in congregation that “this is a good Bid’ah”. (sahih al bukhari)
This statement is used to prove that ‘Umar r.a. is explicitly defining an example of a good bid’ah.
Refutation - bidah = here he meant linguistically.
3. Ibn masood r.a. said - “what the muslims see good is good in the sight of Allah and what they see as bad is bad in the sight of Allah.” (musnad Ahmad)
This statement is used to prove that whatever the masses of the muslims accept and adopt must be good and cannot be considered a bad innovation.
Refutation – he said this in regarding the khilafa of abu bakr – that the sahabas agreed to. There is no bidah that the muslim have ijma on it.
4. al izz ibn ‘Abdus-Salaam r.a. said there is bidah hasana and he divided bid’ah into 5 categories –
 - a. obligatory innovation like building schools
 - b. religiously recommended innovation
 - c. religiously forbidden innovation
 - d. religiously condemned innovation like decorating the masjid
 - e. religiously permitted innovation like having more than one type of food on table at a time

Refutation - Shatibi says he has contradicted himself – obligatory bidah??? Obligation is established in quran and sunnah – so its not bidah. And we are talking about bidah in religion – not in worldly matters. Like ibadah, dhikr—etc.

IV. The adverse consequences of innovation (Bid'ah)

1. all the deeds that have been based on innovation have been rendered in vain and useless.
2. The innovator will be held responsible for his fault and the faults of those who follow him on his Bid'ah.
3. Bid'ah might prevent its perpetrator or initiator from advancing to al hawdh(the basin) of the Prophet sallallahu alaihi wasallam.
4. Innovation is the prelude to kufr, **ibn** sireen r.a. said they will be the first to leave religion when the false messiah comes – hadith – the first ones to leave deen when false messiah comes (in times fitna) are the khawarij.
5. The innovator might be expelled from the Mercy of Allah. Sufyan said bidah is more beloved to iblis than sin – because he will never repent.
6. Innovation might prevent one from being subject to the intercession of the Prophet sallallahu alaihi wasallam.
7. Bid'ah is one of the reasons why some people will be in hellfire.
8. Innovation is the cause behind fitnah in religion (trials and deviation in religion).
9. Bidah stands between its perpetrator and repentance
10. Bidah is the cause for one to be humiliated and his face to be darkened - In surah araf – muftari allah will humiliate in dunya and aakhirah.
11. Bidah is the cause behind division and discord in the Ummah. Taqleed of imam/ madhab caused severe divisions in ummah. See the history of islam. Even the duaats were divided
12. Bidah is the cause for the sunnah to be removed. Ibn abbas - every bidah kills a sunnah –

V. Reasons behind innovation in religion (bidah) –

1. **Establishing rulings and opinions based on incorrect sources** such as –
 - logic,
 - dreams, and claims of Divine inspiration,
 - claiming infallibility to other than the prophet sallallahu alahi wasallam,
 - weak and fabricated ahadith,
 - folk tales.
2. **Incorrect methods of understanding the religion** - and interpreting,

- rejecting the sunnah as an authority,
 - at Tawil claiming that a word or statement means other than its apparent meaning without proof,
 - using unclear texts (mutashabihat) without understanding them in the light of clear texts (muhkamat),
 - not taking all relevant texts into consideration when establishing rulings,
 - excessive use of logic or opinions that oppose the textual evidence.
3. **Incessant questioning argumentation and debate** – ibn batta said this caused the previous nations to change the religion. Abu Umammah r.a. narrated that the Prophet sallallahu alaihi wasallam said, “No people go astray after having been guided except after they developed argumentation.” (musnad imam ahmad). Al Imam al baghawi r.a. said, “ the scholars of the early generations of ahlus sunnah all agreed upon the prohibiton of argumentation.” (al baghawi, sharh as sunnah)
4. **Ignorance** - the Messenger of Allah sallallahu alaihi wasallam said “Allah does not remove knowledge by snatching it from His slaves. He does so by collecting scholars (by death) until when no scholar is left, people will take for themselves ignorant leaders who will be consulted and they will issue Fatawa (religious answers) without knowledge, and will misguide people and they themselves will be misguided.” Agreed upon.
- Ignorance of sunnah,
 - Ignorance of the methods of salaf (the early Muslim generations)
 - Ignorance of the language - Arabic.
5. Influence of non muslim ideologies and views –
- Judaism
 - Christianity
 - Hinduism and Buddhism
 - Greek and roman philosophers.
6. Following desires –

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ

بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (28:50)

But if they do not repond to you then know that they only follow their own desires. And who is more astray than one who follows his desire without guidance from Allah?

Indeed, allah does not guide the wrongdoing people. (al qasas:50)

7. Extremism – extreme reactions to others errors.

VI. The spread of bidah

abu Hurayrah r.a. narrates that the Messenger of Allah sallallahu alaihi wasalam said “ Islam began as something strange and will revert to being strange as it began, so give glad tidings to the strangers.” (sahih muslim)
on the authority of hodayfah r.a. that he raised two rocks and preseed them against each other. He then asked his companions, “can you see the light coming through from between these rocks?” they replied, “ O abu Abdullah, we only see very little light coming through.” He replied, “By the One in whose hand is my soul, innovations will be so widespread that it will cause the Truth to be hidden so that all you can see remaining of it is similar to the small amount of light you saw coming through. By Allah, innovations will become so popular that when an innovation is left, people will say that a sunnah was left.” (ibn waddah)

some of the causes /reasons for the spread of bidah –

- Shaytan makes it appealing
- To please or make an contemporary issues acceptable
- Cooperatioin between ahlul bidah and not so amongst ahulusunnah
- Lot of ppl buy it because everyone wants to please allah
- Influence of corrupt leaders
- Ignorance
- Culture mixed with bidah
- Taking religion not from scholars but from elders
- Blind following
- We as sunni muslims and students don't have good manners v/s ahlul bidah have good manners though they don't have daleel the awaam will follow the adab
- Ahlusunnah did not stand up for leadership position

How to recognize bidah ?-

- 1- Not based on authentic hadith or verse –
- 2- Their evidence is Only on a general verse in the quran or a weak hadith
- 3- Based on karamat
- 4- Being under the banner of ascetic or wali –

How can we counter the spreading of bidah?

- Spread ilm of sunnah and correct aqeedah
- Improve our akhlaq in dealing with people
- Don't shy away from leadership positions
- Be lenient and gentle, use hikmah in giving dawah.

VII. Defining Mubtadi' (innovator)

Linguistic definition –

A Mubtadi' is anyone who initiates the act of innovation or brings it to existence.

Technical definition –

Everyone who perpetrates a Bid'ah by initiation, association, manifestation, or is characterized with Bid'ah behavior or association with Kufr.

Can everyone who engages in a Bid'ah be called a Mubtadi'? WE JUDGE ACTIONS, ALLAH JUDGES PEOPLE.

1. Not everyone who engages in a Bida'h is a Mubtadi' –
2. It is imperative to know the difference between the rulings applied in this world and the rulings applied in the hereafter. Always say ***Allahu aalam***. It is His prerogative to forgive or punish.
3. Any Bida'ah that was established through ijtihad, while keeping up with the texts of the Quran and sunnah is considered an unintentional error, which is opposite of deliberate perpetration. Such Bidah is forgiven as Allah said :

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

O our Lord! hold us not responsible for what we have forgotten or erred.”
(al baqarah:286)

4. Generally the label Mubtadi' can be given to each of the following –
 - a. Everyone who introduces any innovation into the religion that has never been known before
 - b. Everyone who perpetrates and innovation intitating or imitating in one of the fundamentals of the religion or anyh of its foundations
 - c. One who practices a multitude of innovations in the secondary matters of the religion or its many details that takes him away from the way of ahl us sunnah and their guidelines. Or one who tends more to bidah than to sunnah.
 - d. Everyone who establishes an innovation that takes one out of the fold of Islam.
 - e. Everyone who associates himself with a misguided sect
 - f. Everyone who subscribes to one of the principles (like cursing the sahaba is one of the principles of shiaism, rejecting the belief that Allah is over the throne is trait of jahmiyah, Allah is not seen in aakhirah – muta'zilah) of the misguided sects, ***even if he does not agree with all of their beliefs*** or all of their statements.

- g. Everyone who determines his allies and foes based upon an innovation (al walaa wal baraa)
- h. Everyone who goes public with his bidah – brags about it or invites others to it.
- i. One who ascribes to one of the sects and identifies himself with them.

VIII. Al Hajr – Boycott

Linguistic definition – it comes from the root word ha ja ra and it means – to abandon and distance oneself from”

Technical definition – to ostracize the innovator al Mubtadi for the sake of Allah alone and for the purpose of protecting and deterring oneself and others from his Bidah or punishing the Mubtadi’.

Explanation –

- **The word** mubtadi is used to distinguish this type of boycott from the other types such as boycotting the disbelievers or muslims besides the innovators.
- **For the sake of Allah** - is mentioned to rule out all types of boycott that may be done for personal or other reasons
- **The term protecting and punishing** - shall include all types of boycott that is sanctioned by the shariah.

Types of boycott –

There are two reasons for boycott –

1. **For a personal reason** – it is not permitted for more than 3 days
2. **For the sake of Allah** alone - there are two types of this boycott –
 - a. **Boycott to protect and prevent yourself from them** – sufyan ath thauri said ‘he will put doubts in your heart or will affect you’. There is ijma of sahabah that hearts are weak and shsubuhaat are strong.
 - b. **Boycott to punish and discipline** -the 3 companions who were boycotted by the Prophet after battle of tabuk. Ibn abdul barr r.a. said it is forbidden to use this if you know that it will not cause benefit or you know that it will cause or increase harm. Once a man came to Imam Ahmad /attend his class, ibn ishaq his student asked him about this man, pointing out that he is the leader of zandiqah, imam ahmad told him ‘ uskut man amarakum bihadha? – stay quiet who told to say such and

such—abdur Rahman ibn Salih said a raafidh came to attend imam ahmad’s class and he permitted him saying its okay for him to come and benefit – he claims to love Allah and ahlul Bayt.

Once his son asked him and he replied “ since when did you know that your father curses people?” THIS IS AN EXAMPLE FOR TOLERANCE – remember they were in islamic state and with muslims as majority.

SO HOW CAN INTOLERANCE BETWEEN MUSLIMS BE ALLOWED WHILE THEY ARE AMONGST MINORITIES???????

Test Yourself

1. Mention four of the adverse consequences of bidah
2. Is all debate wrong? If not state the guidelines for acceptable debate
3. What is the technical definition of a muftadi
4. Bidah has two categories based on its relationship with the shariah – mention them
5. The label of innovator can be applied to one of eight categories – mention four.