



Class Notes: Part Two [21-10-09] v2.0
Taught by Abu Saifillaah Abdul-Qadir

The writer (Al-Barbahaaree) may Allaah have mercy upon him said:

“...and one of them cannot be established except with the other”

Explanation:

This means that both of them are necessary. It is not possible in any situation that a person can have a religion, if he believes in Islaam, without the sunnah, or if he believes in the sunnah without Islaam. Because Islaam is in accordance to the testification that no-one has a right to be worshipped other than Allaah, and the Sunnah is in accordance to the testification that Muhammad (sallallaahu alayhi wa sallam) is the Messenger of Allaah.

A person cannot enter into Islaam without these two testifications. And from that which has preceded it clarifies that you cannot benefit from the understanding of the Qur’aan without the sunnah.

So if you wanted to learn about how one becomes deviated when wanting to understand the Qur’aan independently from the sunnah, then contemplate over what al-Bukhaaree narrates in mu’allaq form,¹ from Ibnu Umar, about the Khawarij, whilst he held them to be the most evil of the creation of Allaah. He said:

“Indeed they have gone to a verse which has been revealed for the disbelievers and they have applied it on the Muslims.”²

So they understood the Qur’aan in a manner specific to themselves without any connection to the sunnah. This is indeed from the greatest reasons for the

¹ **Hadeeth Mu’allaq:** This is regarding the continuous chain of narrators, it means suspended. The person that was missing was at the bottom of the chain, for example Bukhaaree’s teacher. It’s as if the hadeeth is suspended, meaning it’s suspended above the person, because the narrator above him wasn’t mentioned. The hadeeth Mursal and Munqati are Mu’allaq. **Hadeeth Mursal:** is where the name of the first transmitter (Sahaabee) is not mentioned or unknown. For example, Abu Hurayrah’s student, Wahib ibn Munabbih narrated directly from the Prophet (sallallaahu alayhi wa sallam) without a Sahaabee in-between. This is the strongest type of da’eef hadeeth. If only the first transmitter is known then it is termed Mudallis. **Hadeeth Munqati** is where the name of a Tabi’ee or other than him down the chain is not mentioned. This is a general term used to refer to a hadeeth that doesn’t have a continuous hadeeth. Somewhere in the chain there is a missing link.

² Narrated by al-Bukhaaree in Mu’allaq form in the Book of Seeking Repentance of the Apostates and Renegades in the Chapter of Fighting the Khawarij and Atheists after Establishing the Proof against them. Also in at-Tabaree and Ibn Hajr makes the narration authentic in al-Fath 12/ 298.

deviation of sects, those which turned away and deviated from Islaam when they did not adhere to understanding the Qur'aan with the sunnah.

Evidences To Prove The Obligation Of Acting Upon The Sunnah:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ

“Say (O Muhammad): “Obey Allaah and the Messenger (Muhammad).”
But if they turn away, then Allaah does not like the disbelievers.”
[Surah Aali-Imraan (3):32]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger (Muhammad) gives you, take it, and
whatsoever he forbids you, abstain (from it).” [Surah Al-Hashr (59):7]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ
ضَلَّ ضَلَالًا مُّبِينًا

“It is not for a believer, man or woman, when Allaah and His Messenger
have decreed a matter that they should have any option in their decision.
And whoever disobeys Allaah and His Messenger, he has indeed strayed
in a plain error.” [Surah al-Ahzaab (33):36]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُو
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allaah (Muhammad) you have a good
example to follow for him who hopes in (the Meeting with) Allaah and the
Last Day and remembers Allaah much.” [Surah al-Ahzaab (33):21]

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“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.” [Surah an-Nur (24):63]

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Surah an-Nisaa (4):65]

And the hadeeth which is narrated in Abu Daawood, and Ad-Daarimee, from Miqdaad bin Ma'ad Yakrib who said: the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

"Indeed I have been given the Qur'aan and something similar to it with it. It is feared that a person would relax on his couch with his belly full and say upon you is this Qur'aan, whatever you find halaal in it then make it halaal and whatever you find haraam in it then make it haraam. Indeed Allaah's Messenger has also made haraam like Allaah has made haraam. Did he not make domestic donkeys impermissible, and every wild beast with incisor (fangs) teeth impermissible, and every animal which roams the land unless its owner has no need for it. Whoever visits a people then it is upon them to treat him well and if they do not treat him well then he has the right to treat them as such."³

And the hadeeth narrated by Ahmad and Abu Daawod, and at-Tirmidhee, and Ibnu Maajah from the hadeeth of `Irbaad bin Saariyah (radiyallaahu anhu) - the saying of the Prophet (sallallaahu alayhi wa sallam):

"I advise you with fearing Allaah and hearing and obeying even if an Abyssinian slave was to be appointed over you, for indeed whoever from amongst you live after me will see much differing. So upon you is my sunnah and the sunnah of the rightly guided Caliphs. Hold firm to it and bite onto it with you molar teeth. I warn you of the newly invented matters for every newly invented matter is an innovation and every innovation is a sending astray."⁴

The writer (Al Barbahaaree) may Allaah have mercy upon him said:

"Point two: And from the sunnah is to hold firm to the Jamaa'ah (main body) so whoever is content with other than the Jamaa'ah and splits away from it has indeed removed the yoke of Islaam from his neck and is astray and sending others astray."

Explanation:

The evidences from the Book and the Sunnah which instruct the order to adhere to the Jama'ah are, the saying of Allaah, The Most High:

³ Abu Daawood in the Chapter of Sunnah (4604), and Ibnu Maajah in al Muqadamah (12), and ad-Daarimee in his Sunnah (586), all of them from the hadeeth of Miqdaad bin Ma'ad Yakrib.

⁴ Ahmad in al-Musnad 4/127-128, Abu Daawood in the Chapter of as-Sunnah (4607), at-Tirmidhee in his Chapter of Knowledge (2676), Ibnu Maajah in al-Muqadamah (42), all of them from the Hadeeth of `Irbaad bin Saariyah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. And hold fast, all of you together, to the Rope of Allaah, and be not divided among yourselves..” [Surah Aali-Imraan (3):102-103]

And Ibn Jareer, may Allaah have mercy on him, mentions with an authentic chain from Abdullaah bin Mas’ood that he said regarding the above verse [Aali-Imraan (3):103]; “al-Jamaa’ah”⁵

He also narrated with other authentic chains from the salaf, the explanation of the meaning of **“Rope of Allaah”** From them is: the Qur’aan; sincerity for Allaah alone, and Islaam.

All the above explanations **lead** to one meaning and their end **result** is only one. For indeed holding firm to the Qur’aan and sincerity for Allaah alone and adhering to the sunnah all of it **harvests** Muslims bonding, and bringing of their hearts together and being united, and clinging together.

This compassion is something very great,⁶ it just came to my mind right now the saying of Allaah, The Most High:

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ
وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“If you had spent all that is in the earth, you could not have united their hearts, but Allaah has united them. Certainly He is All-Mighty, All-Wise.”
[Surah al-Anfaal (8):63]

In this verse is a clarification that even if one gave all that he owns and all that exists in the earth together then it was still not possible to bring the hearts of the people together. So it is not possible to obtain the bonding and unity except with unifying the many different aqaa’id (creeds/beliefs) first.

So it is said: even if the Islamists were to try every path to unite the Ummah, it will not be possible except through the path of uniting upon the correct aqeedah, upon the methodology which Allaah revealed upon the heart of Muhammad (sallallaahu alayhi wa sallam).

Ibn Jareer said about the explanation of this verse: “Allaah, The Most High wants by mentioning this, adherence to the religion of Allaah which He has ordered you all with, and the oath by which He has taken from you all in His Book, upon you all is love and unity upon the Word of Truth and submission to the orders of Allaah.”⁷

⁵ Jaami’ al-Bayaan fi Ta’weel al-Qur’aan by Ibn Jareer at-Tabaree 3/378.

⁶ T.N: he means here that Allaah has given this as a result of holding firm to the Rope of Allaah, with sincerity, Qur’aan and Islaam.

⁷ Jaami’ al-Bayaan fi Ta’weel al-Qur’aan by Ibn Jareer at-Tabaree 3/378

And Ibn Katheer, may Allaah have mercy on him, said regarding the part of the verse which states **"and be not divided"**:

"They have been ordered with unity, and prohibited from disunity and splitting. There are many ahadeeth regarding the prohibition of splitting and ordering of unity and clinging together.... until his saying: and they have been guaranteed isma (safety) from mistakes as long as they are in agreement with each other as is narrated in many other ahadeeth also.⁸ Splitting and differing is feared for them for indeed that happened in this Ummah so they split into seventy three sects. From them are the Saved Sect which will go straight to Paradise and be saved from the punishment of Hell. They are those who traverse the path upon which the Prophet (sallallaahu alayhi wa sallam) was upon and his Companions.⁹

Published [29-11-09]

⁸ T.N: like the Hadeeth in Bukhaaree: "Allaah's Hand is over the Jamaa'ah" and the Hadeeth also in Bukhaaree where Allaah's Messenger (sallallaahu alayhi wa sallam) makes a similitude of Shaytaan and explains how the wolf takes the lone sheep. And there are many other ahadeeth. See the book Al-Amr bi-Luzoom Jamaa'at-il-Muslimeen wa Imaamihim wat-Tahdheer min Mufaaraqatihim (The Obligation of Sticking to the Unified Body of Muslims and their Imaam and a Warning on Splitting from them) by Shaykh Abdus-Salaam al-Barjas, may Allaah have mercy on him.

⁹ Tafseer ul-Qur'aan al-Adheem of Ibn Katheer 1/367