

An Explanation of Sharh us Sunnah of Imaam Al-Barbahaari - Lesson 3

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

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“The foundation upon which the Jamaa’ah is built is the Companions of Muhammad May Allaah’s Mercy be upon them all. They are Ahl us-Sunnah wal-Jamaa’ah, so whoever does not take from them has gone astray and innovated and every innovation is misguidance, and misguidance and its People are in the fire.”

Explanation:

I say (Shaykh Ahmad): That the companions of Muhammad (sallallaahu alayhi wasallam) are the foundation of the salafi methodology, that which Ahl us-Sunnah wal-Jamaa’ah traverse upon.

Who are the companions of Muhammad (sallallaahu alayhi wasallam) ? The answer: The Companions of Muhammad (sallallaahu alayhi wasallam) are all those who accompanied him, even if it was for only an hour, or if they met him, even if only once. This is the definition of a companion.

The scholars who specialize in the science of hadeeth have stated that the (definition) of a companion is:

Whoever met the Prophet (sallallaahu alayhi wasallam) whilst believing in him and died upon that (i.e. upon Islaam) even if this was interrupted by [a period of] apostasy, according to the most correct opinion. This definition encompasses everyone who consciously met the Prophet and those who saw him during their age of discretion.

Therefore it is necessary that the Companion - the one who is referred to as a Companion - that at the time of his meeting with the Prophet (sallallaahu alayhi wasallam) he believed that he was the Messenger of Allaah. By this stipulation it eliminates those whom were brought to the Prophet (sallallaahu alayhi wasallam) and he placed a date in their mouths when they were young just after they were born, the likes of Ibn Abi Talhah, Muhammad Ibn Abi Bakr and those like them, for verily they are not considered to be from the Companions. As for the saying that “even if this was interrupted by [a period of] apostasy” then this does not expel an individual from being a companion, like Al-Ash’ath ibn Qais, Tulahayhah Al-Asadi, Amr ibn Ma’diykarib, Uyainah ibn Husn and their likes, for verily they had a scare after the death of the Prophet and then after that they returned to Islam, and Allah aided (the religion) by them in the various conquest and victories. The title of Companion was not removed from any of them but it was removed from those

who apostatize and died in a state of apostasy, like Ar-Rajaal ibn Unoofah who testified that Musailimah was a Prophet.

The excellence of the companions is established by (many) verses and Ahadeeth:

From those verses:

The saying of Allaah the most High:

“Muhammad is the messenger of Allaah, and those who are with him are severe against disbelievers, and merciful amongst themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allaah and (His) good pleasure.” [Al-Fath :29]

And like the saying of Allaah:

“Allaah has forgiven the Prophet (sallallaahu alayhi wasallam), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad, sallallaahu alayhi wasallam) in the time of distress (Tabuk expedition, etc.), after the hearts of a part of them had nearly deviated (from the right path), but he accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.” [At-Taubah :117]

Like the saying of Allaah:

“And of the Bedouins there are some who believe in Allaah and the Last Day, and look upon what they spend in Allaah’s cause as approaches to Allaah, and a cause of receiving the Messengers invocations. Indeed these (spending in Allaah’s cause) are an approach for them. Allaah will admit them to His mercy. Certainly Allaah is oft-forgiving, Most Merciful. And the first to embrace Islaam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and all those who followed them exactly (in Faith). Allaah 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 :99-100]

And the saying of Allaah in Surah Al-Hashr:

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah (i.e. helping His religion) and his Messenger (Muhammad). Such are indeed the truthful (to what they say); And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of

that. And whosoever is saved from his own covetousness, such are they who will be successful. And those who came after them say: "Our Lord! Forgive us and our brethren who preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." [Al-Hashr :8-10]

The Prophet (sallallaahu alayhi wasallam) ordered that his Companions be respected and that their narrations and ways be followed. He said in the hadeeth (which speaks) of the splitting of the (nations) when describing the saved sect:

"They are those who are upon that which I and my companions are upon."

In the hadeeth of Al-Irbaadh ibn Saariyyah:

"Stick to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs.) Cling to it with your molar teeth. Beware of newly invented matters for every newly invented matter is an innovation, and every innovation is misguidance."

It is reported by Ibn Battah in (Al-Ibaanah Al-Kubra) from various chains of narrators that Umar ibn Al-Khattaab gave a sermon in Al-Jaabiyah and said:

I am standing amongst you as the Messenger of Allaah stood amongst us and said:

"Treat my Companions well..." And in one narration: "Stick to my companions, then those who come after them, then those who after them".

In the story of Banu Khuzaimah, when Khalid ibn Al-Waleed ordered that the killing continue and they were saying "Saba'na" meaning by this that they had embraced Islam. Abdur Rahman ibn Awf forbade him from this and an altercation occurred between them, (upon which) Khalid ibn Al-Waleed said to Abdur Rahman ibn Awf: "You only disregard us because you preceded us by those days (i.e. in entering Islam)", so Abdur Rahman complained about Khalid ibn Al Waleed to the Prophet And the Prophet (sallallaahu alayhi wasallam) said:

"Do not abuse any one of my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them"

In one narration:

"Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allaah's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them."

If the Prophet said this to a Companion who (embraced Islaam) later on in relation to a Companion who (embraced Islaam) earlier, then what do you think would be the case with those besides them?

It has become clear from this presentation (of proof) that the Companions are the foundation of Ahlus Sunnah wal-Jamaa'ah and it becomes clear that the one who does not take from them is astray.

The Khawaarij can be used as an example for this, those who made takfeer upon the (Companions) and did not take the Sunnah from them, so as a result of this they went astray. The Prophet informed that the sect (known as) the Khawaarij would leave the religion as an arrow leaves the bow, that they would be the worst of the creatures and the creation, and that they will be dogs of the hellfire and other than this, because they left the Sunnah which was carried by the Companions of the Messenger of Allah, and neither their recitation of the Quraan or many prayers and acts of worship availed them any, rather they were the dogs of the hellfire.

The Prophet (sallallaahu alayhi wasallam) said:

“If I were to meet them I would kill them with the killing of Aad” and in one narration “Thamood”.

What was the reason that caused the Khawaarij to go astray?

The reason that caused them to go astray was that they abandoned the second source from the sources of the Sharee'ah (i.e. the Sunnah) and they declared it's carriers to be disbelievers. They rejected the excellence of the Companions of the Messenger of Allaah and judged them with apostasy and remaining in the Hellfire forever. And they held the (viewpoint) of rebelling against the rulers, so they rebelled against Ali ibn Abi Taalib who fought them until he killed them with a great massacre.

So based upon this, whoever seeks guidance from other than its (correct) sources will be misguided by Allaah. The sources of the Sharee'ah are the book of Allaah and the Sunnah of his Messenger (sallallaahu alayhi wasallam) and neither of them can do without the other. The meaning and intent of the Quraan can not be known except by the Sunnah and the explanation of the Companions may Allaah be pleased with them all, that is why Imraan ibn Husayn rebuked the one who said to him:

“Only inform me of that which is in the Quraan”, Imraan ibn Husayn responded: “Verily you are a complete idiot, did you find in the Quraan that Dhuhr is four raka'at, that Asr is four and you do not recite aloud in either of them, that Mahgrib is three and you recite aloud in two and remain silent in one, that Isha is four and you recite aloud in two and remain silent in two and that Fajr is two of which you recite aloud in both?”

Meaning, that the Sunnah explains the Quraan and those who conveyed the Sunnah were the Companions of the Messenger of Allaah (sallallaahu alayhi wasallam) therefore the Sunnah revolves around them, and following (in guidance) is by way

of them, in them lies the goodly example, and it is upon us to stick to their path, their methodology and that which they were upon.

Whoever does not do this has certainly gone astray and innovated.

Imam Al Barbaahari said:

“And every innovation is misguidance” this means that everything that is innovated in the religion is misguidance, because there are two matters binding upon the innovator due to his innovation:

- 1) Either he says: That Islaam is already complete and not in need of any addition or any completion, so at this point he is considered to have testified against his own soul (that he is upon misguidance), because he has introduced into the religion that which is not from it.
- 2) Or he says: That the religion is not complete, and this is something that is binding upon every innovator (Mubtadi’), it is as if he is saying by the tongue of his disposition that the religion is deficient and it needs to be completed. This contains an [implied] correction of the Quraan and an accusation upon the one who conveyed the Sharee’ah (i.e. Muhammad) (sallallahu alayhi wasallam), that he has omitted some of the religion or he was ignorant of part of it.