

An Explanation Of Sharh us Sunnah Of Imaam Al-Barbahaari - Lesson 9

By Shaykh Allaamah Ahmed Ibn Yahya An Najmee

Know that leaving the correct path occurs in two ways. Firstly: that a man strays from the correct path intending nothing but good, so his error is not to be followed since it leads to destruction. (Secondly), a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.

If the author would have been a bit more specific about when a person is considered to be destroyed and when this judgment is applied to them by saying: 'He would be destroyed if he dies and does not repent,' (it would have been better).

I say: Merely intending to do good without adhering to the straight path, which Allaah (revealed) and his Messenger (Sallallahu 'alayhi wa sallam) conveyed, is not sufficient.

An example of this is the (story) narrated by ('Amr Ibn Salamah) who said: "We used to sit by the door of 'Abdullaah ibn Mas'ood before the Morning Prayer, so that when he came out we would walk with him to the mosque. (One day) Aboo Moosa al-Ash'aree came to us and said, "Has Aboo 'Abd ar-Rahmaan come out yet?" We replied, "No." So he sat down with us until he came out. When he came out, we all stood along with him, so Aboo Moosa said to him, "O Abu 'Abd ar-Rahmaan! I have just seen something in the mosque which I deemed to be evil, but all praise is for Allaah, I did not see anything except good." He enquired, "Then what is it?" (Aboo Moosa) replied, "If you live you will see it. I saw in the mosque people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say, 'Repeat Allaahu Akbar a hundred times.' So they would repeat it a hundred times. Then he would say, 'Say Laa ilaaha illallaah a hundred times.' So they would say it a hundred times. Then he would say, 'Say SubhaanAllaah a hundred times.' So they would say it a hundred times." (Ibn Mas'ood) asked, "What did you say to them?" (Aboo Moosa) said, "I did not say anything to them. Instead I waited to hear your view or what you declared." (Ibn Mas'ood) replied, "Would that you had ordered them to count up the evil deeds they acquired and assured them that their good deeds would not be lost!" Then we went along with him (Ibn Mas'ood) until he came to one of these circles and stood and said, "What is this which I see you doing?" They replied, "O Abu 'Abd ar-Rahmaan! These are pebbles upon which we are counting takbeer, tahleel and tasbeeh." He said, "Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, O

Ummah of Muhammad (Sallallaahu 'alayhi wa sallam)! How quickly you go to destruction! These are the Companions of your Prophet and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad (Sallallaahu 'alayhi wa sallam) or that you are opening the door of misguidance." They said, "O Abu 'Abd ar-Rahmaan! By Allaah, we only intended good." He said, "How many there are who intend good but do not achieve it. Indeed Allaah's Messenger said to us, 'A people will recite the Qur'aan but it will not pass beyond their throats.' By Allah! I do not know, perhaps most of them are from you." Then he left them.

'Amr ibn Salamah said: We saw most of those people fighting against us on the day of Nahrawaan, along with the Khawaarij." Reported by Ad-Daarimee.¹

This proves that a good intention alone is not enough because every action has to fulfill two conditions:

1. The action has to be performed sincerely for the sake of Allaah.
2. The action has to be done in accordance with what the Messenger of Allaah (Sallallaahu 'alayhi wa sallam) legislated.

The people of innovation always seek to draw closer to Allaah but are unfamiliar with the correct way to do this and they do not have adequate knowledge to prevent them from practicing innovation. However, if a person in this situation is truly sincere, then Allaah will facilitate it for them to meet someone who will educate them, clarify to them the (truth) and protect them from the evil of the people of innovation, who always warn against listening to genuine advisors. If he then chooses to repent, Allaah will accept his repentance but if he remains upon innovation then his affair rests with Allaah, whether He chooses to pardon or punish him.

Then the author said:

(Secondly), a man who deliberately opposes the truth and acts contrary to the Pious ones who came before him, he is astray, leading others astray, a rebellious devil within the Ummah. It is a duty upon those who know of him to warn the people against him and to explain his condition to them so that no one falls into his innovation and is destroyed.

Indeed, it is compulsory upon everyone who is aware of the truth to support it. Any innovator who knows the truth, and it has been made clear to them that this (act/belief) is a misguided innovation, but refuses to abstain from it and instead adheres to and defends it is astray, leading others astray, a rebellious devil within the Ummah.

¹ Reported by Ad-Daarimee no. 206.

It is necessary to inform the people of his real condition and warn them against him otherwise he will mislead some of the students of knowledge, deceive them and call them to his innovation. Nothing should hinder someone who understands his state from clarifying it to the people and warning against him - it is upon them to do this to fulfill their duty - so that those who do not recognise his innovation may forsake him.

Whoever claims that criticising the people of innovation leads to disunity and separation is misguided because he desires that the Ummah unite upon misguidance. Islaam does not tolerate this kind of (attitude); Islaam does not accept this (behaviour). Abstaining from clarifying (the truth) is a rejection of a (form) of Jihaad that Allaah has commanded with His Saying:

'O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.' [Tawbah: 73]

Also, the Prophet (Sallallaahu 'alayhi wa sallam) said in a hadeeth:

"The reverence of people should never stop any of you from speaking the truth if you hear or see it."

(This hadeeth is) reported by Ahmed in his Musnad, 50, 53 and 84, with an authentic chain of narration.

Success is granted by Allaah.