

مَنْ خَالَفَ أَصْلًا وَاحِدًا مِنْ أُصُولِ السُّنَّةِ فَهُوَ مُبْتَدِعٌ

Whoever opposes only one principle from the principles of the *Sunnah*, then he is an innovator

## Opposing the *Sunnah*

Harb ibn Ismā'īl Al-Karmānī – *rahimahullāh* – said in the beginning of his “Kitāb As-Sunnah” before mentioning the beliefs of *Ahlu-Sunnah wal-Jamā'ah*:

فمن خالف شيئاً من هذه المذاهب أو طعن فيها أو عاب قائلها فهو مخالف مبتدع وخارج عن الجماعة زائل عن منهج السنة وسبيل الحق

“So whoever opposed anything from these *madhāhib* (i.e. ways or beliefs) or speak evil of it, or criticizes the one who says it, then he is a *mukhālif* (opposer) *mubtadi'* (innovator), (and he has) left the *Jamā'ah* and parted with the *manhaj* of *Sunnah* and the path of the Truth.” (Kitāb As-Sunnah by Harb Al-Karmānī)

And that which is meant here is that if a person opposes the beliefs of *Ahlu-Sunnah wal-Jamā'ah* in only one principle then he is not considered a *sunnī* (i.e. a follower of the *Sunnah*).

And this opposes what some people claim today, that you must look into the greater part of a person's situation. But this opinion is from the innovations themselves. You don't look into the greater part of a person's situation, rather if he opposes the *Sunnah* in only one of its principles then he is considered an innovator.

If he for example opposes the *Sunnah* in the principle of the Attributes of Allah and he believes as the belief of the Jahmiyyah, then he has left the *Sunnah* and become a *jahmī*. And if he opposes the *Sunnah* in the principle of Al-Qadar then he has left the *Sunnah* and become a *qadarī*. And if he believes in the *īmān* in accordance with the belief of the Murjiah, then he has left the *Sunnah* and become a *murjī*. And if he curses the *Sahābah* (*radiAllāhu 'anhum*) then he has left the *Sunnah* and become a *rāfidī*. And this is even if the rest of his beliefs is in accordance with the belief of *Ahlu-Sunnah wal-Jamā'ah*.

This is what the *Salaf* were upon regarding judging a person as a *sunnī* or a *mubtadi'*. But saying that such and such group are from *Ahlu-Sunnah* in this subject, and not from *Ahlu-Sunnah* in that subject, then this is in opposition to the *Salaf* and the *Aimmah*. Because no-one deserves to be considered as being from *Ahlu-Sunnah* until he agrees with all of the principles of the *'aqidah*. So whoever apposed in only one principle then he is not a *sunnī*.

And due to this Sufyān ibn 'Uyaynah – *rahimahullāh* – said:

السُّنَّةُ عَشْرَةٌ ، فَمَنْ كُنَّ فِيهِ فَقَدْ اسْتَكْمَلَ السُّنَّةَ ، وَمَنْ تَرَكَ مِنْهَا شَيْئًا فَقَدْ تَرَكَ السُّنَّةَ.

“The *Sunnah* is ten. So whoever has these then he has completed the *Sunnah*, and whoever leaves any of it, then he has left the *Sunnah*.” (Sharh Usūl I'tiqād Ahlu *Sunnah wal-Jamā'ah* by Al-Lālakāī)

And from the same book it was narrated that Imām Ahmad ibn Hanbal – *rahimahullāh* – said:

أصول السنة عندنا : التمسك بما كان عليه أصحاب رسول الله صلى الله عليه وسلم ، والاعتداء بهم ، وترك البدع ، وكل بدعة فهي ضلالة ، وترك الخصومات والجلوس مع أصحاب الأهواء ، وترك المرء والجدال والخصومات في الدين ، والسنة عندنا آثار رسول الله صلى الله عليه وسلم ، والسنة تفسر القرآن ، وهي دلائل القرآن ، وليس في السنة قياس ، ولا تضرب لها الأمثال ، ولا تدرك بالعقول ولا الأهواء ، إنما هي الاتباع وترك الهوى ، ومن السنة اللازمة التي من ترك منها خصلة لم يقلها ويؤمن بما لم يكن من أهلها :

*“The principles of the Sunnah for us is: Adhering to that which the companions of Messenger of Allāh (sallAllāhu alayhi wa sallam) were upon, and taking them as examples. And leaving innovations. And every innovation is misguidance. And leaving disputes with and sitting with the people of desires (i.e. innovations and misguidance). And leaving disputes based upon doubt and confusion, arguments and disputes in the religion. And the Sunnah for us are the narrations from the Messenger of Allāh (sallAllāhu alayhi wa sallam). And the Sunnah explains the Qurān, and it is the guidelines of the Qurān. And there is no qiyās in the Sunnah, nor are similitudes put forth with it, nor is it understood according to the intellects or the desires, rather it is followed and desires in it are left. And among the essential Sunnah, that if one leaves one characteristic from it and does not hold that opinion then he is not from its people, are...”*

Then he mentioned some of the principles of the *Sunnah* and then he continued:

فإن الكلام في القدر والرؤية والقرآن وغيرها من السنن مكروه منهي عنه ، ولا يكون صاحبه إن أصاب بكلامه السنة من أهل السنة حتى يدع الجدل ويسلم ويؤمن بالآثار

*“Because verily speaking about the Qadar, the Ruyah, and the Qurān<sup>1</sup> and other than these among the Sunan are hated and forbidden. And the one who does this, even if he agrees in his words with the Sunnah, is not from Ahlu-Sunnah until he leaves the arguing and he submits and believes in the narrations.”* (Sharh Usūl I’tiqād Ahlu Sunnah wal-Jamā’ah by Al-Lālakāī)

And the same is narrated from Ibn Al-Madanī – *rahimahullāh* – who said:

الكلام في القدر وغيره من السنة مكروه ، ولا يكون صاحبه – وإن أصاب السنة بكلامه – من أهل السنة حتى يدع الجدل ويسلم ويؤمن بالإيمان

<sup>1</sup> This means that a person does not stop with the correct narrations regarding these principles but rather starts asking how and why, or starts describing or defining something which has not been mentioned in the *Qurān* or *Sunnah*, or makes up new statements in the religion.

“Speaking about the *Qadar* and other than it from the *Sunnah* is hated. And the one who does this – even if he agrees with the *Sunnah* in his words – is not from the people of *Sunnah* until he leaves the arguing and submits and believes in the *īmān*.” (Sharh Usūl I’tiqād Ahlu *Sunnah* wal-Jamā’ah by Al-Lālakāī)

Al-Barbahārī said in his “Sharh As-Sunnah”

ولا يحل لرجل أن يقول فلان صاحب سنة حتى يعلم أنه قد اجتمعت فيه خصال السنة فلا يقال له صاحب سنة حتى تجتمع فيه السنة كلها

“And it is not allowed for a man to say that *fulān* is a follower of *Sunnah* until he knows that the characteristics of *Sunnah* are gathered with him. So he is not called a follower of *Sunnah* until all of the *Sunnah* is gathered with him.” (Sharh As-Sunnah by Al-Barbahārī)

And likewise does a person deserve to be called a *mubtadi’* if he opposes the *Sunnah* in one principle, even if he agrees with it in the rest of the principles. And Harb Al-Karmānī as well as mentioning this in the beginning of his book “Kitāb As-Sunnah” when he said:

فمن خالف شيئاً من هذه المذاهب أو طعن فيها أو عاب قائلها فهو مخالف مبتدع وخارج عن الجماعة زائل عن منهج السنة وسبيل الحق

“So whoever opposed anything from these *madhāhib* (i.e. ways or beliefs) or speak evil of it, or criticizes the one who says it, then he is a *mukhālif* (opposer) *mubtadi’* (innovator), (and he has) left the *Jamā’ah* and parted with the *manhaj* of *Sunnah* and the path of the Truth.” (Kitāb As-Sunnah by Harb Al-Karmānī)

Then in the end of the same book he mentioned the beliefs of the people of *bida’* and he mentions the names of the different sects, and then he said:

ومن قال بشيء من هذه الأقاويل، أو رآها، أو هويها، أو رضيها، أو أحبها فقد خالف السنة، وخرج من الجماعة، وترك الأثر، وقال بالخلاف، ودخل في البدعة، وزل عن الطريق

“And whoever professes anything from these sayings (of *bida’*) or holds it is his opinion or desires it or is pleased with it or loves it, then he has opposed the *Sunnah*, he has left the *Jamā’ah*, he has left the *athar* (narrations), he has spoken of that which opposes (the truth), he has entered into innovation and he has deviated from the path.” (Kitāb As-Sunnah by Harb Al-Karmānī)

And this is a firmly established principle with the *Aimmah* of this religion that whoever opposes in one principle of the *Sunnah*, then he has left the *Sunnah* and entered into *bida’*.

It is for example not said that the 'Ashā'irah are from *Ahlu-Sunnah* in such and such principles in their beliefs, or that the Murjiah are from *Ahlu-Sunnah* in such and such principles in their beliefs. Saying like this is not known from the *Salaf*.

So the person who opposes the *Sunnah* in only one principle he leaves the *Sunnah* in totality and enters into *bida'* or *kufr*, based upon what his opposition lies in.

Thus the name '*sunni'*' is only given to the one who agrees with all principles of the *Sunnah*, such as the principles of Tawhīd, Asmā was-Sifāt, Qurān, Īmān, Qadar, Ittibā', Takfīr, Sahābah, Khalīfah wal-Imārah, Ashrāt As-Sā'ah and Yawm Al-Qiyāmah etc. And whoever opposes in just one of these then he is a *mubtadi'* even if he agrees with the rest.

And if you want to consider this, then have a look at the *hadīth* of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) about the Khawārij. Because whoever looks at this *hadīth* then the above mentioned rule will become very clear to him.

It is narrated in Sahīh Al-Bukhārī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said:

يَخْرُجُ فِيكُمْ قَوْمٌ تَخْفِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ وَيَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ  
مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

**"Among you a people will emerge, where you will look down upon your prayer compared to their prayer, and your fast compared to their fast and your deeds compared to their deeds. They read the Qurān but it does not exceed their throats. They leave the religion just as an arrow leaves the game."** (Sahīh Al-Bukhārī)

And in another version of the *hadīth*:

لَئِنِ أَنَا أَدْرَكْتُهُمْ لَأَقْتُلَنَّهِنَّ قَتْلَ عَادٍ.

**"If I live to see them, I would verily kill them the same way 'Ād was killed."** (Sahīh Al-Bukhārī)

So notice how the Prophet (*sallAllāhu alayhi wa sallam*) did not consider their prayers, nor their fasting or any of their deeds as a hindering for them to be afflicted by the *bid'ah* which they were afflicted with.

And this is opposite of what some people say today; That a group who opposes the *Sunnah* in one principle might be from *Ahlu-Sunnah* from the aspect that they agree with the '*aqīdah*

of *Ahlu-Sunnah* in other principles. The *Salaf* were not upon this, nor the *Sahābah* (*radiAllāhu ‘anhum*) and the *Sharī’ah* proves the invalidity of this claim.

And whoever ponders over that the *Salaf* would distinguish each sect among the sects of *bid’ah* from the *Sunnah* by giving them a specific name which described in what principle they differed from *Ahlu-Sunnah*, he will learn this rule and be aware of it.

The *Khawārij* when they opposed the *Sunnah* by declaring *takfīr* upon the people of major sins, the *Salaf* distinguished them with a name.

When the *Qadariyyah* opposed the *Sunnah* with their catastrophic claims about Allāh, then *Salaf* distinguished them with a name.

And the same goes for the *Murjiah*, the *Rāfidah* and after them the *Jahmiyyah*. And these sects opposed the *Sunnah* from only one aspect each, and this was sufficient for the *Salaf* to give them a name in order to distinguish them from *Ahlu-Sunnah* and to make them known as the people of *bida’*.

The *Aimmah* would not take into consideration that these sects, despite them disagreeing with the people of *Sunnah* in only one principle, most of them they still agreed with the *Sunnah* in the rest.

So those people who refuse to describe those who deviate or oppose the principles of the ‘*aqīdah* of *Ahlu-Sunnah wal-Jamā’ah* as *mubtadi’ah*, or they get angry when they themselves are described as *mubtadi’ah* due to opposing one or more principles from the ‘*aqīdah* of *Ahlu-Sunnah*, then they have no argumentation for this from the Islamic Law, nor do they have some *Salaf* in this who said this before them. And these beliefs are one the symptoms of a much larger problem which is leaving the books of the *Salaf* and instead studying from the latecomers. So beware of deviating from the *manhaj* of the *Salaf* in one way or the other.

The truth is what the *Salaf* were upon and the misguidance is leaving their path.

We ask Allāh to show us the truth as the truth and provide us with following it. And we ask Him to show us the falsehood as falsehood and provide us with keeping away from it.

And may the peace and abundant blessings be upon our Prophet Muhammad, his family and companions, and whoever follows them in goodness until the Day of Judgement. *Allāhumma āmīn*.

Based upon words from the first lesson of “Sharh Kitāb As-Sunnah Lil-Karmānī” by Shaykh Abū Al-Muhammad At-Tūnisī, may Allah protect him.

Source: <https://t.me/AlHadyAlAuwal>

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