

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 72

**[تَبَرُّؤُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِمَّا يَقُولُهُ أَهْلُ الْبِدْعِ وَالضَّلَالَةِ فِي حَقِّ الصَّحَابَةِ وَآلِ الْبَيْتِ
وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ الرَّاوِفِضِ الَّذِينَ يُبْغِضُونَ الصَّحَابَةَ وَيَسُبُّوهُمْ، وَطَرِيقَةِ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ
أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ.]**

**[THE DISAVOWAL OF AHLUS SUNNAH WAL-JAMA'AH FROM WHAT THE PEOPLE OF
INNOVATION AND MISGUIDANCE SAY REGARDING THE RIGHTS OF THE COMPANIONS AND
THE HOUSEHOLD OF THE PROPHET ﷺ]**

***They declare themselves innocent of the way of the Rawafidh who hate and abuse the
Companions, and of the way of the Nawasib who harm the family of the Prophet in both words
and deeds.***

تَبَرُّؤُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِمَّا يَقُولُهُ أَهْلُ الْبِدْعِ وَالضَّلَالَةِ فِي حَقِّ الصَّحَابَةِ وَآلِ الْبَيْتِ

**[THE DISAVOWAL OF AHLUS SUNNAH WAL-JAMA'AH FROM WHAT THE PEOPLE OF
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- In this part of his treatise, the Sheikh explains the following:
 1. That the position of *Ahlus Sunnah wal-Jama'ah* regarding the *Sahabah* and *Ahlul Bayt* is one of moderation and balance, avoiding excess (*ghuluw*) and negligence (*jafaa'*) regarding their rights.
 2. The position of *Ahlus Sunnah wal-Jama'ah* regarding the disputes that arose among the *Sahabah* during the times of trials and wars that occurred between them. He also explains their stance on the faults and shortcoming attributed to the *Sahabah*, which the enemies of Allah have used to disparage and attack them. Their goal is to use this to attack Islam and sow division among the Muslims.

وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ الرَّاوِفِضِ الَّذِينَ يُبْغِضُونَ الصَّحَابَةَ وَيَسُبُّوهُمْ

***They declare themselves innocent of the way of the Rawafidh who hate and abuse the
Companions.***

- (الرَّوَاغِضِ) – ‘*The Rawafidh.*’ They are the deviant group who exaggerated (*ghalaw*) in the case of Ali Ibn Abu Talib and *Ahlul Bayt*. They are the most misguided of the people of innovation; and those with the most severe hatred for the *Sahabah*, may Allah be pleased with them all.

- Whoever wants to know about their deviations should read their books or the books of the scholars who refuted them. They were named as such because they asked Zaid Ibn Ali Ibn al-Husayn to reject and disavow (*yarfudh*) Abubakr ؓ and Umar ؓ, but he refused, so they rejected him instead.
- As for the *Nawasib (Khawarij)*, they are those who raise the banner of enmity (*yansibun*) against *Ahlul Bayt*, attacking them and vilifying them. They are the opposite of the *Rawafidh*.
- The *Rawafidh* attack the *Sahabah* with both their hearts and their tongues.
 - With their hearts, they hate (*yubghidun*) the *Sahabah*, except those whom they chose as a means of achieving their wicked goals. They are the members of *Ahlul Bayt*.
 - With their tongues, they abuse them and curse them, saying that they are unjust. They also accuse them of apostatizing after the death of the Prophet ﷺ, except for a few of them.
- In reality, when they abuse the *Sahabah*, they are also insulting the Prophet ﷺ, the *Shari'ah* of Allah and even Allah Himself.
 - As for it being an insult and slander against the Prophet ﷺ, this is because it necessitates that his *Sahabah*, entrusted by him and serving as his successors over his *Ummah*, are the worst of creation. It also denies the truth of what he informed us of regarding their virtues and merits.
 - As for it being an insult and slander against the *Shari'ah* of Allah, this is because the intermediaries (*wasita*) between us and the Messenger ﷺ in transmitting the *Shari'ah* are the *Sahabah*. If their integrity is undermined, then there is no trust in what they transmitted of the *Shari'ah*.
 - As for it being an insult and slander against Allah, this is because it would imply that He sent His Prophet ﷺ among the worst of creation and chose them to be his companions, entrusting them with His *Shari'ah* and conveying it to him *Ummah*.
- These are the evil implication and grave calamities that arise from reviling and abusing the *Sahabah*, may Allah be pleased with them,

وَطَرِيقَةَ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ

And of the way of the Nawasib who harm the family of the Prophet in both words and deeds.

- Meaning, that *Ahlul Sunnah wal-Jama'ah* disassociate themselves and declare themselves innocent from the way of the *Nawasib (Khawarij)* who are the opposite of the *Rawafidh*.
- They responded to the innovation of the *Rawafidh* with another innovation. When they saw the *ghuluw* (excess) of the *Rawafidh* regarding their love of *Ahlul Bayt*, they chose to hate and insult *Ahlul Bayt*, as a reaction to the excess and exaggeration of the *Rawafidh*.
- The *Nawasib* declared Ali ؓ to be a disbeliever and were responsible for his death. Generally speaking, they fought against the *Sahabah* and deemed their blood, wealth and honor permissible.
- Confronting an innovation with another innovation only strengthens the original innovation further. This is why *Ahlul Sunnah wal-Jama'ah* represents the middle path which is always the best path. They love and support all the *Sahabah*, and do not exaggerate in the praise of any of them. They recognise and affirm their virtue and firmly believe that they were the best generation of this *Ummah* after its Prophet.

Review questions

1. What is the position of *Ahlus Sunnah wal-Jama'ah* regarding the *Sahabah* and *Ahlul Bayt*? What two matters does their position avoid?
2. What is the stance of the *Rawafidh* regarding the *Sahabah* and *Ahlul Bayt*? Why were they given this name?
3. How do the *Rawafidh* attack the *Sahabah* with both their hearts and tongues?
4. 'In reality, when they abuse the *Sahabah*, they are also insulting the Prophet ﷺ, the *Shari'ah* of Allah and even Allah Himself.' – Briefly explain this statement.
5. How did the *Nawasib* respond to the *ghuluw* (excess) of the *Rawafidh*? How did this response ultimately manifest itself?