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## Stick to the Original State of Affairs!

Prepared by the Sunnah Publishing Editorial Staff

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Version 1.0

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Abul'Aaliyah (d.90H) - *rahimahullaah* - said, "Learn Islaam. Then when you have learnt Islaam, do not turn away from it to the right nor the left. However, be upon the Straight Path and upon the *Sunnah* of your Prophet (*sallallaahu 'alayhi wa sallam*) and that which his Companions are upon ... and beware of these innovations because they cause enmity and hatred amongst you. So stick to the original state of affairs which was there before they divided." So 'Aasim said, 'I related this to al-Hasan al-Basree (d.110H) so he said, 'He has given you sincere advice and has told you the truth."<sup>1</sup>

Imaam Muhammad Ibn Idrees ash-Shaafi'ee (d.204H) - *rahimahullaah* - said, "Everyone who speaks with *kalaam* (theological rhetoric) in the Religion, or concerning something from amongst these desires, and he does not have an Imaam who preceded him from the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions, then he has innovated an innovation into Islaam. Indeed, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) used to say that the one who innovates an innovation, or accommodates an innovator in Islaam, then upon him is the curse of Allaah, the Angels and all of the people. Allaah will not accept from him expenditure, or justice."<sup>2</sup>

Imaam Ahmad Ibn Hanbal (d.241H) - *rahimahullaah* - said to some of his companions, "Beware of speaking about an issue in which you do not have an Imaam."<sup>3</sup> And Imaam Ahmad said in the narration of al-Maymoonee, "Whosoever speaks about something in which he does not have an Imaam, I fear error for him."<sup>4</sup>

'Umar Ibn 'Abdul-Waahid said, 'I heard al-Awzaa'ee (d.157H) speaking about Ibnul-Musayyib (d.93H), saying that he was asked about something, so he replied, "The Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) differed concerning this, and I do not see myself as being with them." This was narrated by Ibn 'Abdul-Barr

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<sup>1</sup> Related by Ibn Battah in *al-Ibaanah* (no. 136).

<sup>2</sup> Refer to *Manaaqibush-Shaafi'ee* (2/335) of al-Bayhaqee, and the *hadeeth* is related by al-Bukhaaree (12/41) and Muslim (9/140).

<sup>3</sup> Refer to *I'laamul-Muwaqqi'een* (4/266) of Ibnul-Qayyim.

<sup>4</sup> Refer to *al-Aadaabush-Shar'iyah* (2/60) of Ibn Muflih.

(d.463H) in *alJaami'* (no. 1423), after which, he commented, "It means that it was not for him to come with a statement that opposed all of them in it."

Shaykhul-Islam Ibn Taymiyyah (d.728H) - *rahimahullaah* - stated, "Every statement that is uttered concerning the Religion of Islaam which opposes whatever the Companions and the *taabi'een* proceeded upon, such that none of them said it, rather they spoke in opposition to it, then it is a statement of falsehood."<sup>5</sup> And Ibn Taymiyyah also stated, "However, it is not permitted for a Scholar to begin a statement that no one was known to have stated."<sup>6</sup> And he said, "So whoever bases speech concerning the knowledge - the foundations and the subsidiary affairs - upon the Book, the *Sunnah* and the *aathaar* related by the early Muslims, then he has attained the path of Prophethood."<sup>7</sup>

Ibn Taymiyyah - *rahimahullaah* - said, "Stated al-Qaadee: The *ijmaa'* (consensus) is a decisive proof. It is obligatory to arrive at it and unlawful to oppose it. So it is not permissible for the *Ummah* to unite upon an error. Indeed, Ahmad has narrated a text concerning this from 'Abdullaah and Abul-Haarith from amongst the Companions, that if they differed concerning an issue, one cannot go outside of their various statements concerning the issue. Do you see that if they had formed a consensus that he would go outside of their statements? Rather, it is a filthy statement, it is a statement of the people of innovation. It is not permissible for anyone to go outside of the statements of the Companions when they differ."<sup>8</sup>

And he also said, "And every statement that is uttered only by a late-comer, and no one from amongst them (i.e. the Companions) has preceded him in it, then it is an error. It is as was stated by Imaam Ahmad (d.241H), 'Beware of speaking about an issue in which you do not have an Imaam.'<sup>9</sup>

Al-Haafidh Ibn Rajab (d.795H) - *rahimahullaah* - said, "So as for the Imaams and *fuqahaa'* (jurists) of the *Ahlul-Hadeeth*, then they follow the authentic *hadeeth*, whatever it may be. Since, it was acted upon by the Companions and those who came after them, or by a group from amongst them. So as for whatever the *Salaf* have agreed upon abandoning, then it is not permissible to act upon it, because they did not abandon it, except upon knowledge that it is not to be acted upon."<sup>10</sup>

Imaam Ahmad Ibn Hanbal (d.241H) said, "So the Religion is only the Book of Allaah the Mighty and Majestic, the *aathaar*, the *sunan* and the authentic narrations from reliable narrators with authentic, strong and well-known reports. These reports affirm the truthfulness of each other, up until the chain ends at the Messenger of Allaah (*sallallaahu*

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<sup>5</sup> Refer to *Minhaajus-Sunnah* (5/262) of Ibn Taymiyyah.

<sup>6</sup> Refer to *Majmoo'ul-Fataawaa* (20/247) of Ibn Taymiyyah.

<sup>7</sup> Refer to *Majmoo'ul-Fataawaa* (10/363), refer also to *al-Muwaafaqaat* (3/56-71) of ash-Shaatibee.

<sup>8</sup> Refer to *al-Mustadrak 'alaa Majmoo'il-Fataawaa* (2/113) of Ibn Taymiyyah.

<sup>9</sup> Refer to *al-Fataawaa al-Kubraa* (2/71) of Ibn Taymiyyah.

<sup>10</sup> Refer to *Fadl 'Ilmus-Salaf 'alal-Khalaf* (p. 31) of Ibn Rajab.

'*alayhi wa sallam*) and his Companions (*ridwaanullaahi 'alayhim*) and the *taabi'een* and the *taabi' taabi'een* and those who came after them from amongst the well-known Imaams who followed them. They held onto the *Sunnah* and clung to the *aathaar*. They did not know any innovation and no one amongst them was reviled for lying. They were not charged with differing and they were not adherents to *qiyaas* (analogical deduction), nor opinion, because *qiyaas* in the Religion is falsehood. Likewise, opinion is more false than the *qiyaas*. The adherents to opinion and *qiyaas* in the Religion are misguided innovators, except if they have concerning that an *athar* from those who have preceded from amongst the reliable Imaams. And those who allege that there is no *taqleed* and that no one can be followed (*yuqallad*) in the Religion, then this is the statement of a *faasiq* (disobedient sinner) according to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). Such a person only desires by that the nullification of the *athar* and the denial of knowledge and the *Sunnah*, and he desires to put forth his own singular position with opinion, *kalaam* (theological rhetoric), innovation and disagreement. So these *madhaahib* and statements that I have described are the *madhaahib* of *Ahlu-Sunnah walJamaa'ah walAathaar*, and the people of narrations and the carriers of knowledge who reached us and we then took the knowledge from them and we learned from them the *Sunan*. They were well-known and trustworthy Imaams and companions of truthfulness. They were to be followed and taken from and they were not adherents to innovation, nor disagreement, nor mixing up the affairs. And this was the statement of their Imaams and their Scholars who came before them. So hold firmly to that - may Allaah have mercy upon you - learn it and teach it. And the success lies with Allaah."<sup>11</sup>

So the meaning and context of '*taqleed*' (blind following) here is to be understood as was explained by Imaam Ibnul-Qayyim (d.751H), "And he - ash-Shaafi'ee - said concerning the rib of the camel: I have stated it in *taqleed* of 'Umar. And he said in another place: I have stated it in *taqleed* of 'Uthmaan. And he said concerning the laws of inheritance: This is the *madhhab* that we have appected from Zayd. And he did not have an aversion to the term, '*taqleed*' in his speech. And it is thought that his statement negates the proof based upon what it has become known as in the conventional usage of the late-comers who say that *taqleed* is to accept the statement of someone whose statement is not a proof."<sup>12</sup>

This meaning is also found in the statement of Imaam 'Alee Ibn Khalf al-Barbahaaree (d.329H) - *rahimahullaah* - when he said, "By Allaah, beware of Allaah concerning yourself and stick to the *athar* and the *AhlulAthar* and *taqleed*. Since, the Religion is only by *taqleed* (following) of the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions (*ridwaanullaahi 'alayhim ajma'een*). And those who came before us did not leave us in state of confusion. So follow (*qallid*) them and be at peace. And do not exceed the *athar* and the *AhlulAthar*."<sup>13</sup>

<sup>11</sup> Refer to *Tabaqaatul-Hanaabilah* (1/31) of Aboo Ya'laa.

<sup>12</sup> Refer to *I'laamul-Muwaqqi'een* (4/122-123) of Ibnul-Qayyim.

<sup>13</sup> Refer to *Sharhus-Sunnah* (no. 155) of al-Barbahaaree, with the checking of Khaalid ar-Raddaadee.

Imaam Aboo Bakr al-Aajurree (d.360H) – *rahimahullaah* – said, “One cannot go outside of the statement of his Companions (*rahmatullaahi ’alayhim*), since he will be guided if Allaah so wills. And from it is that he (*sallallaahu ’alayhi wa sallam*) warned against innovations and taught them that they are misguidance. So whoever performs an action or speaks with speech, that is not in agreement with the Book of Allaah the Mighty and Majestic, nor the *Sunnah* of His Messenger (*sallallaahu ’alayhi wa sallam*), nor the *Sunnah* of the Rightly-Guided Caliphs, nor the statement of the Companions (*radiyallaahu ’anhum*), then it is a misguided innovation. And it is rejected back to the one who did it or said it.”<sup>14</sup>

Imaam Ibn Abee Zayd al-Qayrawanee (d.386H) said, “It is not for anyone to speak a statement or to form an interpretation in which he was not preceded by anyone from the *Salaf*. And if it is confirmed from the speaker of a statement that he has not recorded a disagreement concerning it from any of the Companions, nor an agreement, then he is not free to disagree with it. Along with us, this was stated by ash-Shaafi’ee and the people of al-’Iraq. So every statement that we say and every general aspect about which we form an interpretation, then the *Salaf* have preceded us in saying so, or we have a foundation from the aforementioned foundations of deriving principles.”<sup>15</sup>

Al-Haafidh Ibn Rajab (d.795H) stated, “And in our times the writing of speech is distinguished by those who followed the Imaams of the *Salaf* up until the time of ash-Shaafi’ee, Ahmad, Ishaq (d.238H) and Abee ’Ubayd (d.224H). So let the person beware of that which was invented after them from the abundance of newly-invented affairs. And let him beware of that which was invented by those who ascribe themselves to following the *Sunnah*, such as the *Dhaahiriyyah* and their likes. And they are more severe in opposition, due to their differing from the Imaams and being alone in their understanding of the texts and due to their taking to that which the Imaams before them did not take.”<sup>16</sup>

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<sup>14</sup> Refer to *al-Arba’een* (p. 96-97) of al-Aajurree.

<sup>15</sup> Refer to *an-Nawaadir waz-Ziyaadaat* (p. 5) of al-Qayrawanee.

<sup>16</sup> Refer to *Fadl ’Ilmus-Salaf ’alal-Khalaf* (p. 42).