

Lesson 4

Point Number 3

The author *rahimahullaah* said: And the foundation which the *Jamaa`ah* is built upon is the Companions of Muḥammad *sallAllaahu `alayhi wa sallam*, may Allaah have mercy upon all of them. And they are the *Ahluṣ-Sunnah wal-Jamaa`ah*, the People of the Sunnah and the United Body upon the Truth. So whoever does not take from them then he has gone astray and innovated, and every innovation is misguidance, and misguidance and its people will be in the Fire.

The Explanation:

His saying, “And the foundation upon which the *Jamaa`ah* is built upon” – who are the *Jamaa`ah* who have this status? They are the Companions of Muḥammad *sallAllaahu `alayhi wa sallam* and those who come after them from the *Taabi`een* (their successors) and from the successors of the *Taabi`een*, and the most excellent generations. They are the *Jamaa`ah* and whoever follows them from the later peoples, they are the *Jamaa`ah*; those whom it is obligatory upon the Muslims to be with, whatever harm comes upon him and whatever threats and whatever blame and whatever attacks - he should still have patience upon that and he should bear it, as long as he is upon the Truth. So he should not deviate away from the Truth, rather he should have patience upon whatever befalls him, otherwise he will just be a target for those people with evil intentions and the callers to evil and the callers to misguidance.

He the Most High said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

(Explanation)

And the first and foremost ones from the Muhaajireen (the Muslims who emigrated from Makkah) **and the Anṣaar** (the Muslims of Madeenah who gave them shelter) **and those who followed them upon good. Allaah is pleased with them and they are pleased with Him.**¹

(Sooratut-Towbah (9), *aayah* 100)

¹ Translator's side point: In *tafseer* of this *aayah* 'And the first and foremost ones' the people of *tafseer* such as at-Ṭabaree and those who came after them like al-Baghawee, as-Sam'aanee, Ibn Katheer and others mention a number of different sayings with regard to who are those actually meant by 'the first and foremost ones' (from the Muslims). Amongst what at-Ṭabaree brings, he brings with an authentic chain of narration from the noble *Taabi'ee* Sa'eed ibnul-Musayyib that he said, "The first Muhaajireen (referred to here) they are the ones who prayed towards both *qiblahs*" meaning the ones who accepted Islaam before the *qiblah* was changed, so they prayed toward Jerusalem then when the *qiblah* was changed they prayed towards Makkah afterwards.

Likewise the great Salafee *mufassir* Aboo Muzaffar as-Sam'aanee in his *tafseer*, he mentioned four saying in explanation of this *aayah*. One of the sayings, he mentioned this same saying as Sa'eed ibnul Musayyib and he mentioned it also from Ibn Sireen and a group. Then he mentioned three further saying as well with regards to who are 'the first and foremost ones'. The first saying he mentioned was that they are the people of Badr, meaning the people who fought at Badr; they had accepted Islaam by that time, in the second year. The second saying he quotes is that they are the people of Bay'atur-Ridwaan, the people who gave the pledge at the Treaty of Hudaibiyah in Thul-Qa'dah in the sixth year. The third saying he quoted is that the first and foremost ones from the Muhaajireen are the ones who accepted Islaam before the Hijrah, and the first and foremost ones from the Anṣaar are those who gave the pledge to Allaah's Messenger *sallAllahu `alayhi wa sallam* on the night of `Aqabah just before the Hijrah, those who accepted Islaam in Madeenah and they came for the Hajj and gave the pledge of `Aqabah to Allaah's Messenger *sallAllahu `alayhi wa sallam*. Shaykul-Islaam Ibn Taymiyyah preferred the view that they were those who accepted Islaam before the Treaty of Hudaibiyah, and as it is known that those at the treaty of Hudaibiyah were one thousand and four hundred and more in number. Likewise Shaykh al-Fowzaan said the same thing in his explanation of al-Waasiyyah, that 'the first and foremost ones' refers to those who had accepted Islaam before the Treaty of Hudaibiyah in the eleventh month of the sixth year. An evidence for that is an *aayah* from Sooratul-Hadeed (57), *aayah* 10:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ﴾

(Explanation)

They are not equal, those who spent in charity before the Conquest (meaning the Treaty of Hudaibiyah) **and who fought...**(to the end of the *aayah*)

And He the Most High, when He mentioned the Muhaajireen and the Anṣaar in Sooratul-Ḥashr, He said:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ ﴾

(Explanation)

And those who come after them they say, O our Lord forgive us and our brothers who preceded us in Eemaan and do not place any ill feeling in our hearts towards those who truly believe. O our Lord, you are Compassionate, Merciful.

(Sooratul-Ḥashr (59), *ayah* 10)

So the one who comes later he follows the earlier one from the people of the Truth and good even if there is a long period of time between him and them, he adheres to what they were upon no matter what it costs him, he should have patience.

His saying, “**the Companions of Muhammad *sallAllaahu `alayhi wa sallam***” - from the Muhaajireen and the Anṣaar because they were the ones who accompanied the Messenger *sallAllaahu `alayhi wa sallam* and they fought *jihad* along with him and

they aided him and they bore the Religion and they conveyed it to us; so they are the intermediaries between us and between Allaah's Messenger *sallAllaahu `alayhi wa sallam*. So those people who abuse the Companions or belittle them, they only want to demolish Islaam; however they come with this ploy. So when they speak against the Companions and they devalue them, then what will remain at that time from the intermediary that is between us and the Messenger *sallAllaahu `alayhi wa sallam*? Their intent is to cut off the connection with the first and foremost ones from the Muhaajireen and the Anṣaar so that the nation will go astray; otherwise what else could lead them to abusing the Companions? Did they have any dispute with the Companions with regard to money or something else? Have the Companions caused them any personal harm when there are many centuries between them and the Companions?

So what led them to this is hatred in the hearts, because the Companions they are the ones who bore this Religion. So they want to cut off the link between the Messenger *sallAllaahu `alayhi wa sallam* and his nation so that this Religion falls. This is their intent.²

His saying, “**and they** (the Companions of Muḥammad *sallAllaahu `alayhi wa sallam*) **are the People of the Sunnah and of the Jamaa`ah** (the United Body of the Muslims upon the Truth).” The Companions of Muḥammad *sallAllaahu `alayhi wa sallam* and those who came after them, those who followed them upon good, they are the People of the Sunnah, meaning the people of the correct path; and it is the ‘Sunnah’ which we have explained in this book (the Sunnah referring to the path that which the Prophet *sallAllaahu `alayhi wa sallam* and his Companions were upon).

² Translator's side point: Shaykh Saalih as-Suḥaymee *hafizahullaah* said in his explanation, “The author *rahimahullaah* explained the importance of following and of adhering to this methodology, and that the foundation of that methodology is what we have explained a short while ago, that the foundation of the *Jamaa`ah* is, after Allaah's Messenger *sallAllaahu `alayhi wa sallam*, the Companions *ridwaanullaahi `alayhim ajma`een* (may Allaah be pleased with them all). So whoever makes an attack upon the Companions then he has made an attack upon the whole of Islaam and whoever abuses the Companions then he has abused Islaam and whoever maligns and attacks the Companions, then he has spoken against and accused Islaam and whoever belittles the Companions then he has belittled Islaam. Why is this the case? Because they are the ones who conveyed Islaam to us so if it were not for them Islaam would not have reached us, if it were not for the Companions, Islaam would not have reached us, for Islaam only came to us by way of them. They are the ones who conveyed the Qur'aan to us and they are the ones who conveyed the Sunnah to us and therefore Allaah praised them for that... So whoever claims that they left Islaam, became apostates (the same as the Raafidah Shee`ah say) or that they changed and altered then he is the apostate and he is the one who is changing and altering and he is the one who is making a change in the Religion.”

And they are the true *Jamaa`ah*; but as for the uniting of others besides them, upon false and futile matters then they are not called the *Jamaa`ah* even if they are many in number.

﴿ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ﴾

(Explanation)

You think that they are all together but their hearts are actually divided.

(Sooratul-Hashr 59, aayah 14)

So the *Jamaa`ah* is whoever is upon the Truth. So the person who says, "I am with such-and-such *hizb* (party); this group is a *jamaa`ah* and you people say, "Adhere to the *Jamaa`ah*" and they are a *jamaa`ah*." So we say to them, "Who said to you that those people are *the Jamaa`ah*. The *Jamaa`ah* is those who are upon the Truth; whoever is upon the Sunnah, they are the *Jamaa`ah*."

His saying, "**So whoever does not take from them** (the Companions *radīyAllaahu`anhum*) **then he has gone astray and has innovated.**" Whoever does not take his Religion from the Companions, those who are the conveyers of the Book and the Sunnah, then he is not upon the Truth. So if they are attacked and accused then what they convey is nullified, and Allaah's refuge is sought. And the intent of the enemies of Allaah and His Messenger is indeed to nullify Islaam, however they came with this filthy trick in order to cause a separation between the later people and the early people from the Muslims, so that it will be easy for them to devour the later people and easy to chew them up. But as for if the people tie themselves to the first *Jamaa`ah* and to the Book and the Sunnah then that will never be easy for them to do, indeed it will be impossible for them to chew them up by the permission of Allaah.

His saying, "**then he has gone astray**" – meaning he has strayed away from the Truth and become lost.

"**and he has innovated**"- Innovation is whatever is from the matters of worship or from matters of creed and beliefs or from sayings and it does not have a proof from

the Book and the Sunnah (that is an innovation). He *sallAllaahu `alayhi wa sallam* said,

*“Whoever does an action which our affair is not in accordance with, it is rejected.”*³

And in a narration,

*“Whoever introduces into this affair of ours that which is not from it then it is rejected.”*⁴

And he said,

*“And beware of newly introduced matters for every newly introduced matter is a bid`ah (an innovation) and every innovation is misguidance”*⁵.

So innovation is whatever has been introduced into the Religion and it is not from it. And how can it be known that it is not from it?

If it does not have a *daleel*, a proof, then it is not from the Religion, because Allaah the Majestic and Most High says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ﴾

(Explanation)

This day have I completed your Religion for you⁶

³ Reported by Muslim in his *Saḥeeh* (no. 1718) and reported by al-Bukhaaree in disconnected form in his *Saḥeeh* from a *hadeeth* of Aa`ishah *radīyAllaahu `anhaa*.

⁴ Reported by al-Bukhaaree in his *Saḥeeh* (no.2 550) and by Muslim in his *Saḥeeh* (no. 1718) from Aa`ishah *radīyAllaahu `anhaa*.

⁵ This is part of a *hadeeth* of al-`Irbaad ibn Saariyah *radīyAllaahu `anhu*, and its checking has preceded.

Translator’s side point: The checking of this *hadeeth* is reported by Imaam Aḥmad and Aboo Daawood and at-Tirmithee and Ibn Maajah and it was declared authentic by Shaykh al-Albaanee.

⁶ Translator’s side point: This *aayah* came down on the day of `Arafah on the 10th year of the Hijrah.

(Sooratul-Maa'idah (5), *aaayah* 3)

So the Religion is complete, and all praise is for Allaah; it does not accept any additions. So it is just upon us to come to know of the Religion which Allaah the Mighty and Majestic completed, and to cling to it and that we abandon whatever is besides it from additions and from things which people deem to be good introductions and from supplements and from other than that, because these things only take people farther away from Allaah the Majestic and Most High. And there will follow a clarification that: *No people introduce an innovation except that its like (a like amount of it) will be taken away from the Sunnah.*⁷

So this is the correct and straight path, adhering to the *Jamaa`ah*, adhering to the Sunnah and abandoning innovations.

His saying, **“And every innovation is misguidance”** – so there is no such thing as *bid`ah hasanah*, ‘good innovation’, as some people say. Rather *all* innovations are misguidance by the textual statement of the ḥadeeth of the Messenger *sallAllaahu `alayhi wa sallam* when he said,

“For every newly invented matter is an innovation (bid`ah) and every innovation is misguidance.”⁸

(There is) a famous saying from Imaam Maalik: *So whatever was not Religion on that day it will never be Religion today.*

⁷ Ḥassaan ibn `Atiyyah (from the *Taabi`een*) *rahimahullaah* said, “A people never introduce an innovation in their Religion except that Allaah takes away from their Sunnah its like and then He does not return it to them right until the Day of Resurrection.” Reported by ad-Daarimee and Aboo Nu`aym in al-Ḥilyah and al-Laalikaa`ee in Sharḥ Uṣool I`tiqaad Ahlis-Sunnah wal-Jamaa`ah.

Translator’s side point: With regards to this *Taabi`ee*, Ḥassaan ibn Aṭiyyah, Shaykh al-Albaanee said in his notes to al-Mishkaat, “He was a great and noble Taabi`ee who died in the year 130.” Shaykh al-Albaanee said with regard to this report from him, “Its chain of narration is *saḥeeḥ* and its like is also reported as a saying of Aboo Hurayrah *radīyAllaahu `anhu* reported by Abul-`Abbaas ibn al-Asṣam in his ḥadeeth.”

⁸ This occurs in a number of *aḥaadeeth*, from them the ḥadeeth of al-`Irbaad ibn Saariyah which has just preceded, also a ḥadeeth of Jaabir reported by an-Nasaa`ee (no. 1578) and also by Ibn Khuzaymah in his *Saḥeeḥ*; and the basis of this ḥadeeth occurs in *Saḥeeḥ* Muslim (no. 768).

So innovations in the Religion, there is nothing good from them at all, rather all of them are misguidance and this is the speech of the Messenger *sallAllaahu `alayhi wa sallam* who did not speak from desires.

His saying, “**And misguidance and its people will be in the Hell Fire**” - Misguidance and the people of misguidance will be in the Fire, either on account of their disbelief or on account of sin. So innovations are not of one level only. Some of them are *kufr*, disbelief, such that its person will be forever in the Fire, such as seeking aid from the dead and making supplication to the dead and making sacrifice to other than Allaah and making vows to other than Allaah - so these are innovations which are disbelief, *kufr*. And likewise denying the Names of Allaah and His and Attributes as is said by the Jahmiyyah, those who deny the Names and Attributes. So this is *kufr*, disbelief, and Allaah’s refuge is sought, because they describe Allaah as not having names or attributes; so in that case He would be non-existent! Because that which exists must have attributes and the one who has no attributes does not exist. And therefore the Imaams judged that the Jahmiyyah are disbelievers, those who said that the Qur-aan is a created thing. So they made the Qur-aan which is the Speech of Allaah and His Revelation and that which He sent down, they made it a created thing, such as the rest of the created things. And they said Allaah does not speak so therefore they likened Him to an inanimate object; and one who does not speak cannot be a god/one deserving of worship. He the Most High said:

﴿ وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلْمَ

يَرُوا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ﴾

(Explanation)

And the people of Moosaa in his absence made out of the jewellery of the Copts a calf in bodily form which produced a mooing sound. Do they not then see that it could not speak to them and nor could it guide them upon the way?

(Sooratul-A`raaf (7), *ayah* 148)

So this shows that the one who does not speak cannot be an *ilaah*, one deserving of worship; whereas the Jahmiyyah say Allaah does not speak, so therefore He would not be one deserving of worship, High and Exalted is Allaah above what they say.

And there occurs in Soorah Taahaa:

﴿ أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴾

(Explanation)

Do they not see that it cannot respond to them with any saying and it does not possess any power to harm or benefit them.

(Soorah Taahaa (20), aayah 89)

Meaning the calf - if they were to speak to it, it could not respond to them, so therefore was it befitting that it could be one deserving of worship?⁹ And Ibraaheem `alayhissalaam said to the worshippers of the idols:

﴿ فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴾

(Explanation)

So ask them if they are able to speak.

So they said to him:

﴿ لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ ﴾

(Explanation)

⁹ Translator's note: Of course not!

You already know that they (these idols) can't speak.

So then he said to them:

﴿ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴾

﴿ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴾ ٦٦

(Explanation)

Then will you worship besides Allaah that which cannot benefit you at all and cannot harm you. Uff (word of anger and disgust) to you and to that which you worship besides Allaah! Do you have no intellect which prevents you from this?

(Sooratul-Anbiyaa· (21), *aayahs* 66-67)

Allaah, the Majestic and Most High says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

(Explanation)

And your Lord said, call upon Me, I will respond to you.

(Soorah Ghaafir (40), *aayah* 60)

He described Himself that He says and He speaks. So the one who does not speak He is not one deserving of worship. So therefore many of the Imaams declared the heads of the Jahmiyyah to be disbelievers, but not their blind followers or those who were just followers, those to whom the Truth had not become clear, but rather they were just blindly following upon ignorance. Those people are a case for examination

and the matter must be clarified to them, and then if they persist, then judgement that they are disbelievers will be passed.

Ithaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Saalih ibn Fowzaan al-Fowzaan *hafizahullaah*

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Translated by Aboo Talḥah Daawood Burbank, *rahimahullaah*, on 27th July 2009

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Points discussed by Shaykh Saalih al-Fowzaan *hafizahullaah* in this excerpt include:

- who are the *Jam`aah* whom it is obligatory for the Muslims to follow?
- the intent of those who speak against the Companions
- the meaning of the term *Ahlu-Sunnah wal-Jama`ah*
- the definition of *bid`ah*, innovation in the Religion
- *every* (religious) innovation is misguidance
- the people of misguidance will be in the Fire
- denying Allaah's Names and Attributes is *kufr*, disbelief
- a refutation of the Jahmiyyah who deny Allaah's Speech