

Lesson 5¹

¹ Translator's Note: (This is a summary of some of the points covered in previous lessons using *some* of the points from the explanation of Shaykh Falaah ibn Ismaa'eel).

So with regard to the initial point, the saying of the Imaam al-Barbahaaree *rahimahullaah*, "**All praise is for Allaah who guided us to Islaam and favoured us with it.**" The Shaykh mentioned that guidance is indeed a favour, something bestowed, and firstly and lastly it is bestowed by Allaah the Perfect and Most High. The greatest of all the blessings that Allaah has favoured us with is that He has guided us to this straight Religion, to this Religion of Islaam.

With regard to the point, "**Know that Islaam is the Sunnah and the Sunnah is Islaam...**" to the end of the point; from that which Shaykh Falaah *hafizahullaah* mentioned is that Islaam, in accordance with the definition of the People of Knowledge, it means submission and compliance with the command of Allaah the Perfect and Most High; and, it, Islaam... is the Religion which Muḥammad *sallAllaahu `alayhi wa sallam* came with and it is that which all of the Messengers *`alayhimus-salaatu was-salaam* came with, Islaam. And as for the Sunnah, then the Sunnah is the way of the Messenger *sallAllaahu `alayhi wa sallam* and the Sunnah is likewise what is established from the Companions *radhiyAllaahu `anhum*. All of this is Islaam.

With regard to the point, "**So from the Sunnah is adhering to the Jamaa`ah.**" Shaykh Falaah *hafizahullaah* makes the point here that it should be better explained as being, "So the Sunnah," not "from the Sunnah" meaning the Sunnah itself is adherence to the *Jamaa`ah*. As for the word the *Jamaa`ah*, then the *Jamaa`ah* as explained by Allaah's Messenger *sallAllaahu `alayhi wa sallam* himself, is, "That which I am upon to today and my Companions." And that which he and his Companions were upon is Islaam and it is the Sunnah. And the *Jamaa`ah*, the United Body of people upon the Truth, are those who are upon that which the Prophet *sallAllaahu `alayhi wa sallam* was upon. So therefore the word the *Jamaa`ah* and the Sunnah and Islaam and "that which I and my Companions are upon," all of these terms have a single meaning – they all refer to one and the same thing.

As for the saying of the Messenger *sallAllaahu `alayhi wa sallam*, "**Adhere to the Jamaa`ah,**" the Shaykh said, "Meaning, adhere to the Truth, adhere to that which the original *Jamaa`ah* was upon, the original body of those upon the Truth, and that is the Truth."

And with regards to the point, "**Whoever separates from the Jamaa`ah by a hand span then he has thrown off the yoke of Islaam from his neck,**" Shaykh Falaah said, "He splits from the *Jamaa`ah*, meaning he splits away from the Truth. Whoever splits away from Islaam, whoever splits away from the Sunnah, whoever splits away from that which the Prophet *sallAllaahu `alayhi wa sallam* and his Companions were upon at that time." And then he said, "'Abdullaah ibn Mas`ood *radhiyAllaahu `anhu* said, 'The *Jamaa`ah* is whatever conforms to the Truth even if you are alone.'" Then he mentioned a further saying from Nu`aym ibn *Hammaad rahimahullaah*, that he said, "If the *Jamaa`ah* (meaning in this case if the majority of the people in your time) become corrupted then adhere to that which the (original) *Jamaa`ah* was upon." (You will find this report from Nu`aym ibn *Hammaad* in *Taareekh ad-Dimashq*, with an authentic chain of narration). Also 'Abdur-Rahmaan ibn Ismaa'eel Aboo Shaammah, (died 665) he said, "The *Jamaa`ah* is the Truth." So Shaykh Falaah said, "The command to adhere to the *Jamaa`ah* is a command to adhere to the Truth even if those who adhere to it are only few in number. So therefore we say, the Sunnah is therefore adhering to the *Jamaa`ah*." The Shaykh said, "He (the author) did not mean, and I do not think that he meant at all, that *min* (meaning 'from')

The author *rahimahullaah* said, "And `Umar Ibnul-Khattaab *rahimahullaah* said, there is no excuse for anyone going astray, thinking that he is upon Guidance, nor for abandoning Guidance thinking it to be misguidance, since the affairs have been made clear, the proof has been established and the excuse has been cut off."²

a part of the Sunnah only, is to adhere to the *Jamaa`ah*, rather it means that the Sunnah altogether is adherence to the *Jamaa`ah* because the *Jamaa`ah* means the Truth, that which the Prophet *sallAllaahu `alayhi wa sallam* was upon and that which his Companions were upon."

As for the phrase, "And whoever desires other than/turns away from the *Jamaa`ah*..." Shaykh Falaah said, "Meaning away from the Truth. Whoever turns away from the Sunnah, whoever turns away from Islaam...(audio cuts off) there in the first period. Then he has taken off the rope of Islaam from his neck."

As for his saying, "And the foundation which the *Jamaa`ah* is built upon, they are the Companions of Muḥammad *sallAllaahu `alayhi wa sallam*..." to the end of the point; Shaykh Falaah *hafizahullaah* he said, "Meaning, the foundation and the origin with regard to awareness of the Truth and adherence to the Truth and being able to distinguish the Truth, is that we should be upon that which who is upon? The author will say shortly after a few points, and we always say, when we come to do an action or say a statement, and we are talking here of course with regard to the matters of worship and the affair of obedience to Allaah the Mighty and Majestic, then what we need to do before we do that saying or action, did those people do it or did they not do it (meaning the Messenger *sallAllaahu `alayhi wa sallam* and then his Companions, the original *Jamaa`ah*) did those people leave it and avoid it, did they do it, did they remain silent about it, did they worship Allaah the Perfect and Most High with it, this is the foundation. And therefore `Umar ibn al-Khattaab said what he said based upon this fundamental point. So whoever does not take from them, then he has gone astray."

<http://www.mandakar.com/ShorhatSave.asp?ID=324&CatName=سلسلة شرح السنة للربيهاري>

² It is reported by Aboo Yoosuf in the book al-Kharaaj and Ibn Shabbah in the Taareekh of al-Madeenah and Ibn Battah in al-Ibaanah and, Ibn Hazm in al Iḥkaam and others, through different chains of narration from `Umar *radhiyAllaahu `anhu* with it. And it is also reported by Aboo Nu`aym in al-Hilyatul-Owliya· from `Umar ibn `Abdil `Azeez *rahimahullaah* (the famous khaleefah, as his saying).

Translator's side point: In the checking of Shaykh Khaalid ar-Raddaadee he mentions with regard to this report that it is reported by Ibn Battah in al-Ibaanatul-Kubraa by way of al-Awzaa`ee that he said that it reached him that `Umar ibn al-Khattaab said this saying. Therefore its chain of narration is disconnected. It is also reported by al-Marwazee in (his book) as-Sunnah as a statement of `Umar ibn `Abdil-`Azeez that he said, "There is no excuse for anyone after the Sunnah to be upon misguidance thinking that it is guidance."

The verifier of the book As-Sunnah, Saleem al-Hilaalee said, "It is authentic in its chain of narration, authentic as the statement of `Umar ibn `Abdil-`Azeez."

The Explanation:

The saying of `Umar *radīyAllaahu `anhu* “**There is no excuse for anyone...**” because Allaah has made the Truth clear and He has clarified it in detail in the Qur-aan and in the Sunnah, so there is no excuse for anyone therefore to be upon misguidance, because it is *he* who has fallen short since he did not seek after the Truth, and he did not ask the People of Knowledge, so the misguidance has come about on account of him himself, so he is the one who has fallen short of what is required.

His saying, “**thinking that it is guidance...**” - this clarifies that supposing/assuming/thinking wrongly something to be the case; this will not suffice with regard to the Truth at all. And Allaah the Majestic and Most High says:

﴿ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

(Explanation)

And (the devils) hinder them from the true path and they (the people of shirk) think that they are upon right guidance.

(Sooratuz-Zukhruf (43), *aayah*37)

So what they consider will not justify and excuse them, so they have no excuse, for they did not refer back to the Book and the Sunnah and become aware of the Truth and distinguish it from falsehood, rather they just followed their desires,

﴿ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

(Explanation)

and they think that they are guided

even though, Allaah has judged that they are guilty of disbelief and misguidance. So a person’s merely thinking that he is upon the Truth does not become an excuse for

him, unless nothing from the Divinely sent Revelation which was sent down to the Messengers reaches him. Since what is obligatory upon him is to refer back to the Book and the Sunnah and not just that he remains upon what he thinks and what he considers and upon what other people say to him that it is the Truth. This is not an excuse. And there occurs in the other *aaayah*:

﴿ إِنَّهُمْ اتَّخَذُوا الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ

﴿ مُهْتَدُونَ ﴾

(Explanation)

They took the devils as allies besides Allaah and they think that they are rightly guided.

(Sooratul-A`raaf (7), *aaayah* 30)

Look how they took devils from mankind and from the *jinn* as their allies besides Allaah and they followed them and yet they think that they are rightly guided! So do the devils wish good for them?³ He the Most High said:

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴾

(Explanation)

And whoever turns away from the remembrance of the Most Merciful then We will appoint for him a devil so he will be his companion.

(Sooratuz-Zukhruf (43), *aaayah* 36)

Look at his Saying:

³ Translator's note: Of course not

﴿ وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا ﴾

(Explanation)

And whoever turns away from the remembrance of the Most Merciful then We will appoint for him a devil...

This is his punishment.

﴿ فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ ﴾

(Explanation)

...so he will be his companion. And they...

meaning the devils

﴿ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴾

(Explanation)

...block them away from the true path and yet still they think that they are rightly guided.

The followers think that they are rightly guided, so that does not benefit them (at all) and there is no excuse for them in that because the call of the Messengers reached them but they did not accept it.

Rather excuse can only be with regard to matters of *ijtihaad*, matters where there is room for scholars to make personal deduction, things where *ijtihaad* is permissible; that a person performs *ijtihaad*, personal scholarly striving. He strives in accordance with his ability and his capability to research to the extent that he thinks that he is

then upon the Truth, then he is excused. As is shown by his saying, *sallAllaahu `alayhi wa sallam*,

“If a judge strives **and he is correct**, then he will receive two rewards and if he strives and he is in error then there is one reward for him.”⁴

This is with regard to matters of *ijtihaad*. As for matters which are, *towqeefiyyah*, dependent upon a direct text, and they are the matters of *`aqeedah*, creed and belief, then no one has the right to delve into them with personal deduction, rather what is obligatory is to follow the evidence. There is no scope for *ijtihaad*, personal deduction in them (matters of creed and belief).

His saying, **“nor for abandoning guidance thinking it to be misguidance”** - the matter is not left up to what the person considers himself and thinks, so that he adopts misguidance thinking it to be guidance or that he abandons the Truth thinking it to be misguidance. What he thinks and considers here will not excuse and justify him because guidance and misguidance have both been made clear by Allaah in the Qur·aan and they have been made clear by the Messenger *sallAllaahu `alayhi wa sallam* in the Sunnah, and the Salaf have explained these two in their lives and their creeds, so the Truth is clear and all praise is for Allaah. And from the Mercy of Allaah is that the Truth is clear in the Book and the Sunnah and the way of the *Salafus-Saalih*, the Pious Predecessors. There is no obscurity and confusion about it as occurred for the previous nations, when the time became prolonged for them and the Truth became confused for them and the Books became distorted and changed. But as for this nation, then the Truth remains clear and the Book and the Sunnah are both preserved from distortion and change; so therefore there is no excuse for anyone in this case.

His saying, **“for the affairs have been made clear”** - yes the affairs have indeed been made clear, however it needs research and study, that the person learns and acquires knowledge and takes knowledge from the People of Knowledge. He does not take knowledge from himself or from his like from the ignorant people or from those false claimants to knowledge or just from the books, rather he takes the knowledge from its people, because this knowledge should be taken from the *`ulamaa*·, the People of Knowledge/the scholars. So knowledge is gained by taking it correctly not

⁴ Reported by al-Bukhaaree in his *Saḥeeḥ* (no. 7352) and by Muslim in his *Saḥeeḥ* (no. 1716) as a *ḥadeeth* of `Amr ibnul-`Aas and (also a *ḥadeeth* of) Aboo Hurayrah *radīyAllaahu `anhumaa*·.

just by taking it out of books. The books are indeed **only** tools for research but they are to be explained by the scholars. And as for reaching the Truth then it is taken from the People of Knowledge and narrated from them, the later generations from the earlier ones.

His saying, **“and the proof is confirmed and the excuse has been cut off.”** No-one has an excuse. So this Religion has been preserved by Allaah from distortion and from being changed and the Truth has become clear. There is no confusion about it. Contrary to the case with the earlier nations for when the time became prolonged for them, then they distorted and changed their books and they altered them, so therefore the Truth became confused and disappeared.⁵

⁵ Shaykh Ahmad an-Najmee *rahimahullaah* said in his explanation, “The author *rahimahullaah* said ‘Umar ibnul-Khattaab *radīyAllaahu ‘anhu* said, “There is no excuse for anyone to be upon misguidance which he is upon thinking it to be Guidance, nor to abandon Guidance thinking it to be misguidance, because the affairs have been made clear and the proof has been established and the excuse has been cut off.” This is tremendous speech which came from a tremendous man, that man who was the second Khaleefah, ‘Umar ibnul-Khattaab *radīyAllaahu ‘anhu*. And this necessitates that whoever puts himself upon misguidance thinking it to be Guidance or who abandons Guidance thinking it to be misguidance, then there will be no excuse for him with Allaah, since this will not be done except by a person who has fallen short of searching for the Truth in the Book and the Sunnah; so therefore there will be no excuse for him. And therefore he said, “because the affairs have been made clear,” meaning, been made clear in the Book of Allaah and in the Sunnah of Allaah’s Messenger *sallAllaahu ‘alayhi wa sallam* and in action of the Companions and the proof has indeed been established upon the people as is shown by His Saying, He the Perfect and Most High,

﴿لَيْلًا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

(Explanation)

So that the people should not have any argument left with Allaah after the sending of the Messengers

(Sooratun-Nisaa (4), *aaayah* 165)

“**So the excuse has been cut off.** So there is no excuse for a person who innovates in the Religion or who goes astray or is ignorant of the rulings after Allaah has made them clear and has made them very clear upon the tongue of His Messenger *sallAllaahu ‘alayhi wa sallam* with what He sent by Revelation to him in the Book and the Sunnah.” (Irshaadus-Saaree fee Sharḥis-Sunnati lil-Barbahaaree)

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

by Shaykh Saalih ibn Fowzaan al-Fowzaan *hafizahullaah*

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

- there is no excuse for being misguided for the one who did not seek after the Truth
- the excuse can only be in matters of *ijtihaad*, after striving to reach the Truth
- there is no scope of *ijtihaad* in matters of creed and belief
- the Truth is clear in the Book and the Sunnah and the way of the *Salafus-Saalih*
- Book and the Sunnah are both preserved from distortion and change
- a person must learn from the People of Knowledge, the scholars