

# Al Aqeedah

## THE CREED



# BOOK THREE

## FOREWORD

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Sheikh Farouk Amod - Translator

All thanks and praise are due to Allaah, we seek His help and forgiveness. We seek refuge in Allaah from the evil within ourselves and the consequences of our evil deeds. Whoever Allaah guides will never be led astray, and whoever Allaah leads astray will never find guidance. I bear witness there is no deity entitled to be worshiped but Allaah, alone without any partners, and I bear witness that Muhammad ﷺ is His servant and His Messenger.

Allaah the Exalted said, *“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims in submission to Him.”* (3:102)

And Allaah the Most High said, *“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and (do not cut the relations) of the wombs (family ties). Verily, Allaah is ever watching over you.”* (4:1)

And the Exalted said, *“O you who have believed, fear Allaah and speak words of justice. He will then rectify for you your deeds and forgive your sins, and whoever obeys Allaah and His Messenger has certainly attained a great attainment.”* (33:70-71)

Verily, the most truthful speech is the Book of Allaah, the best guidance is the guidance of Muhammad ﷺ, and the worst affairs are newly invented matters (in the religion). Every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire.

To proceed, the translation of Book 1 of Al Aqeedah (The Creed) portrays a solid foundation of the Islamic Beliefs that every Muslim should embrace and practice. A Muslim is made aware in Book 2 of the pitfalls and dangers which may contaminate one's pure creed to the point of being considered out-of-the-fold of Islam. These two books (1 and 2) have been well received by students of deen and readers alike from all walks of life, wa lillahil hamd. The most outstanding feature of these books is that they are evidence-based, evidence which is from the Qur'aan and the Sunnah (as practiced by the prophet ﷺ and his companions radhiallahu anhum ajma'een).

Book 3 of the Creed is no different in that it is evidence-based, like its precursors, focusing mostly on methodology (manhaj) related to: Creed, Sunnah, Innovation in Religion, Love for the Prophet ﷺ and His Family, Love for the Companions, Obedience to the Leadership and Unity, as well as the basis for achieving it. Books 1, 2 and 3, collectively contain the information (on creed and methodology) pertinent to the life of every adult Muslim to live a life of obedience to Allah. It highlights the pitfalls of innovation in religion and associating partners with Allah and creates an awareness of ideologies which are detrimental to the one seeking closeness to Allah Subhaanahu wa ta Aala.

The objective of Masjid Ansaar us Sunnah Publications is to make available to the Muslims of South Africa, evidence based literature which will eradicate blind following, a disease which has plagued many-a-community in the Muslim world after the fourth century of Islam. We aim to restore the methodology of our pious predecessors (the Sahaaba, Taabi'een and their students) in the practice of Islam in creed, character, behaviour, outlook and worship in keeping with the guidelines of the prophet ﷺ when he said,

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

*The best of people is my generation then those who follow them, then those who follow them.*

The prophet ﷺ mentioned three generations: Sahaaba, Taabi'een and their students, collectively known as the best generations of Islam. They practiced deen without blind-following anyone but asked for evidence and provided evidence in the practice of deen. The only one who is to be followed in deen unquestionably is the messenger of Allah ﷺ and no-one else enjoys that right. As Allah said,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*Say, if you love Allah, then follow me (Muhammed ﷺ) then Allah will love (all of) you.*

Remember that to follow the prophet ﷺ unconditionally in matters of deen IS Deen, and to follow any scholar in deen unconditionally is a bid'ah (innovation), which can lead to shirk, an act which leads to an everlasting abode in the Hellfire.

Speaking about the Jews and the Christians, Allah Ta Aala says in Surah Taubah V31,

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

*They have taken their scholars and rabbis as lords besides Allah and the messiah, son of Maryam (as a lord) whilst they have not been commanded except to worship one Lord, there is not entitled to be worshiped except Him, far above (is He from) that which they associate with Him.*

May Allah Subhaanahu wa ta Aala grant us all the taufeeq to practice the Islam of the Qur'aan and Sunnah in the way that the Sahaaba, Tabi'een and their students did, for they are our pious predecessors.

BarakAllaahu lil Jamee'

و صلى الله علي نبينا محمد و علي آله و صحبه أجمعين

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## TAWASSUL AND ITS RULING

- ❖ **Definition of Tawassul in Linguistic Terms as well as in Shar'i Terms**
- ❖ **Meaning of Waseelah as intended in the Qur'aan**
- ❖ **Lawful Tawassul and its Various Types with Examples and Evidence**
- ❖ **The Unlawful Tawassul with examples.**

## Tawassul and its Rulings

### ❖ Definition

- Lexical: Attaining closeness and using the means to attain one's objectives.
- Shari'a: Striving for closeness to Allaah through legislated actions.

### ❖ The Meaning of Tawassul in the Noble Qur'aan

Waseelah has been mentioned in two verses in the Qur'aan, the first is in the saying of Allaah Ta 'Aala:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ- سورة المائدة الآية 40

*"Oh, you who believe, fear Allaah and seek a means to get close to him and strive on His Path so that you may be successful. " – Surah Maa'idah Aayah 40*

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا - سورة الإسراء الآية 57

*"Those are the ones who supplicate, seeking a means to get close to their Lord (Allaah) as to which of them is closer, hoping for His Mercy, fearing His Punishment, verily the punishment of your Lord is a matter warned about. " – Al Israa Aayah 57*

Upon studying the tafseer (exegesis) of the Salaf (the sahaabah and their students) with regards to the meaning of waseelah as contained in these two verses we find that it revolves around seeking closeness to Allaah Ta'Aala by acting on His commands and abstaining from His Prohibitions and none of them said that it means seeking closeness (tawassul) by the status/rank of any of the creation.

### ❖ Categories of Tawassul

Tawassul to Allaah by His Names and Attributes: the implementation of this is by a Muslim supplicating with the following words:

اللهم إني أسألك بأنك أنت الله الرحمن الرحيم العزيز الحكيم أن تعافني

*"Oh, Allaah. Verily I ask you as you are Allaah, the Most Merciful, the Most Beneficent, Most Powerful, Most Wise, that you grant me good health. "*

Or he says,

يا حي يا قيوم برحمتك أستغيث

*"Oh, the Living, self-Existing, by your Mercy do I seek help."*

The evidence for adding those words to one's supplication is the saying of Allaah Ta'Aala :

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ - سورة الأعراف 180

*To Allaah belongs the most beautiful names; ignore those who turn away (are defiant) with regards to His Names. - Surah Al A'raaf Aayah 18*

Evidence from the Sunnah: The saying of the Prophet ﷺ in the du'a of istikhaarah:

اللهم إني أستخيرك بعلمك واستقدرك بقدرتك واسألك من فضلك العظيم (رواه البخاري)

*"Oh, Allaah. Verily I consult you on account of Your Knowledge and I appreciate Your Ability and I ask you by Your Abundant Grace. - Narrated by Al Bukhari*

### ❖ Tawassul to Allaah by Righteous Actions

This is when the one supplicating says, "Oh, Allaah, on account of my faith in You, and my following of Your Messenger, forgive me." And similar to this wording which form part of legislated supplications.

The evidence for the above is the speech of Allaah, when He says,

"ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين" - سورة آل عمران 53  
*Our Lord, we believed in that which you revealed, and we followed the Messenger so include us amongst those who bear testimony. - Surah Aale Imran Aayah 53*

Evidence from the Sunnah:

عن عبدالله بن بريدة عن أبيه رضي الله عنه قال "سمع النبي ﷺ رجلا يقول 'اللهم إني أسألك بأني أشهد أنك أنت الذي لا اله إلا أنت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد.' قال والذي نفسي بيده لقد سألت الله باسمه الأعظم الذي إذا دعى به أجاب وإذا سئل به أعطى" - رواه الترمذي وابن ماجه

*On the authority of Abdullah ibn Buraydah who narrated from his father, may Allaah be pleased with him, that the Prophet ﷺ heard a man saying, "Oh, Allaah. Verily I ask you on account of having testified that indeed You are Allaah, besides Whom there is none entitled to be worshipped but you alone, Who is Independent, the one who begets not nor was He begotten, and Whom there is none like unto Him. "*

*He ﷺ, upon hearing this said, "By the one in Whose Hand my soul is in, he has asked Allaah by His Great Name, by which if He is called upon, He answers and if He is asked with it, He grants (what is asked). - Narrated by Imam At Tirmidhi and Ibn Maajah*

## ❖ Tawassul to Allaah by Supplication of a Righteous Muslim

An example of this is when a Muslim finds himself in constrained circumstances and he wishes to approach Allaah Ta’Aala using a more assertive means, he goes to a Muslim who has signs of being righteous and asks him to make du’a (supplicate) to Allaah for him to relieve him of his worry and difficulties. The evidence for the permissibility of this act is in the incident of the Bedouin, a lengthy hadeeth, in which he entered the masjid whilst the Prophet ﷺ was preaching from the pulpit on the day of Jummu’ah. He asked the Prophet ﷺ to make du’a for them for Allaah to send down rain after being afflicted with severe drought. The Prophet ﷺ raised his hands, supplicated, and rain fell. This hadeeth is found in Sahih Al Bukhari.

From the actions of the Companions is the incident in which Umar RadhiAllaahu Anhu sought rain via the du'a of Abbas after the demise of the Messenger ﷺ, and it is absolutely necessary that the one whose tawassul is sought, via his du’as, has to be a Muslim, alive, righteous and able to make du’a. (Bukhari)

## ❖ Prohibited Tawassul

Tawassul is Ibaadah (worship). It is necessary that one worships sincerely for the sake of Allaah Ta’Aala alone, following the guidance of the Prophet ﷺ. Any form of tawassul which deviates from the above legislated ways, then such tawassul is deemed prohibited. E.g. Tawassul with the status of someone or by his position/rank.

As for Umar RadhiAllaahu Anhu using Abbas to make du’a for rain, then this was in the legislated form of tawassul via du’a and nothing else. Had it been tawassul with the status of a person then it would have been more acceptable to do it with the status of the Prophet ﷺ because his status remains even after his ﷺ death.

As for the hadeeth *“Make tawassul with my status for verily my status is great by Allaah”*, then one should know that this hadeeth is not found in the books of the Sunnah, but there is no doubt that his status is great as he ﷺ was the best of creation as he ﷺ said, “I am the leader of the Children of Aadam on the day of Qiyaamah.” (Muslim)

Despite that, this type of tawassul has not been legislated for us.

There are many ahaadeeth quoted by the innovators who call to tawassul (which is not legislated), and these narrations are either weak or fabricated. It is clear from the above that to make tawassul with the status, position, sacredness, or rank of anyone, is innovated tawassul and a pathway to shirk.

## Evaluate Your Understanding

1. Define tawassul linguistically and in terms of the shari’ah.

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2. How many times is the word waseelah mentioned in the Qur'aan? Mention the verses connected with that and explain their meaning.

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3. What is the difference between the prohibited tawassul and the legislated one?

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4. Mention the different types of legislated tawassul with examples and evidence for each type.

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5. What is the ruling of tawassul with the status of anyone or his right? Comment on the hadeeth, "Make tawassul with my status for verily my status is great by Allaah."?

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6. What is the explanation for the tawassul of Umar RadhiAllaahu Anhu with Abbas regarding the seeking of rain? Can this be used for the people who subscribe to the innovated tawassul? Explain this.

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#### NOTES:

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## WALI AND WILAAAYAH (SAINTS AND SAINTHOOD) IN ISLAM

- ❖ **The Definition of Sainthood**
- ❖ **The Difference between Eemaan (faith) and Sainthood with Evidence**
- ❖ **The Characteristics of Saints and their Signs**
- ❖ **Are the Prophets or Saints More Virtuous (with evidence)**

## Wali & Wilaayah (Saints and Sainthood) in Islaam

### ❖ Definition of Sainthood (Wilaayah)

- Wilaayah: Love and help, also used to indicate alliance and kinship. Allaah says,

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - سورة الفصّل 34

*"Then the one whom there is enmity between you and him (acts) as though he is a close friend (wali)" – Surah Fussilat Aayah 34*

### ❖ Characteristics of a Wali

Wilaayah (being a wali) is not specific to any one in particular, to the exclusion of others as people claim, and a wali is not someone who is granted paranormal powers. Instead, wilaayah is synonymous with eemaan (faith), meaning that the wali is the mu'min (believer). Eemaan increases and decreases according to Ahlus Sunnah wal Jamaa'ah (followers of the Sahaabah and their students) and likewise, wilaayah also increases and decreases. Allaah Ta'Aala has described the auliyaah (plural of wali), saying,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - سورة يونس 62-63

*"Behold! Verily, the auliya of Allaah, there is no fear upon them, nor do they grieve, those who have believed and have taqwah." - Surah Yunus Aayaat 62-64*

In the first verse is a glad tiding for the auliya of Allaah, the believers whom no fear nor grief will afflict them and in the second verse is an explanation of the description of the auliya, as those who believe in Allaah and have taqwa. These are the two qualities by which a wali is distinguished from others.

### ❖ The Prophets (Peace be Upon Them All) were more Virtuous than the Auliya

Whoever claims that the auliya have a status surpassing that of the prophets has opposed Allaah without knowledge, because Allaah Ta'Aala says,

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ - سورة النساء 69

*Those will be with the ones whom Allaah had blessed of the prophets and the truthful ones." – Surah Nisaa Aayah 69*

Allaah, The Most Blessed, The Most High is the wali of the believers and the righteous ones. The evidence for this is in His Saying,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا - سورة البقرة 257

*"That is because Allaah is the Wali of those who believe." – Surah Baqarah Aayah 257*

Secondly,

”ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا” - سورة محمد 11

“That is because Allaah is the Protector (Maulaa) of the ones who believe.” – Surah Muhammad Aayah 11

Thirdly,

”إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ” - سورة فصلت 30

“Verily, those who say our Lord is Allaah, then are steadfast, the angels descend upon them, saying ‘do not fear, do not grieve, receive glad tidings of Jannah which you have been promised, we are your auliya (guardians/protectors) in the worldly life and in the Hereafter and for you all is what you desire and for you all in it is what you ask for” – Surah 1

### Evaluate Your Understanding

1. Define the following:

1.1. Wilaayah

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1.2. Wali

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2. What is the difference between wilaayah and eemaan?

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3. Is wilaayah specific to one individual in particular?

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4. What are the characteristics and signs of the auliya?

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5. Are the auliya more virtuous than the prophets?

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[illegible]

## INTERCESSION

- ❖ The definition of Ash-Shafaa'ah (Intercession), its types and their evidences.
- ❖ The conditions of approved intercession are with evidence
- ❖ The danger of seeking intercession from the dead and others.
- ❖ The different types of approved intercession with evidence.

## Intercession

### ❖ Definition of Intecession

- Lexical: A pair.
- Shari'a: To seek goodness/wellness for another.

### ❖ Types of Intercession

There are two

- Approved Intercession (Permissible)
- Disapproved-of Intercession (Forbidden)

**Approved intercession** is that which is sought from Allaah Ta Aala for a believing servant of His.

**Disapproved-of intercession** is that which is sought from other than Allaah in matters which no-one besides Allaah is capable of fulfilling, e.g. the one who seeks intercession from the dead, thinking that the dead can hear them, like the polytheists who worship idols, statues and graves. Also forbidden is intercession sought for other than people of Tauheed and eemaan.

Allaah Ta'Aala has disapproved of those who sought intercession with other than Allaah, taking them as partners with Allaah.

Allaah Ta'Aala says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ - سورة يونس 18  
*"They worshipped other than Allaah that which cannot harm them, nor can it benefit them, saying these are our intercessors by Allaah. " – Surah Yunus 18*

And Allaah Ta'Aala has said,

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا - سورة الزمر 44  
*"Say: to Allaah belongs all intercession " – Surah Zumar Aayah 44*

These two verses show that all intercession belongs to Allaah alone and that whoever seeks it from other than Allaah has committed shirk even if the one with whom intercession is sought is a close angel or a prophet.

Allaah Ta'Aala has said,

سورة الأنبياء 28 وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى -  
*"No-one shall intercede except the one he (Allaah) is pleased with " – Surah Al Anbiyaa Aayah 28*

Meaning that Allaah would be pleased with their speech and actions, and that they are believers.

#### \*Conditions for the Accepted Intercession

The accepted intercession is the one which is sought from Allaah Ta'Aala directly after having fulfilled two conditions:

- The first of them being that the consent of Allaah for the intercessor has been given
- The second is that the person for whom intercession is sought must be pleasing to Allaah Ta' Aala.

The evidence for this is the saying of Allaah,

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا - سورة طه 109

*"On this day no intercession will benefit except the one whom The Most Merciful has granted permission to and is with whose speech He is pleased." – Surah Ta-Ha Aayah 109*

And

سورة الأنبياء 28 - وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ

*"No-one shall intercede except the one he (Allaah) is pleased with" – Surah Al Anbiyaa Aayah 28*

#### ❖ The Dangers of Seeking Intercession from the Dead of Other than them

The calamity of seeking intercession from the dead at their graves has greatly increased, by claims that this gets one closer to Allaah Ta'Aala. This is exactly what Allaah has warned against and it is exactly what the Mushrikoon (Polytheists) claimed for their idols. Allaah Ta'Aala said,

"أَلَا لِلَّهِ الدِّينُ الْخَالِصُ، وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ" - سورة الزمر

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*"Behold, to Allaah belongs the pure Deen, and those who choose protectors besides him saying we do not worship them except so that they can get us closer to Allaah." – Surah Zumar Aayah 3*

And Allaah says:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ - سورة سبأ 22

*"Say, call those whom you prefer besides Allaah; they do not control an atom's weight in the heavens nor on the earth, nor have they any share in either; nor any helper." – Surah Saba' Aayah 22*

It is made clear from those two verses that taking intercessors and partners and protectors besides Allaah is a transgression against the Lordship of Allaah Ta'Aala and having bad thoughts of Allaah.

### ❖ The Different Types of Permissible Intercession

We have learnt that intercession which is permissible is that which is sought from Allaah Ta'Aala for a believing servant, and this is of different types:

1. That which is specific to the Prophet ﷺ in that he is the only one who will be granted the right to intercede in such matters.
2. That which is specific to the Prophet ﷺ as well as the angels, the prophets and the righteous. These are those who may intercede on behalf of believing servants provided that the conditions mentioned above are fulfilled.

### ❖ Intercession Specific to The Prophet ﷺ

The Great Intercession, on the Day of Resurrection, when all the messengers and prophets will excuse themselves from taking responsibility for it, and the Prophet ﷺ will say, "I am good for it," (meaning the intercession). This will be at the time of the Assembly, when the creation will seek ease and rest and will need someone to intercede for them to Allaah Ta' Aala. This is the Maqaam Al Mahmood (the Praiseworthy Station), the rank that Allaah Subhaanahu wa ta'Aala has promised His Messenger ﷺ.

Imam Bukhari and Imam Muslim (Rahimahumaallaah) have narrated a hadeeth from Abu Hurairah RadhiAllaahu Anhu, "People will go to Adam Alaihi Salaam who will excuse himself, they will then go to Nuh Alaihi Salaam, then to Ibraheem Alaihi Salaam then to Moosa Alaihi Salaam, then to Eesa Alaihi Salaam, and all of them will excuse themselves, and say 'Myself, myself, myself', they will then go to the Messenger ﷺ who will prostrate by Allaah, Who will grant him ﷺ permission to intercede and thereafter the Prophet ﷺ will intercede.

### ❖ The Prophet's ﷺ Intercession for the People of Jannah

This relates to the intercession for the people of Jannah to gain access to Jannah by having it opened for the people.

Imam Muslim Rahimahullah recorded a hadeeth on the authority of Anas Ibnu Maalik who said that the Prophet ﷺ said, "I am the first person who will intercede in Jannah."

### ❖ His ﷺ Intercession for some of the Disbelievers

This intercession will be specifically for his ﷺ uncle, Abu Taalib, to lighten his punishment; Abu Taalib will wear two shoes of fire or be placed in the shallow part of the fire which will cause his brain to boil.

There are other avenues of intercession and these are not restricted to the Prophet ﷺ. It will be granted to him ﷺ and others as well, like the angels, the prophets, and the believers. Such as:

1. Intercession for those who committed major sins from the people of Tauheed (Muwahiddeen) who were put into the hellfire, then such people (on account of intercession for them) will be removed from the fire. The basis for this is the saying of the Prophet ﷺ :

"شفاعتي لأهل الكبائر من أمتي" – أحمد والترمذي والحاكم

*"My intercession is for the major sinners of my ummah" – Sahih by Imam At Tirmidhee*

2. Intercession for the elevation of the dwellers of Jannah to higher ranks. The proof for this is the saying of the Prophet ﷺ,

اللهم أغفر لعبيد أبي عامر, أَللّهم أجعله يوم القيامة فوق كثير من خلقك أو من الناس – صحيح البخاري

*"Oh, Allaah, forgive Ubayd Abee Aamir, O Allaah, elevate Ubayd Abee Aamir over most of Your Creation or mankind on the day of Qiyaamah." – Sahih Al Bukhari*

### Evaluate Your Knowledge

1. Define Intercession

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2. Intercession is the Right of Allaah Ta'Aalah Alone. Clarify this statement and substantiate your answer with evidence.

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3. What are the different types of Intercession? Provide the definition for each one.

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4. Mention the conditions of the permissible intercession and provide the supporting evidence for each of them.

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5. Discuss the extent of the dangers of seeking intercession from the dead considering what you have studied. Mention the evidence.

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6. What are the different types of acceptable intercession?

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7. What is the Praiseworthy Station (Al Maqam Al Mahmood)? Provide supporting evidence for your answer.

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8. Are transgressors of major sins eligible for intercession?

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9. Who is the first one for whom the door of Jannah will be opened?

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10. Mention the types of intercession which is specific to the Prophet ﷺ.

NOTES

THE RULES PERTAINING TO MAJOR SINS/ NOT DECLARING, DECISIVELY, THAT ANY MUSLIM IS A PERSON OF JANNAH/JAHANNAM (EXCEPT WITH EVIDENCE)

- ❖ The definition of major sins with evidence
- ❖ The definition of minor sins with evidence
- ❖ The ruling with regards to the one who commits a major sin with evidence
- ❖ Evidence from the Qur'an and the Sunnah that a major sinner is not a disbeliever
- ❖ The prohibition of assigning anyone to Jannah or Jahannam except with clear evidence

## Major Sins and The Ruling of Those who Commit it and Not Testifying that a Specific Muslim will Dwell in Jannah/Jahan- nam (With evidence)

### ❖ Two Categories of Sins: Major and Minor.

**Major Sins:** Every sin which results in the capital punishment becoming applicable in this life, or a punishment in the Hereafter, for which Allaah Ta'Aala has cursed a transgressor or promised them Fire or His Anger.

Major sins are many. Some of it is mentioned in the hadeeth of Abu Hurairah RadhiAl-laahu Anhu, that the Prophet ﷺ said, "Abstain from the seven major sins." The companions asked, "What are they?" He ﷺ said, "Shirk and sihr, killing one whom Allaah has forbidden except rightfully, consuming interest, consuming the wealth of an orphan, fleeing from the battlefield and falsely accusing a chaste woman who is naïve."

**Minor Sins:** It is every sin which does not have a prescribed punishment for it in this world, nor a specific punishment in the Hereafter.

### ❖ Evidence for the Division of Sins

The evidence that sins are divided into major and minor is the saying of Allaah Azza wa Jal:

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ – سورة النجم 32

*Those who abstain from major sins and indecency, except minor sins – Surah Najm Aayah 32*

### ❖ Ruling of One who Commits a Major Sin

The view of Ahlus-Sunnah wal Jamaa'ah regarding a transgressor in major sins is that such a person remains a believer, though deficient in his eemaan or that he is a believer on account of his eemaan and a sinner on account of his transgression. He is therefore referred to as a disobedient sinner. Such a person, according to Ahlus Sunnah, is under the Will of Allaah (mashee'a); if Allaah so wishes he will forgive him due to His Grace, or if Allaah wishes, he may punish him out of His Justice, your Lord does not oppress anyone, as confirmed by Allaah's Saying,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا –  
سورة النساء 116

*"Verily, Allaah does not forgive partners being associated with Him, but He forgives whomsoever He wishes and whoever associates partners with Allaah has gone far astray." – Surah Nisaa Aayah 116*

If Allaah Ta'Aala should punish a believing person for committing major sins then such a person will not remain forever in the fire. And Allaah knows best.

## ❖ The One Who Commits a Major Sin is not a Disbeliever

The evidence of Ahlus Sunnah wal Jamaa'ah on this view is as follows:

The Qur'aan and Sunnah are both replete with explicit evidence that the one who commits major sins is not a disbeliever. Allaah Ta'Aala says,

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ – سورة الحجرات 10-9

*And if two groups of believers fight each other, then reconcile between them, should one of them transgress against the other, then fight the one who transgresses until that group surrenders to the command of Allaah. Then if it surrenders, reconcile between them with justice (and be just) for verily, Allaah love those who are just. Verily, the believers are brothers, then reconcile between your brothers and fear Allaah so that you may be shown Mercy. – Surah Al Hujuraat Aaya 9-10*

## ❖ Deductions from the Two Verses

Allaah Ta'Aala has confirmed that believers who have committed the sin of in-fighting and tyranny, against other believers, then they are classified as brothers, despite their oppression and tyranny being major sins. Allaah has commanded the believers to make efforts at reconciliation between them and their brother in faith.

## ❖ Evidence from the Sunnah

*On the authority of Abu Sa'eed Al Khudree RadhiAllaahu Anhu, that the Messenger of Allaah ﷺ said, "The People of Jannah will enter Jannah, He will put into Jannah whom He wishes by His Mercy and the people of the hellfire will enter the hellfire, then Allaah will say "Search for the one in whose heart you find even a mustard seed of faith and remove him (from hellfire)" – Muslim*

## ❖ Deduction from the Hadeeth

The transgressor in major sins will not remain forever in the hellfire since the one who has in his heart the least amount of faith will be removed from it; had the one referred to been a disbeliever, then he would not have been removed from hellfire, and that is supported by the saying of Allaah, regarding the disbelievers,

وَمَا هُمْ بِخَارِجِينَ مِنْهَا – سورة المائدة 37

*"...and they will not be removed from it (Hellfire)." – Surah Al Maaidah Aayah 37*

## ❖ The Prohibition of Assigning Anyone to Jannah or Hellfire except with Evidence

The methodology of the Ahlus Sunnah wal Jamaa'ah is that they do not assign any particular individual to Jannah or Hellfire except whom the Messenger ﷺ informed us about, saying that such a person is from the people of Jannah or from the dwellers of the hellfire. Such as the ten who received glad tidings of Jannah, as well as Ukaashah bin Muhsin and Abdullah ibn Mas'ood and others regarding what is supported by authentic narrations of the prophet ﷺ. Those who have committed major sins, whomsoever Allaah decrees from them, will have to enter the hellfire, and thereafter will be removed from it by the Grace of Allaah. Whosoever Allaah forgives in the first tremor will not enter the hellfire. Amongst those whom the evidence indicates will enter the hellfire are Iblees, Fir'oun and Abu Lahab.

### Evaluate Your Knowledge

1. Define major sins and explain the difference between major sins and minor sins.

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2. Are the major sins confined to a specific number? Mention one proof that makes mention of a specific number of major sins.

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3. What is the ruling with regards to the one who commits major sins, according to Ahlus Sunnah wal Jamaa'ah? What is the evidence for your answer?

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[illegible]

**NOTES:**

[illegible]

## THE DANGER OF INNOVATIONS (BID'AH) UPON THE RELIGION

- ❖ **Bid'ah in Religion (innovation).**
- ❖ **The Danger of Innovations with Evidence.**
- ❖ **Causes of Bid'ah (innovation in religion)**
- ❖ **Types of Innovation, their Ruling and Evidence**

## The Danger of Innovations on the Religion

### ❖ Bid'ah (Innovations in Religion) and its Danger on the Deen (Religion)

**Lexical Definition of Bid'ah:** To innovate something which has no previous example of it, e.g.,

سورة البقرة 117 بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ -

*The originator of the heavens and the earth, i.e. The inventor of the two.*

**Shar'i Definition:** Whatever is innovated in the religion contrary to what the Prophet ﷺ and his ﷺ companions were upon in terms of creed and practice.

### ❖ Dangers of Innovation

Innovations and fabrications in the deen (religion) pose a great danger and have an evil impact upon individuals and the community at large, in fact on the whole deen, in its principles as well as its branches.

Some of the dangers of innovation are as follows:

1. Bid'ah is an invitation to kufr (disbelief).
2. It is an accusation against Allaah Ta Aala without knowledge (i.e. by innovating it is like saying that such an act is a religious act approved of by Allaah Ta Aala.
3. It is legislating in the deen (religion) something which Allaah Ta Aala has not approved of.
4. Innovators dislike the Sunnah and its people and dislike acting upon the sunnah. This is one of the greatest dangers of bid'ah.
5. Acts of the innovator are rejected as mentioned by the Prophet ﷺ,

من أحدث في أمرنا هذا ما ليس منه فهو رد - البخاري

*"Whoever innovated in our matter (deen) what is not from it, then such an act is rejected" - Al*

*Bukhari*

6. A bad end for an innovator
7. In most cases an innovator does not repent. The Prophet ﷺ said:

الأوسط صحيحه الألباني في إن الله حجب التوبة عن صاحب كل بدعة - رواه الطبراني في المعجم  
السلسلة الصحيحة

*"Indeed Allaah withholds the repentance of every innovator" - At Tabari in Majma'ul Awsat - Authenticated  
by Al Albaani in Silsilatus Saheehah*

8. Confusion is the order for the innovators such that a sunnah is regarded as an innovation and innovation as sunnah and the cause of this is doubts in the deen.
9. The testimony of an innovator is not accepted.

10. The innovator falls into fitnah (tribulations) due to his opposition to the sunnah. Allaah ta Aala says:

“فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ” – سورة النور 63

*"Let those who oppose His Matter (Deeni Guidelines) that a tribulation afflicts them or a painful punishment afflicts them" – Surah Noor Aayah 63*

11. The innovator portrays himself as a rectifier of the Shari'ah whilst Allaah Ta Aala has perfected His Deen and completed his favour upon His servants. Allaah Ta'Aala says

– سورة امائدة 3 “الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ”

12. The innovator bears his own sin and the sin of all those who follow him. The Prophet ﷺ said:"

"من سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيئاً"

*Whoever initiates an evil way in Islam will be sinful for it and will bear the sin of all those who act upon it without a decrease in their sin*

13. From the danger of innovation is that it is the cause of an innovator being deprived from drinking from the pond of the prophet ﷺ, that great pond, which if one drinks from it just once, they will never experience thirst after that ever. Imam Bukhari Rahimahullah and others have narrated from Sahl ibn Sa'ad Al Ansari and Abi Sa'eed Al Khudree RadhiAllaahu Anhu that the Messenger ﷺ said:

"إني فرطكم على الحوض من مر علي شرب, ومن شرب لم يظمأ أبدا. ليردني على أقوام أعرفهم ويعرفني ثم يحال بيني وبينهم فأقول : إنهم مني فيقال : إنك لاتدري ما أحدثوا بعدك. فأقول سحقا لمن غير بعدي"

*I will precede you all to the pond and whoever passes by will drink therefrom and who drinks will never be thirsty after that, ever. A group of people will be prevented, I will know them, and they too will recognize me, but they will be kept away from me. I will say, "They are my people" and it will be said "You don't know what they innovated after you." I will then say, "Away! Away with the one who changed (the deen) after me."*

14. Innovations are a cause for division and dissension in the Ummah. Allaah Subhaanahu wa ta Aala has criticised such a situation, saying

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتُ مِنْهُمْ فِي شَيْءٍ - سورة الانعام:159

*Verily, those who have divided their religion, becoming sects, you are free of them. (Surah Al An 'Aam 7159)*

Summary :Innovations are a danger to the Ummah's religion (deen) and its worldly matters (dunya).

#### ❖ Causes of Bid'ah

1. Ignorance of the Qur'aan and the Sunnah and the style of the Arabic Language
2. Not following the methodology of our righteous predecessors
3. Following desires
4. Being afflicted with doubts
5. Depending solely on one's intellect
6. Blindly following misguided personalities leading to fanaticism, in turn leading to rejection of Shar'i evidence from the Qur'aan and the Sunnah.
7. Associating with evil companions.

#### ❖ The Ruling of Bid'ah in its Various Forms

Whoever ponders on the Qur'aan and the Sunnah will conclude that bid'ah (innovation in the deen) is prohibited and rejected, without any distinction between one type of innovation and another, even though the level of impermissibility may differ. (minor and major innovation).

It is well known that the prohibition by the Prophet ﷺ did not differentiate between the various types of bid'ah. Nabi Muhammed ﷺ mentioned in a hadeeth,

وشر الأمور محدثاتها وكأ بدعة ضلالة وكل ضلالة في النار

*...And the vilest of matters are the newly invented matters (in deen) and every innovation is a misguidance and every misguidance is in the hellfire. (Sahih Muslim).*

He ﷺ also said,

البخاري- من أحدث في امرنا هذا ما ليس منه فهو رد

*Whoever innovates in our matter (deen) that which is not from it, then it is rejected. " – Sahih Al Bukhari*

These two ahaadeeth indicate that every new matter in the deen is bid'ah and that every bid'ah is misguidance and thus rejected. The meaning of this is that innovations in acts of worship and in beliefs are forbidden but the levels of impermissibility differ in relation to the type of bid'ah.

From it is that which is pure disbelief (kufr) like tawaf of the graves seeking closeness to the deceased. Sacrificing an animal and taking vows at the graves together with offering salaah and supplicating for oneself at the graves, asking the deceased to fulfil ones needs as well as seeking help from them at the time of difficulties.

There are those acts which are a means to shirk (association of partners with Allaah), like building over the graves, performing salaah and making du'a at the gravesites.

Then there are those acts of bid'ah (innovation) which are a transgression in creed or doctrine (Aqeedah), like the innovation of the Khawaarij (those who revolts against the Muslim rulers and kill the Muslims). Also the Qadariyyah and the Murji'ah in their sayings and their beliefs which oppose Shari'ah.

There is yet another form of bid'ah which is a sin like celibacy, continuous fasting and standing in the sun (and avoiding the shade) as a form of worship.

### **Evaluate Your Knowledge**

1. Define bid'ah

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2. Discuss the dangers of bid'ah and mention five examples to illustrate these dangers.

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3. Mention the five causes of bid'ah, explaining how those become the cause of bid'ah.

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4. What is the ruling of bid'ah in light of the Qur'aan and Sunnah? Cite evidences to support your answer.

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5. Briefly mention the different types of innovations.

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## PEOPLE OF SUNNAH AND THE GROUP CALLED AHLUS SUN- NAH WAL JAMAA'AH

- ❖ The People of Sunnah
- ❖ The characteristics of the people of Sunnah and the Group called Ahlus Sunnah with evidences
- ❖ Moderation in Islamic Legislation with Evidences

## People of Sunnah and the Group Called "Ahlus Sunnah wal Jamaa'ah"

**Definition:** The Ahlus Sunnah wal Jamaa'ah are those who follow the Prophet ﷺ in his speech, actions, tacit approval, in word, deed and belief (doctrine). They are the saved sect and the assisted group.

### ❖ Their Characteristics:

Firstly, they depend on the two revealed sources, the Qur'aan and the Sunnah at the time of differences, giving preference to revelation over intellect, acting upon the saying of Allaah ta Aala,

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا – سورة النساء 59

*If you dispute in any matter then refer it to Allaah and His Messenger, if indeed you are believers in Allaah and the Last Day, that is better and the best recourse. (Surah Nisaa V59)*

Secondly, they adopt the way of the pious predecessors in understanding the Qur'aan and the Sunnah, because indeed their way is safer, supported by knowledge, and decisive and binding.

Thirdly, they take great care in accepting hadeeth and that is by way of the knowledge of isnaad (chain of narrators). Abdullah ibn al Mubarak (a tabi'ee – second generation predecessor from the pious predecessors) said, "Isnaad is part of deen, had it not been for the isnad anyone would say whatever they wished to say." (Imam Muslim in his preface). No doubt, that it is the acting-upon the saying of Allaah,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ – سورة الحجر 59

*Indeed, we have revealed the reminder (Qur'aan) and We will protect it. (Surah Hijr V59)*

Fourthly, they act on evidences and abstain from arguments. Imam Malik Rahimahullah said, "Is it that every time a person came to us more competent in debating than another, then we leave that which Jibreel Alaihi Salaam brought to the Prophet ﷺ due to the debate of those persons." (Lallaka'ee narrated it in Sharh-Usool l'tiqaad Ahlus Sunnah wal Jamaa'ah).

Fifthly, Moderation. This is indeed a moderate religion between two extremes, i.e. absolute laxity and extreme fanaticism. It is a balanced approach which leads to the Mercy of Allaah and His Pleasure, the nation of Muhammed ﷺ is moderate in all of its matters. Allaah says,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا – سورة البقرة

*And likewise, We have made you a moderate nation so that you may be witnesses over mankind, and the messenger a witness over all of you. (Surah Baqarah VI43)*

*And it has been established in the Sunnah on the authority of Abu Hurrairah RadhiAllaahu Anhu, from the prophet ﷺ who said, "Indeed the deen is easy and if anyone makes it difficult, it will overpower him; be consistent and seek nearness to Allaah and enjoy glad tidings and seek assistance morning and evening and in a portion of the night (in worship). – Sahih Al Bukhari*

The Qur'aan and the Hadeeth indicate that our deen is a moderate one, and that our ummah is a moderate one, far from the laxity of the Jews and exaggeration of the Christians and their excesses:

1. With regards to the prophets and the scholars, our deen is of moderation, a path between the laxity of the Jews and the exaggeration of the Christians. (The Jews killed many of Allaah's prophets whilst the Christians have made Eesa Alaihi Salaam one with Allaah).
2. In respect of Lordship and entitlement of worship, we are on the moderate path, in comparison to communism and atheism, the one impresses that life is just materialism and the other that there is no deity worthy of worship; between the claimants of unity of existence and those who have declared the creator to be the creation and the Lord to be the servant and the worshipped to be the worshipper.
3. In the respect of Eemaan, there is moderation between the Khawaarij, who declare one who commits a major sin to be a disbeliever even though the sinner might be a person upon Tauheed, and the Murji'ah, who say that as long as a person has eemaan then he will not be harmed by any sin.
4. With regards to Qadr (divine pre-ordainment/decreed) they are moderate between the negators of divine decree, who say that Allaah did not create the actions of the servant and did not decree it, and on the other extreme, the Jabariyyah who claim that mankind is compelled in his actions and he does not possess a choice as to whether he does good or bad.
5. With regards to the Sahaaba, they are moderate between the Raafidhah Shi'a and the Khawaarij.

### **Evaluate Your Knowledge**

1. The Muslims are moderate compared to the other nations, explain this and clarify your answer with evidence.

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2. The Qur'aan and the Sunnah allude to the ease of the Shari'ah and lightening a burden from the Ummah, clarify this with evidences.

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3. The Ahlus Sunnah are the moderate ones compared to the deviant groups. Provide 4 examples that illustrate this point.

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4. Ahlus Sunnah has other specific characteristics besides moderation, mention 4 of them.

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## LOVING THE MESSENGER OF ALLAAH ﷺ IS MANDATORY

- ❖ The ruling on loving the Messenger ﷺ and the evidence which supports that.
- ❖ Meaning of loving the Prophet ﷺ and how that love is achieved.
- ❖ The status of the Messenger ﷺ in the life of a believer with evidence.

## Loving the Prophet ﷺ is Mandatory

Beware, may Allaah have Mercy on you, that it is compulsory upon the believer to love Allaah Tabaaraka wa Ta Aala above everything else, because He is the One who created us and sustains us and He has favoured us with His Great bounties and resources. To love Allaah is one of the greatest acts of worship. Allaah says

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ – سورة البقرة 165:

*Amongst mankind are those who take partners with Allaah, loving them as they should love Allaah. (Surah Baraqaarah V165)*

After loving Allaah, it is compulsory upon the servant to love the Messenger of Allaah ﷺ because he was a mercy given as a gift to mankind as well as a blessed grace chosen by Allaah for the whole of mankind to guide them from darkness into light. Indeed, no one will enter Jannah except by obeying him ﷺ and following him ﷺ and applying his methodology, giving preference (of love) to him ﷺ over all of creation.

In the authentic hadeeth of Anas ibn Maalik, who said that the prophet ﷺ said,

"ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه، كما يكره أن يقذف في النار" ((متفق عليه))  
*Whoever has these three qualities will experience the sweetness of faith: loving Allaah and His messenger above all else, loving a person for the sake of Allaah, hating to return to disbelief after Allaah has saved you from it, just as you dislike being thrown in to the fire. - Sahih Al Bukhari and Muslim*

Add to that the saying of the Prophet ﷺ;

صحيح البخارى ومسلم) (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ "  
*None of you truly believes until I am more beloved to him than his child, his parents and the entire mankind. (Sahih Al Bukhari & Muslim)*

### ❖ The Meaning of Loving the Prophet ﷺ and How to Achieve it

The love of the prophet ﷺ is achieved by following him and taking him as a guide, adopting his sunnah and giving preference to his command over any other. Allaah says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ – سورة آل عمران 31  
*Say, if you love Allaah, then follow me and Allaah will love you (Surah Aale Imraan V31)*

Allaahu Tabaaraka wa Ta Aala has made following the Prophet ﷺ a yardstick to measure the love of Allaah and His messenger ﷺ and this is what the above verse indicates.

The love of the prophet ﷺ must conform to the boundaries of the pure shari'ah, abstaining from all forms of exaggeration and laxity.

It has been narrated on the authority of Umar Ibnul Khattab RadhiAllaahu Anhu who said that the messenger of Allaah Subhaanahu wa Ta Aala said,

لَا تُظَرُونِي كَمَا أَظَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ

*Do not exaggerate in praising me like the Christians who exaggerate in their praise of the son of Maryam, for indeed I am (only) his (Allaah's) slave, so say slave of Allaah and His Messenger.*

— *Sahih Al Bukhari*

This makes it clear that it is not correct to make dua to him nor to seek help from him during calamities or direct intercession from him, but we ask Allaah ta Aala to grant us the intercession of our prophet ﷺ.

### ❖ Human Nature

There is no need to exaggerate regarding the nature of the prophet ﷺ. It is enough for him to be proud of the fact that Allaah Ta Aala chose him to be a mercy for the whole world and a caller to Allaah by His Permission, like a glowing lamp.

Even though this status is a lofty one, the highest that a created being can reach, it does not negate his ﷺ humanness. All aspects of humanness are applicable to him ﷺ such as being born, living, dying and other aspects from which are generally applicable to man.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا — سورة الكهف : 110

*Say, I am only a man like yourselves, it has been revealed to me that your Lord is One, whoever hopes to meet His Lord, then he should do righteous actions and he should not associate any partner with his Lord. — Surah Kahf V110)*

### ❖ Status of the Prophet ﷺ in the Hearts of the Believers

As has been explained, to love the prophet ﷺ is compulsory over and above the love of oneself, ones parent and ones children, after loving Allaah Ta Aala, but this love should not lead us to elevating any created being above his actual status even though he may be a prophet of Allaah.

The prophet ﷺ is the best of mankind, Allaah Ta Aala has praised him highly.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ — سورة القلم : 4

*Indeed, you possess a lofty character. (Surah Qalam V4)*

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ – سورة التوبة 128

*A messenger has most definitely come to all of you, from amongst yourselves; it pains him that you fall into distress, he has concern for you (all), and is merciful to the believers. (Surah At Taubah V128)*

What do we say after Allaah has elevated his name and his message five times every day during the Adhaan? What shall we say after Allaah has said,

وَرَفَعْنَا لَكَ ذِكْرَكَ – سورة الشرح: 4

*And raised high your fame – Surah Ash Sharh V4*

The verses and ahaadeeth that mention his ﷺ lofty position are numerous.

### Evaluate Your Understanding

1. Discuss the love of the Prophet ﷺ, its being mandatory, and provide evidence for your answer.

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2. What is meant by loving the messenger ﷺ? How is that achieved? Provide evidence for your answer.

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3. Is exaggeration appropriate in displaying love for the prophet ﷺ?

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4. The messenger ﷺ was a human being, Allaah Ta Aalah chose him to deliver his message. Clarify this statement with evidence.

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5. Allaah has praised His prophet ﷺ in a manner which is befitting. Mention his ﷺ status and the praises upon him as contained in the Book (Qur'aan) and the Sunnah.

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## THE FAMILY OF THE PROPHET ﷺ

- ❖ The Family (Ahlul Bayt) of the Prophet ﷺ and the Evidence of their Merit
- ❖ The Rights of the Ahlul Bayt with Evidence

## The Family of the Prophet ﷺ

### ❖ Who are the Ahlul Bayt (Family)?

The Ahlul Bayt are the family members of the prophet ﷺ and they are:

- The family of Ali Ibn Abi Talib
- The family of Ja'far
- The family of Aqeel
- The family of Abbaas
- The children of Al Haarith
- The son of Abdul Mutallib
- The wives of the prophet ﷺ

### ❖ Evidences for the Merit of Ahlul Bayt

The saying of Allaah,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا – سورة الأحزاب 33

*Allaah only intends to remove from you (all) the filth, Oh Ahlul Bayt and purify you (all) thoroughly. (Surah Al Ahzaab V33)*

قال رسول الله ﷺ أذكركم الله في أهل بيتي ثلاثا

*The prophet ﷺ said, "I remind you of Allaah with regards to my family". He ﷺ said this three times.*

### ❖ The Rights of Ahlul Bayt

Ahlus Sunnah love them and honour them, fulfilling the wishes of the prophet ﷺ regarding them and that stems from their love for the prophet ﷺ and their honouring him. The condition is that they must be followers of the sunnah, adhering to the path of their predecessors like Abbaas and his children and Ali and his children. As for the one who opposes the sunnah and does not adhere to the deen then is it not permitted to associate with such a person even if he is from the Ahlul Bayt.

## 1. Who are the Ahlul Bayt?

2. Discuss the merit of the Ahlul Bayt and their rights and cite evidences.

3. What is the condition of loving the Ahlul Bayt according to Ahlus Sunnah?

**NOTES:**

THE RIGHT OF THE COMPANIONS (SAHAABAH) - MAY ALLAH BE PLEASED WITH THEM

- ❖ Know who the Sahaabah were, their merit, and the evidence for it
- ❖ Know the ruling with regard to swearing at the Sahaabah with evidence.
- ❖ Understand the Position of Ahlus Sunnah in respect of the Sahaabah.

### ❖ Definition of a Sahaabi

The Sahaabi is one who has met the prophet ﷺ and died as a Muslim. The companions were the best generation and the cream of this nation and the most virtuous nation after the prophet ﷺ. It is mandatory upon us to associate with them and to love them and to be pleased with them and acknowledge their high status. To love them is compulsory upon every Muslim, for they were the companions of the prophet ﷺ who conveyed to us this deen truthfully and sincerely, taking it to all corners of the world in less than twenty-five years. Allaah granted them victory such that people entered Islam in droves.

#### \*What Comes in Qur'aan Regarding Their Merit

Allaah Ta Aala has praised the companions of Muhammed ﷺ and has promised them good; Allaah says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ – سورة التوبة 100

*The fore-runners from the Muhajireen and the Ansaar and those that follow them in good, Allaah is pleased with them and they with him and He has prepared for them gardens beneath which rivers flow, dwelling there-in forever. That is the greatest achievement. – Surah Taubah V100*

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا – سورة الفتح 18

*Allaah was most definitely pleased with the believers when they pledged allegiance to you under the tree. Surah AlFath V18*

These two verses indicate the merit of the companions and praise the Muhaajireen and the Ansaar and those who pledged allegiance under the tree, similarly, all those who were honoured and counted as companions. There are many other verses which indicate that we must be pleased with them and give them glad tidings of Jannah; that they acquired great success, praising them, mentioning some of their qualities of love and preference of others over themselves, their honour and generosity and their love for their Muslim brothers and the help they gave to the deen of Allaah.

The Prophet ﷺ has praised them in many ahaadeeth, e.g.

لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ الَّذِينَ بَايَعُوا تَحْتَهَا

*On the authority of Umm Basheer who said that the prophet ﷺ said, "None of those who pledged allegiance under the tree would enter the hellfire – in sha Allaah (Sahih Muslim)*

Some ahaadeeth have been narrated mentioning the merit of all the Sahaabah, some of them on the merit of the people of Badr and some of it mentioning specific individuals. It is compulsory upon the Muslims to apply these texts and display allegiance to all the Sahaabah and love them and be pleased with them (and mention them in glowing terms) and imitate them and apply their methodology.

#### \*The Ruling on Swearing at the Sahaabah

We have learned that the companions of the messenger ﷺ were the pure, chosen ones of this ummah after its prophet ﷺ, they were the fore-runners in Islam, whoever belittled them or swears at them or criticizes any one of them, then he/she is the most evil of creation, because such an action constitutes a transgression in the deen and whoever declares them a disbeliever or believes that they renegaded then he/she is a renegade and a disbeliever. No matter what those who come after them do, they will never reach even a tenth of their worth. It has been recorded in Bukhari and Muslim on the authority of Sa'eed Al Khudree RadhiAllaahu Anhu, that the messenger ﷺ said,

لا تسبوا أحداً من أصحابي فإن أحدكم لو أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه

*Do not swear any one of my companions for verily if any one of you had to spend the like of Mount Uhud in gold (charity) you would not reach a mudd (measure which is approximately 450 – 500gr) of anyone of them, nor half of it.*

This hadeeth indicates the impermissibility of swearing the Sahaabah and emphasises that no matter what good actions a person does, he will not be able to reach their level.

#### \*The View of Ahlus Sunnah of the Sahaabah

The Ahlus Sunnah follow the moderate path with regards to the Sahaabah between extremism and laxity. They do not exaggerate regarding them, nor do they disregard them, the way the Raafidhah and Khawaarij do.

The Ahlus Sunnah have good thoughts of the Sahaabah and do not delve into the disagreements that took place between them, surrendering their hidden matters to Allaah Ta Aala. Umar the son of Abdul Aziz said,

"أولئك قوم طهر الله أيدينا من دمائهم فلنظهر ألسنتنا من أعراضهم"

*Those are a people whom Allaah has kept our hands free of their blood, so let us keep our tongues free from dishonouring them.*

### Evaluate Your Knowledge

1. Define "Sahaabah".

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2. Discuss the rights which the Sahaabah have over every Muslim and are thus compulsory.

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3. Mention the merit of the Sahaabah and support your answer with evidence from the Qur'aan and Sunnah.

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4. What is the ruling of swearing the Sahaabah? What do you say about the ones who believe that they renegaded, from the deviant groups?

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5. Explain the stance of Ahlus Sunnah towards the Sahaabah and how they are on a moderate path between extremism and laxity. Mention the sayings of the Khalifah Umar Ibn Abdul Azeez regarding the Sahaabah.

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## THE RIGHTS OF THE KHULAFAA (SUCCESSORS)

- ❖ Who Were They?
- ❖ The Merits of the Khulafaa Ar Rashideen and their Status with Evidences
- ❖ The Period of the Khulafaa (Successors)
- ❖ The Order of Merit of the Khulafaa

## The Rights of the Khulafaa (Successors)

### ❖ Who Were the Khulafaa ArRashideen?

The Khulafaa (Rightly Guided Successors) of the prophet ﷺ as leaders of the nations, were: Abu Bakr As Siddeeq, Umar Ibnul Khattaab (Al Farooq), Uthmaan ibnul Affaan (Dhun Noorain) and Ali ibn Abi Taalib (Abus Sibtayn) May Allaah be Pleased with Them All.

### ❖ Their Status

The Rightly Guided Khulafaa were the best of the companions and they were the ones whom the prophet ﷺ commanded us to follow and hold onto their guidance and directives.

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

*“Take hold of my Sunnah and the sunnah of the rightly guided successors after me, grab onto it with your molar teeth and abstain from every innovated matter for verily every innovation is a misguidance.” (Narrated by Ahmed, Tirmidhi and Haakim)*

### ❖ Period of the Rightly Guided Khulafaa

Their period was thirty years as mentioned by the prophet ﷺ on the authority of Safeenah RadhiAllaahu Anhu,

خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ مُلْكَهُ مَنْ يَشَاءُ

*Succession to prophethood is thirty years, thereafter Allaah will grant His Kingdom to whom-ever He wishes. (Abu Dawood & Tirmidhi – Sahih by Al Hakim)*

### ❖ Their Order and Merit

Their order and merit were as follows:

- ▶ Abu Bakr ruled for 2 years
- ▶ Umar ruled for 10 years
- ▶ Uthmaan ruled for 13 years
- ▶ Ali ruled for 5 years [May Allah be pleased with all of them]

Making it a total of 30 years as predicted by the prophet ﷺ

## Evaluate Your Knowledge

## 1. Who were the Khulafaa ar Raashidoon?

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2. Discuss the status of the Khulafaa ar Raashidoon and the command to follow them.

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### 3. How long is the period of the rightly guided Khulafaa?

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4. What is the ruling on the order of merit between the Khulafaa?

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**NOTES:**

This image shows a full page of white paper with horizontal dotted lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the page.

THE TEN GIVEN THE GLAD TIDINGS  
OF JANNAH (PARADISE)

- ❖ The Ten Given Glad Tidings of Paradise
- ❖ Testimony for Paradise for Anyone Other than Those Ten
- ❖ Others Given Glad Tidings of Jannah

## The Ten of Jannah (Paradise)

The best of the companions are those who were given glad tidings of paradise, and they are the Rightly Guided Khulafaa;

- ▶ Abu Bakr As Siddeeq,
- ▶ Umar Al Farooq,
- ▶ Uthman Dhun-Noorain and
- ▶ Abus Sibtayn Ali Ibn Taalib and
- ▶ AbdurRahman ibn Auf,
- ▶ Az Zubayr Ibnul Awwaam,
- ▶ Talha Ibnu Ubaydillah,
- ▶ Sa'ad Ibn Abi Waqqaas,
- ▶ Abu Ubaidah Ibnul Jarraah and
- ▶ Sa'eed Ibnu Zaid Ibnu Nufayl (May Allaah be pleased with them all)

The basis for their merit is the saying of the prophet ﷺ

عَشْرَةٌ فِي الْجَنَّةِ: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ فِي الْجَنَّةِ، وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَلَوْ شِئْتُ لَسَمَّيْتُ الْعَاشِرَ، قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَسَكَتَ، قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَقَالَ: هُوَ سَعِيدُ بْنُ زَيْدٍ.

*Ten are in Jannah, the prophet ﷺ is in Jannah, and Abu Bakr is in Jannah and Umar is in Jannah and Uthman is in Jannah and Ali is in Jannah and Talha is in Jannah and Zubair ibn ul Awaam is in Jannah and Sa 'ad ibn Maalik is in Jannah and AbdurRahman ibn Auf is in Jannah and if you wish I will name the tenth one, and they asked "who is he?". He kept quiet, he said they said "who is he?" He then said, "Sa 'eed ibnu Zaid" May Allaah be Pleased with them All.*

In another narration:

عشرة في الجنة: النبي في الجنة، وأبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، وطلحة في الجنة، والزبير بن العوام في الجنة، وعبد الرحمن بن عوف في الجنة، وسعيد بن زيد بن نفيل

*Ten are in Jannah: Abu Bakr is in Jannah, Umar is in Jannah as well as Uthman and Ali and Zubair and AbdurRahman and Abu Ubaydah and Sa 'ad ibn Abi Waqqas and Sa 'eed bin Zaid bin Nufail. (Tirmidhi)*

Nabi ﷺ gave glad tidings to other than those ten, of Jannah, like Abdullah ibn Mas'ood and Bilal Ibn Raabah and Ukasha ibn Muhsin and Ja'far ibn Abi Talib and many others and we acknowledge those whom the prophet ﷺ gave testimony for them of Jannah.

1. Who are the ten who were given glad tidings of Jannah? Mention the evidence for your answer.

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THE RESPONSIBILITY OF A MUSLIM TOWARDS THE  
LEADERSHIP OF THE MUSLIMS AND THE GENERAL POPU-  
LATION

- ❖ The Responsibility of a Muslim towards the Leadership of the Muslims
- ❖ The Responsibility of a Muslim towards the General Muslim Population
- ❖ The Ruling on Obeying the Muslim Ruler

## The Responsibility of the Muslims towards the Leadership of the Muslims and the General Population

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Imam Muslim has narrated on the authority of Abu Ruqayyah Tamim Ad Daari that the Prophet ﷺ said,

الدين النصيحة, قلنا لمن يا رسول الله؟ قال لله ولرسوله, ولكتابه ولأئمة المسلمين و عامةهم – مسلم  
*The religion is good advice, we asked "For who, O Messenger of Allaah?" He said, "For Allaah, His Messenger, His Book and the leadership of the Muslims and the general masses."*

### ❖ Advice for Allaah:

Entails to single Him alone for worship, loving Him, respecting Him, fearing Him and having hope in Him, obeying His commands and abstaining from His prohibitions.

### ❖ Advice for the Messenger of Allaah ﷺ

This means to believe him ﷺ in that which he conveyed and to obey his commands and to follow his way and to adopt his guidance and to love him ﷺ, and that we should not worship Allaah except in accordance with that he ﷺ came with.

### ❖ Advice for His Book

To believe in it and to act upon its rulings, to recite it and to ponder upon it.

### ❖ Advice for the Leadership of the Muslims

It is to make dua for them, to love them and to obey them within the limits of their obedience to Allaah.

### ❖ Advice for the General Masses

It is to command them with goodness and prohibit them from transgression, to want goodness for them as one loves for himself and to provide good for them, and assist them as far as possible (in those matters which are good).

### ❖ The Ruling of Obeying the Leader

The Qur'aan and Sunnah and the consensus of the pious predecessors indicate that it is compulsory to obey the leader even if he is unjust, within the limits of obedience to Allaah, as long as he does not command with transgression (to the Laws of Allaah). One does not obey the creation in opposition to the Creator, but the leader is to be obeyed in all matters which do not amount to transgression, as mentioned by Allaah Ta'Aala,

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ ، وَمَنْ يَعِصَنِي فَقَدْ عَصَى اللَّهَ ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي ، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي

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CONDEMNATION OF DIVISION AND  
DISAGREEMENT IN THE RELIGION AND THE DANGERS  
OF THAT

- ❖ The Importance of Uniting on Truth
- ❖ The Dangers of Division with Evidence
- ❖ Disagreement is not a Mercy
- ❖ Causes of Disagreement
- ❖ Ways of Eradicating Division and Disagreements

## ❖ Encouragement to Unite Upon Truth

Allaah Ta'Aala commands the Ummah with unity and togetherness, as well as closing the ranks. The basis for such unity is: holding on to the Book and the Sunnah as well as the prohibition of disunity. Allaah has explained the danger of disunity on the ummah in both worlds. In order to implement all of that He has commanded us to seek arbitration in His Book (Al Qur'aan) regarding both foundational and subsidiary matters. We are thereby prohibited from everything which is a cause for division.

Allaah says,

سورة آل عمران 103 وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*Hold onto the rope of Allaah, all together, and do not disunite (Surah Aale Imran 103)*

## ❖ Warning Against Division

Allaah Ta'Aala has condemned divisions and has prohibited all those avenues which lead to it, turning Muslims into groups and sects. Many texts from the Qur'aan and Sunnah warn against divisions and disagreements explaining the adverse results of that. Allaah Ta'Aala says,

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ - سورة آل عمران 105

*Do not be like those who broke up and disputed (amongst themselves) after clear guidance had come to them; for them is a great punishment. (Surah Aale Imran V105)*

Allaah Ta 'Aala says:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ سورة الأنعام 159

*Verily those who split their religion and become sects, you have nothing to do with them, verily their affair is with Allaah who will inform them the reality of their deeds. (Surah Al An'aam 109)*

Both verses point to the condemnation of divisions and its dangers upon the ummah in this world and in the Hereafter and that it was the cause of the disintegration of the Jews and Christians as well as the cause of every deviation that man has fallen into.

A narration from the Sunnah, recorded by Ahmed and Abu Dawood, on the authority of Mu'aawiyah RadhiAllaahu Anhu, who stood and said,

ألا إن رسول الله ﷺ قام فينا فقال: ألا إن من قبلكم من أهل الكتاب افترقوا على ثنتين وسبعين ملة، وإن هذه الملة ستفترق على ثلاث وسبعين، ثنتان وسبعون في النار، وواحدة في الجنة، وهي الجماعة  
*Behold, verily the messenger ﷺ stood amongst us and said, "Verily the people of the book before you divided into seventy-two sects, and verily this ummah will divide into seventy-three sects, seventy-two in the hellfire and one in Jannah, and it is the Jamaa 'ah. (Abu Dawood, Ahmad)*

## ❖ Are Disagreements Mercy

Some people claim that disagreements are a mercy, they say this based on a hadeeth which is not authentic,

إختلاف أمتي رحمة

*Disagreements of my ummah are a mercy*

This saying is rejected by the Qur'aan, the Sunnah, and the intellect. Some Qur'aanic texts as well as ahaadith have passed in which condemnation of disagreements have been mentioned. In fact, the Qur'aan points out that differences do not lead to mercy but leads to the opposite of it. Allaah Ta'Aala says,

وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ سُورَةُ هُود ١١٨-١١٩

*They will continue differing except those upon whom your Lord has bestowed Mercy. (Surah Hud 118)*

Differences in the foundations of belief are not permissible, but as for differences in Fiqh issues, these do occur due to ijtihaad (exerting oneself to find a ruling in new matters not found in Qur'aan and Sunnah). In this case it is compulsory to follow the rulings of the jurists (supported by evidence).

## ❖ Reasons for Differences Which are Condemned

The causes of differences which are condemned are many:

1. Many people are far away from the Qur'aan and the Sunnah in their practice of deen
2. When judgement is arrived at using purely intellect
3. Following desires
4. Reverence of individuals such that preference is given to their saying over the texts of the Shari'ah.
5. Engaging in the sciences of philosophy and rhetoric.
6. Distancing oneself from the scholars (ulemaa) Ar-rabbaaniyeen (those who practice the Qur'aan and Sunnah and nurture people on primary knowledge before major knowledge), who speak the truth and judge by it.
7. Gross fanaticism towards an ideology or a group or country or individuals.

## ❖ Ways to Eradicate Divisions and Disagreements

The saved group, according to the hadeeth which has preceded, is the Jamaa'ah, meaning (in the context of the hadeeth), 'those who tread the path in accordance to the

methodology of the prophet ﷺ and his companions without turning away from that, looking neither right nor left. Ash-Shaatibi in his book, Al I'tisaam said, 'The Jamaa'ah are those upon what the prophet ﷺ and his companions and those who follow them in goodness were upon.

The way of eradicating this is to follow the methodology of Ahlus Sunnah wal Jamaa'ah in speech, actions and beliefs, by holding onto the Book and the Sunnah and understanding the deen at the hands of the people of knowledge who are upon this methodology, taking from them, honouring them, defending their honour and making great efforts in acquiring knowledge (of deen) from them. Knowledge will not be attained except by exertion in seeking it, abandoning fanaticism and following inner desires. It cannot be achieved except by giving preference to the texts (Qur'aan and Sunnah) over intellect. This is the correct path and the one who treads it will be successful, whilst the one who turns away from it will be destroyed.

Allaah Ta'Aala says,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ - سورة الأنعام 153

*This is my straight path, follow it and do not follow the deviating paths which will divert you from His Path; with that He has advised you all so that you may attain piety. (Surah An'aam VI153)*

And from the Sunnah is what has been narrated by At Tirmidhi and others on the authority of Abdullah Ibn Umr – RadhiAllaahu Anhumaa from the prophet ﷺ who said,

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي - أَوْ قَالَ : أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى ضَلَالَةٍ وَيُدُّ اللَّهُ مَعَ الْجَمَاعَةِ رواه الترمذي -

*Verily Allaah will not unite my ummah, or he said 'the ummah of Muhammed ﷺ' upon misguidance and the hand of Allaah is upon the Jamaa 'ah.*

We end by saying the manner to free ourselves from dissension and to remain successful and safe from the punishment of Allaah, is by holding onto the Book of Allaah and the Sunnah of his messenger ﷺ, that by which the former part of this ummah was rectified and the last part will not be rectified except in the same way.

The Imam of Madina, Malik bin Anas Rahimahullah said,

لا يصلح آخر هذه الأمة إلا بما صلح به أولها

*The Last of this Ummah will not be rectified except by that which rectified the former part of it.*

### Evaluate Your Knowledge

1. Allaah Tabaaraka wa Ta'Aala commands unity and warns against disunity. Explain this with evidence from the Book and the Sunnah.

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2. Discuss the dangers of divisions/disunity and provide the relevant evidence.

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3. Some people claim that differences are a mercy. What is your view of this saying? Support your answer with evidence.

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4. Briefly mention six causes of disunity.

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5. Mention the ways of being safeguarded from differences? Support your answer with evidence.

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# MASJID ANSAAR US SUNNAH PUBLICATIONS

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