

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 78

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَيُؤْثِرُونَ كَلَامَ اللَّهِ عَلَى غَيْرِهِ
مِنْ كَلَامِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ.
وَلِهَذَا سُمُّوا: أَهْلَ الْكِتَابِ وَالسُّنَّةِ، وَسُمُّوا: أَهْلَ الْجَمَاعَةِ؛ لِأَنَّ الْجَمَاعَةَ؛ هِيَ الْاجْتِمَاعُ، وَضِدُّهَا:
الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ.

They know that the most truthful words are the words of Allah and that the best guidance is the guidance of Muhammad ﷺ. They give preference to the speech of Allah over the speech of all the different groups of people, and they give precedence to the guidance of Muhammad ﷺ over the guidance of everyone else.

It is because of this that they are called Ahlul Kitaab was-Sunnah. They are also called Ahlul Jama'ah because the word Jama'ah here refers to unifying, the opposite of which is splitting. This holds true even though the term Jama'ah has become the actual name of the people themselves who have united together.

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ

They know that the most truthful words are the words of Allah

- Also from the attributes of *Ahlus Sunnah wal-Jama'ah* is that they know and believe that there is no falsehood in the Speech of Allah; rather it is the most truthful of all speech. Therefore, if Allah informs that something is, or shall be, or is described in such and such a way, then it is, and it shall be, and its description is such and such, just as He has informed.
- Therefore, it is not possible that something changes from what Allah has informed about it. For example, Allah informs us that the earth is spread out. Allah says:

﴿وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ﴾

And at the earth - how it is spread out? [al-Ghashiya: 20]

- However, we can witness that the earth is round. Does this mean that the *ayah* contradicts reality? Absolutely not, and the one who thinks this then their understanding is grossly mistaken! The earth is definitely spread out, as Allah has informed, but due to its vastness, its roundness will not be obvious except in a wide space. This is the mistake in their understanding; that they think it being spread out contradicts it being round.

- Therefore, if we believe that the most truthful speech is the speech of Allah, then it is obligatory upon us to trust all of what Allah has informed us of in the Quran about Himself and about His creations.

وَحَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ

And that the best guidance is the guidance of Muhammad ﷺ.

- Linguistically, the term *hady* (guidance) refers to the path the traveller is upon. There are many paths to follow, but the best of them is the path of the Prophet ﷺ. We know this and firmly believe in it. We know that the best guidance is the guidance of the Prophet ﷺ in matters of creed, acts of worship, manners and dealings.
- There are no deficiencies in the guidance of the Prophet ﷺ, neither in its goodness, completeness, organisation or in its agreement to what benefits the creation. The guidance of the Prophet ﷺ is the best guidance, better than the guidance of the *Tawrah*, *Injeel*, *Zabur* and the *Suhuf* of Ibrahim عليه السلام.
- If we truly believe this, then by Allah, we will never seek a replacement for it! We will never oppose the sayings of the Prophet ﷺ with the sayings of anyone else, regardless of who they are, even if it was Abubakr رضي الله عنه.
- *Ahlus Sunnah wal-Jama'ah* derive this *aeedah* from the Quran and Sunnah. As for the Quran, Allah says:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

And who is more truthful than Allah in statement? [al-Nisa': 87]

And as for the *Sunnah*, the Prophet ﷺ was once giving a *khutba* (sermon) to the people on the Minbar and he said:

«خَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ»

The best speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ.

[Muslim]

وَيُؤْتُونَ كَلَامَ اللَّهِ عَلَى غَيْرِهِ مِنْ كَلَامِ أَصْنَافِ النَّاسِ

They give preference to the speech of Allah over the speech of all the different groups of people.

- Meaning, *Ahlus Sunnah wal-Jama'ah* advance the Speech of Allah over the speech of all different groups of people, whoever they may be, whether they are scholars, leaders or worshipers. This preference is in the *ahkaam* (rulings) of Allah and His *akhbaar* (information).
- Therefore, if the *akhbaar* comes to us about nations of the past, and the Quran belies that, then we also belie it. For example, it is very popular among many of the historians that Idris عليه السلام came before Nuh عليه السلام. This is false because the Quran belies it. Allah says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

Indeed, We have revealed to you, [O Muhammad], as We revealed to Nuh and the prophets after him. [al-Nisa': 163]

And Idris عليه السلام is one of the Prophet's (*anbiya*) as Allah has informed us:

﴿وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet. [Maryam: 56]

Therefore, from these evidences we know that there was no prophet before Nuh عليه السلام except Adam عليه السلام.

وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ

And they give precedence to the guidance of Muhammad ﷺ over the guidance of everyone else.

- Meaning, *Ahlus Sunnah wal-Jama'ah* give precedence to the *Sunnah* of the Prophet ﷺ over the guidance of everyone else.
- They give it precedence in the matters of creed, worship, manners and dealings and in very other matter. They do not advance the guidance of anyone to the guidance of the Prophet ﷺ. This is as per Allah's order to obey the Prophet ﷺ:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger. [al-Nisa': 59]

وَلِهَذَا سُمُّوا: أَهْلَ الْكِتَابِ وَالسُّنَّةِ

It is because of this that they are called *Ahlul Kitaab wal-Sunnah*.

- Meaning, because of their adherence to the Book of Allah and their preference of His Speech over the speech of anyone else, and their adherence to the guidance of the Prophet ﷺ and giving it precedence over the guidance of anyone else, they were called *Ahlul Kitaab wal-Sunnah* (The people of the Book and the Sunnah).
- This noble title shows their exclusivity in adhering to the Quran and Sunnah, unlike others who deviated from them such as the *Khawarij*, *Mu'tazilah*, *Rafidhah* and others like them.

وَسُمُّوا: أَهْلَ الْجَمَاعَةِ؛ لِأَنَّ الْجَمَاعَةَ؛ هِيَ الْاجْتِمَاعُ، وَضِدُّهَا: الْفُرْقَةُ

They are also called *Ahlul Jama'ah* because the word *Jama'ah* here refers to unifying, the opposite of which is splitting.

- Meaning, just as they are called *Ahlul Kitaab wal-Sunnah*, they were also called *Ahlul Jama'ah* (The people of *Jama'ah*). This is because they are united upon their adherence to the Quran and Sunnah, and their adherence to them brings about unity and harmony amongst them. This is as Allah says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

And hold firmly to the rope of Allah all together and do not become divided. [aal-Imran: 103]

- Therefore, *al-Jama'ah* refers to those who are united upon the truth. Anyone not united on the truth is divided.

وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ

This holds true even though the term *Jama'ah* has become the actual name of the people themselves who have united together.

- Meaning, the word *Jama'ah* linguistically means unity and togetherness. Initially it referred to the state of *Ahlus Sunnah wal-Jama'ah* being united upon their adherence to the Quran and Sunnah.

- However, over time people started using the term *Jama'ah* to refer to not just the state of unity, but also to the group of people who are united upon the truth. Therefore, the name *Ahlus Sunnah wal-Jama'ah* came to refer to the actual body of believers who uphold that unity.
- The word *al-Jama'ah* shifted from describing the concept of unity, to describing the group itself. Meaning, it shifted from being an adjective (a word describing their state of unity) to a proper noun (*'alam*) which uniquely identifies them and distinguishes them from others.

Review questions

1. What is an example in the Quran which demonstrates that the most truthful speech is the speech of Allah?
2. In what ways is the guidance of the Prophet ﷺ the best guidance?
3. What are the evidences that prove that the best speech is the Speech of Allah, and that the best guidance is the guidance of the Prophet ﷺ?
4. How does knowing that Idris عليه السلام was a prophet who came after Nuh عليه السلام prove that *Ahlus Sunnah wal-Jama'ah* prefer the speech of Allah over the speech of anyone else?
5. Why were *Ahlus Sunnah wal-Jama'ah* also called *Ahlul Kitaab wal-Sunnah*? Why were they also called *Ahlul Jama'ah*?