

Topics of Importance:

1. Where is Allah?

Allah ta'ala is above the throne above the seven heavens. He has said:

“الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى”

“The most merciful rose above the throne.”

And the Prophet (ﷺ) said:

“أَلَا تَأْمَنُونَ وَ أَنَا أَمِينٌ مِّنْ فِي السَّمَاوَاتِ؟”

“Do you not trust me and I am the trustworthy for the one above the heavens?”

The Prophet (ﷺ) also said:

“الْعَرْشُ فَوْقَ الْمَاءِ وَاللَّهُ فَوْقَ الْعَرْشِ وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ”

“The throne is above water and Allah is above the throne. And he knows exactly what you are doing.”

Therefore, Allah is not everywhere by himself. This belief of Allah being everywhere became apparent through an individual among the Muslims named Jahm Ibn Safwaan. And if we do say Allah is everywhere himself this has the following consequences:

1. Speaking about Allah without knowledge.
2. Imitation of other religions who say Allah is everywhere.
3. The belief that Allah is in everyone and everything which is disbelief.
4. The belief that Allah is not glorified above his creation.

2. The Qur'an: The uncreated words of Allah.

In summary the belief of Ahlus Sunnah Wal Jama'ah regarding the Qur'an is as follows:

- The Qur'an is the words of Allah
- It is not created
- Written by our hands
- Read by our tongues
- Memorized by our hearts
- From Allah it came
- And to him it will return.

From the evidences that Allah speaks is where he said:

” وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ”

“And Allah spoke to Musa with a speech”

And the statement of Allah:

” وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ ”

“And if one of the Mushrikeen seeks safety from you then give him safety so he can hear the speech of Allah.”

This belief that the Qur'an is created first came from Jahm Ibn Safwan also who believed that Allah does not speak and was further propagated by the Mu'tazilah whose oppression to Imam Ahmad Ibn Hanbal is well known.

If we say that the Qur'an is the created words of Allah it would have the following consequences:

- Saying about Allah which we have no knowledge.
- Saying that Allah is created. This is because speech of one of Allah's attributes and to say that the attributes of Allah is created is similar to saying that it is created.

3. The importance on following the early Muslims.

Ahlu Sunnah Wal Jama'ah are those who follow the Prophet (صلى الله عليه وسلم) and his noble Companions (رضي الله عنهم).

Therefore, the Qur'an and the Sunnah are not enough to understand Islam properly. Rather the Muslim must refer to the understanding of the Prophet (صلى الله عليه وسلم) and his noble Companions (رضي الله عنهم)

The evidences are as follows:

Allah has said:

”وَمَنْ يُضَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا“

“And whoever opposes the Messenger (صلى الله عليه وسلم) after clear guidance has come to him and follows a way other than the way of the believers we will leave him to what he has chosen and fling him into the hellfire, what an evil abode.”

And Allah has said:

”وَالسَّابِقُونَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ“

“And those who preceded from the emigrants and helpers and those who follow them in goodness then Allah is pleased with them and they are pleased with Allah.”

And the Messenger (صلى الله عليه وسلم) said:

”عَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّائِسِينَ“

“Upon you is my Sunnah and the Sunnah of the rightly guided Caliphs.”

And he also said (صلى الله عليه وسلم) said:

”وَسَتَقَرُّقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ فَرَسَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً“ قَالُوا: مَنْ هِيَ يَا رَسُولَ اللَّهِ. قَالَ: ”مَنْ كَانَتْ عَلَى عَتَلٍ مَا أَنَا عَلَيْهِ الْيَوْمَ وَ أَصْحَابِي“

“And my nation will split into 73 different groups. All of them are in the hellfire except for one.” They asked: “Who are they Oh Messenger of Allah? He said: “They are upon what I am upon today and my companions.”

As for following the Qur’an and the Sunnah without the understanding of the Companions (رضي الله عنهم) then this has the following consequences.

1. Not understanding the religion as it supposed to be understood. Therefore, rather than the texts being based upon the understanding of those who witnessed the revelation it would be based upon the understanding of individuals who never witnessed the revelation.
2. Speaking about Allah without knowledge.
3. Innovation. The Prophet (صلى الله عليه وسلم) said:

“مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ”

“Whoever innovates in this matter of our’s it is rejected.”