

The Possition of Ijmaa' in the Ummah

The Way Of The Believers

Allah Says in the Quran

Whoever opposes the Rasool after the guidance (the truth of Islam) has become manifest (clear) to him and follows a path other than that of the Mu'mineen, We shall allow him to do that thing which he is doing and then enter him into Jahannam. It is the worst of abodes.

Surah Nisaa: Verse 115

O you who have Imaan! Obey Allah, obey the Rasool and those in command among you (your leaders and authorities in all fields, such as the Imams of Jurisprudence in Fiqh). If you dispute regarding any matter, then refer it to Allah (find the solution in the Qur'an) and the Rasool (or find the solution in the sunnat) if you believe in Allah and the Last Day. This is best (for all) and gives the best results (because then you will not be basing your decisions on your personal opinions).

Imam Qurtubi has said in his exegesis that this verse has made it clear that ignorant persons who are not acquainted with the rules of Shari'ah must seek knowledge from scholars and then follow them accordingly.

The Religion of Islam is based on three fundamental sources as can be seen in verse above "Who ever opposes...."

1,The Book of Allah, The Quran;

2,The Sunnah of Rasulullah (sallallahu alayhi wassallam);

3,The Ijmaa' of the Ummah (consensus)

So

1) The Quran: The whole of Islam is based on totally what Allah has revealed in the Quran. This is the first source of Deen. Everything else will be weighed in its light. Rejecting the Quran is KUFR.

2) The Sunnah of Rasulullah (sallallahu alayhi wassallam): The sayings and ways of The Prophet of Allah is also a basis/proof in Islam A great portion of Shariat is based on this. There are many proofs for this in the Quran.

Therefore it is necessary to accept the Sunnah as Deen and to follow this way.

3) The Ijmaa' of the Ummah, anything upon which the majority group of

Muslims (Ahle Sunnah Wal Jamaat) unanimously agree is call Ijamaa' This is also a basis/proof in Islam.

The above Ayah, **"Whoever opposes the Rasool after the guidance (the truth of Islam) has become manifest (clear) to him and follows a path other than that of the Mu'mineen, We shall allow him to do that thing which he is doing and then enter him into Jahannam. It is the worst of abodes."**

This Ayah is a very comprehensive Aayah in that all three things are mentioned together as being the Basis/proof in the Deen.

"Opposing The Rasul" in this the Sunnah is indicated
"..after Hidayat becomes manifest (clear)"Hidayat in this verse means The Quran.

So opposing the Hadith or Sunnah will lead a person to Hell. **"...then enter him into Jahannam"**

A person who follows JUST the Quran, then this person will enter Hell despite following the Quran! This is because he has opposed the Rasul, it is necessary to obey the Rasul just as it is necessary to accept the Quran.

In the Quran we have been told to Observe Salah and give Zakat etc. The details of these commands can only be found in Hadith.

But this is not the end of the expalnation, no, no, no.

The 3rd part of the Ayah **"...and he follows a path other than that of the Mu'mineen (believers)...."**

Again, opposing the believers (Ijmaa' of the Ummah) will also lead a person to Hell.

Allah tells us: "Do you believe in part of the kitab, while rejecting part of it"

**Today we have Three groups of people,
Those who Only Accept The Quran and not the Hadith
Those who say Islam is based upon Quran & Sunnah But class many
Hadith as Weak and throw away some of the Sunnahs of The Khulafa**

Those who Reject the Ijmaa of The Sahaba in accepting the Khilafat of the Khulafa.

We need to ask our selves, What are we accepting and what are we rejecting. Are We True Believers or Are We Just Muslim By Name

One of those in command, mentioned in the Verse above, Surah Nisaa: Verse 59 "...those in command among you..." A great example here partly taken from one of my Blogs "The Persians & Hidden Knowledge"

Tafseers ibn Kathir

In the original Arabic Tafseer of Surah Jumu'ah verse no. 2, *"And others among them who have **not yet joined them.** And He is the Almighty, the All-Wise"*[i/] *ibn Kathir (r.a.) records Hadith from Bukhari, Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jariri.*

"Hadhrrat Abu Hurayrah (R.A.) said, "We were sitting with the Prophet , when Surat Al-Jumu`ah was revealed to him;

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(And others among them who have not yet joined them.) They said, `Who are they, O Allah's Messenger' The Prophet did not reply until they repeated the question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying:

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"If faith were on Ath-Thurayya (Pleiades), even then some men or a man from these people would attain it."

Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith. This Hadith indicates that Surat Al-Jumu`ah was revealed in Al-Madinah and that the Messenger's Message is universal. The Prophet explained Allah's statement,

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"And others among them" by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with. This is why Mujahid and several others said that Allah's statement,

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"And others among them who have not yet joined them." refers to all non-

Arabs who believe in the truth of the Prophet. Allah's statement,

[وَاللَّهُ الْعَزِيزُ الْحَكِيمُ]

"And He is the Almighty, the All-Wise." asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. "

But in Darus Salam's translation of Tafsir ibn Kathir by Mohsin Khan, leaves out the commentary of Muffassir ibn Kathir. In the commentary ibn Kathir says that the Ulama hold the view that when Rasulullah (sallallahu alayhi wassallam) placed his mubarak hand on Salman Farsi (R.A.) and said "a man from these people would attain it", they believe that this man can be no one else except al-Imam al-Azam Abu Hanifah (R.A.). Because no one from Persia has attained such status in all the branches of Islam as Imam Abu Hanifa.

The above is the opinion of Muffasir ibn Kathir and many other great classical Sholars and it can be found in the original arabic version.

http://www.muftisays.com/blog/abu+mohammed/444_14-10-2010/the-possition-of-ijmaa%27-in-the-ummah.html