

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 2

أَمَّا بَعْدُ؛ فَهَذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ: أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ: وَهُوَ  
الإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْإِيمَانَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

*As for what follows: This is (an exposition of) the belief of the saved group, those who are aided until the establishment of the Hour: Ahlus Sunnah wal Jama'ah. It comprises faith in Allah, His Angels, His Books, His Messengers, the resurrection after death, and the belief in divine decree – the good thereof and the bad.*

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- (أَمَّا بَعْدُ) – ‘As for what follows’. This is a statement which is used to transfer from one method of speech to another. Here, it is referring to a transfer from the introduction of the treatise to its main body of content. It was from the guidance of the Prophet ﷺ to use this statement during his sermons and correspondences. In his Sahih, al-Bukhari dedicates a chapter to this topic.
- (فَهَذَا) – ‘This is’. This is referring to the remainder of the treaties which contains important matters of creed. This is a demonstrative pronoun (*ishaara*) which points to something which must exist and is tangible. If the author had written the book before the introduction, then what is being referred to does exist. However, if he had not written the book before the introduction, then he is referring to the meanings which he had in mind to write.
- (اعْتِقَادُ) – ‘The belief’. Linguistically, the verb *aqada* means to bind or to tie firmly. In its *shar'i* sense, the word *i'tiqaad*, which is derived from the linguistic meaning, refers to a determined judgement of the mind and heart. If this judgement agrees with reality, then it is a correct *i'tiqaad*, otherwise it is invalid. For example, the firm belief that Allah is One is correct because it agrees with the reality, whereas the belief of the Christians that Allah is three is incorrect and invalid.  
The relationship between the linguistic and *shar'i* meanings, is that whoever firmly believes something in their heart, it is as if they have bound and tied it to their heart in an unescapable way.
- (الْفِرْقَةُ النَّاجِيَةُ) – ‘The Saved Group’. This term is derived from the hadith of the Prophet ﷺ:

« وَسَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً »

**This ummah shall be divided into seventy-three sects; all of them shall enter the Hellfire except one.**

When he was asked which of these sects will be saved from the Hellfire, he responded:

« مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي »

**It is that which is upon the like of what I and my companions are upon.** [Tirmidhi, Ibn Majah - Sahih]

Therefore, whoever is upon the like of that which the Prophet ﷺ and his companions were upon, then they are saved from *bid'a* (innovations) in this world, and from the Hellfire in the Hereafter.

- (الْمَنْصُورَةَ إِلَى قِيَامِ السَّاعَةِ) – ‘Who are aided until the establishment of the Hour’. They are aided because the Prophet ﷺ said:

« لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ »

**A group of my ummah will remain thaahireen upon the truth until Allah's Order (the Hour) comes upon them while they are still thaahiroon.** [Bukhari, Muslim]

The meaning of *thaahireen* is that they will be aided and given victory, as Allah says:

﴿ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

**So, We aided those who believed against their enemy, and they became victorious.** [al-Saff: 14]

Therefore, they will remain aided by Allah, the Angels and the believers till the establishment of the Hour, or close to the establishment of the Hour, because the Prophet ﷺ said:

« لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ، اللَّهُ »

**The hour will not be established until it will cease to be said on the Earth: ‘Allah, Allah’.** [Muslim]

Close to the Hour, Allah will send a breeze with the scent of musk. It will feel like the touch of silk and it will not leave anyone with a speck of Imaan in their heart, except that it takes them. Thereafter, only the worst of people will remain upon the earth and upon them the Hour will be established. [Muslim]

- (أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ) – ‘Ahlus Sunnah wal Jama’ah’. The *sunnah* refers to the path which the Prophet ﷺ was upon and includes all his actions, statements, and approvals. The saved group is called *Ahlus Sunnah* (the People of the Sunnah) because of their ascription and adherence to the *sunnah* of the Prophet ﷺ, as opposed to the views and opinions of others.

The people of innovation are ascribed to their innovations and misguidances like the Qadariyya and the Murji’ah, or ascribed to their leaders like the Jahmiyya or to their reprehensible actions like the Raafidha and the Khawarij.

Linguistically, the word *jama’ah* refers to a group of people. Here it refers to those who are joined and united upon the Quran and Sunnah. They are the companions of the Prophet ﷺ and those who follow them upon righteousness even though they may be few in number, as stated by Ibn Mas’ud:

الْجَمَاعَةُ مَا وَاَفَقَ الْحَقُّ وَإِنْ كُنْتَ وَحْدَكَ

**The Jama’ah is what conforms with the truth, even if you were alone.**

وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْإِيمَانِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

**It comprises faith in Allah, His Angels, His Books, His Messengers, the resurrection after death, and the belief in divine decree – the good thereof and the bad.**

- (وَهُوَ) – ‘It comprises’. Referring to the creed of the saved group *Ahlu Sunnah wal Jama’ah*. The Prophet ﷺ established this creed in his reply to Jibreel when he asked him about Islam, Imaan and Ihsaan. In his response to Imaan the Prophet ﷺ said: ‘That you believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and in the divine decree – the good thereof and the bad’. These are the six pillars of Imaan. All the matters of *aqeedah* return to these core principles. A person’s Imaan is not complete until they believe in all of them in the correct manner proven by the Quran and Sunnah.
- (الْإِيمَانُ بِاللَّهِ) – ‘Belief in Allah’. It is the firm belief that He is the Lord of all things and its Owner. This is the essence of belief in His *Ruboobiyah* (Lordship). It is also the firm belief that He possesses the attributes of perfection, free from any faults and deficiencies. This is the essence of belief in His *Asmaa was Sifaat* (Names & Attributes). It is also the firm belief that He alone deserves all forms of worship, without any partners. This is the essence of belief in His *Uloohiyya* (Worship). This belief is established upon knowledge and actions.
- (وَمَلَائِكَتِهِ) – ‘His Angels’. It is to affirm their existence and that they are as Allah described them in Surat al-Anbiyaa:

﴿ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ ﴾

**Honoured slaves. They do not precede Him in speech, and they act on His command.**

[al-Anbiya: 26-27]

The Quran and Sunnah affirm that they are ranked and that they have certain attributes. They are also charged by Allah with duties which they fulfil as He commands them. It is obligatory to believe in everything Allah and His Messenger tell us about them.

- (وَكُتُبِهِ) – ‘And His Books’. It is the belief that Allah has revealed to His Messengers books which are His Speech, and that they contain truth, light and guidance. The last and the greatest of these books is the Quran which abrogates all other books. It is obligatory to believe in the ones Allah has named, such as the Tawrah, Injeel, Zaboor and the Quran. It is also obligatory to believe in those Allah did not specifically name.
- (وَرُسُلِهِ) – ‘And His Messengers’. It is to believe that Allah sent Messengers to His creation and that they are truthful in what they say and that they fully conveyed the message of Allah. We do not make a distinction between any of them by believing in some and disbelieving in others. Rather we believe in them all, those whom Allah has named and those whom Allah has not named.

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ﴾

**And Messengers We have mentioned to you before, and Messengers We have not mentioned before.** [al-Nisaa’:164]

The best of them are *Ulul ‘Azm* (Strong Resolve) – Nuh, Ibrahim, Musa, Eisa and Muhammad, may Allah’s peace and blessings be upon them all. The most excellent of them is the seal of all Messengers, our Prophet Muhammad ﷺ.

- (وَالْبَعْثِ بَعْدَ الْمَوْتِ) – ‘And the Resurrection after death’. It is to believe in the resurrection of the dead from their graves on the Day of Judgement. They will then be recompensed for their deeds - either

good or bad. All of the events which will occur on the Day of Judgement as explained by Allah in the Quran and by the Prophet ﷺ in the Sunnah, fall under the belief in this core principle.

- (وَالْإِيمَانِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ) – ‘**And the belief in the divine decree - the good thereof and the bad**’. It is the belief that Allah knew the decree of all things before their occurrence, then He wrote this down in the *Lawh al-Mahfooth* (The Preserved Tablet). These written decrees were then brought to existence by His Will in their appropriate and ordained times. Every occurrence, good or bad, originates according to His Knowledge and Decree. Whatever He decrees will occur, and whatever He does not decree cannot occur.

The author will then elaborate on these core principles in the remainder of his treatise.

### **Review questions**

1. Explain the meaning of the word *i'tiqaad* in both its linguistic and *shar'i* sense.
2. Why was *al-firqa al-naajiyah* (saved group) given this name and from what are they saved?
3. From whom will this group be aided by, and until when will they be aided?
4. Why was *Ahlu Sunnah wal Jama'ah* given this name?
5. What are the six principles that the authentic creed of a Muslim is based on?