

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 41

[مَوْقِفُ أَهْلِ السُّنَّةِ مِنَ الْأَحَادِيثِ الَّتِي فِيهَا إِنْبَاتُ الصِّفَاتِ الرَّبَّانِيَّةِ]

إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ، فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ – أَهْلَ السُّنَّةِ وَالْجَمَاعَةَ – يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمَثِيلٍ، بَلْ هُمْ الْوَسْطُ فِي فِرْقِ الْأُمَّةِ، كَمَا أَنَّ الْأُمَّةَ هِيَ الْوَسْطُ فِي الْأُمَّمِ.

[THE POSITION OF AHLUS SUNNAH REGARDING THE AHADEETH THAT AFFIRM THE DIVINE ATTRIBUTES]

There are more ahadeeth like these in which the Messenger of Allah ﷺ narrated about his Lord whatever he related.

The Saved Sect, Ahlus Sunnah wal-Jama'ah, believe in these ahadeeth just as they believe in what Allah informed us of in His Book. They do so without distorting (tahreef), denying (ta'teel), questioning how (takyeef) or likening (tamtheel).

Rather, they take a middle path that is between the extremes found amongst the various sects of this Ummah, just as this Ummah is the middle-course amongst the various nations.

[مَوْقِفُ أَهْلِ السُّنَّةِ مِنَ الْأَحَادِيثِ الَّتِي فِيهَا إِنْبَاتُ الصِّفَاتِ الرَّبَّانِيَّةِ]

[THE POSITION OF AHLUS SUNNAH REGARDING THE AHADEETH THAT AFFIRM THE DIVINE ATTRIBUTES]

- In this part of his treatise, the Sheikh makes clear the position of *Ahlu Sunnah wa-Jama'ah* regarding the *ahadeeth* which mention the Names and Attributes of Allah.
- Their stance is the same as that of the *ayaat* of the Quran which mention Allah's Names and Attributes, in that they believe in them and affirm them, without distorting, denying, likening or questioning how.

إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ

There are more ahadeeth like these in which the Messenger of Allah ﷺ narrated about his Lord whatever he related.

- Meaning, look at the likes of the *ahadeeth* where the Prophet ﷺ informs about his Lord. Whichever of them are like this in their affirmation or negation, then their ruling is the same as the ruling of the *ahadeeth* that have been mentioned in the treatise.

فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ، أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ

The Saved Sect, Ahlus Sunnah wal-Jama'ah.

- (فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ) – ‘**The Saved Sect**’. Meaning, the group (*al-taa'ifah*) that has been saved from innovations in this world and subsequently from the Hellfire in the Hereafter. They are one of seventy-three as informed by the Prophet ﷺ.
- (أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ) – ‘**Ahlu Sunnah wal-Jama'ah**’. Meaning, those who hold onto the *Sunnah*, and gather upon it. They are the Saved Sect.

يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ

Believe in these ahadeeth just as they believe in what Allah informed us of in His Book.

- (يُؤْمِنُونَ بِذَلِكَ) – ‘**Believe in these ahadeeth**’. They believe in what the Messenger ﷺ informed regarding Allah.
- (كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ) – ‘**Just as they believe in what Allah informed us of in His Book**’. Whatever the Prophet ﷺ informed of regarding Allah, it is obligatory upon us to believe in it, just as it is obligatory upon us to believe in what Allah informed of Himself in His Book, except that there are two matters to consider when looking at evidence from the *Sunnah*.
 1. To ensure that it is correctly attributed to the Prophet ﷺ through an authentic chain of narration.
 2. To ensure it correctly proves the ruling.

As for the Quran, there is only one consideration, and that is ensuring that it correctly proves the ruling. As for its chain of narration, then there is no doubt in it, because it is *Mutawaatir* (narrated by many narrators in each level of the chain of narration).

مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمَثِيلٍ

They do so without distorting (tahreef), denying (ta'teel), questioning how (takyeef) or likening (tamtheel).

- Just as they establish the *ayaat* of the Quran which inform of Allah without *tahreef* (distorting), *ta'teel* (denying), *takyeef* (questioning how) or *tamtheel* (likening), they also establish the *ahadeeth* of the Prophet ﷺ which inform of Allah, without falling into these four matters. The explanation of these matters has preceded (Lesson 3).

بَلْ هُمْ الْوَسْطُ فِي فِرْقِ الْأُمَّةِ، كَمَا أَنَّ الْأُمَّةَ هِيَ الْوَسْطُ فِي الْأُمَّمِ.

Rather, they take a middle path that is between the extremes found amongst the various sects of this Ummah, just as this Ummah is the middle-course amongst the various nations.

- The Sheikh will go on to explain how *Ahlu Sunnah wal-Jama'ah* represent the middle-ground (*wasatiyyah*) when compared to the deviant sects of this *Ummah* and give examples regarding this.
- They are balanced and take the middle course between the two opposite extremes. These extremes – excess (*ifraat*) and deficiency (*tafreet*) - were the crooked paths which the deviant groups took, and which diverted them from the straight path.

- They are the balance between the two extremes of the deviant sects, just as this *Ummah* is the balance amongst the various other nations (*ummam*). This is from a number of perspectives.
 1. Regarding the rights of Allah: The Jews described Allah with imperfections that are attributed to the creation (For example, they claimed that Allah is stingy), whereas the Christians would give the imperfect creation attributes of the Perfect Creator (For example, they claimed that 'Isa was the Son of Allah).
 - As for this *Ummah*, they neither describe Him with imperfections nor do they compare the creation to Him.
 2. Regarding the rights of the Messengers: The Jews belied 'Isa Ibnu Maryam and disbelieved in him, whereas the Christians exaggerated his status, and made him a deity besides Allah.
 - As for this *Ummah*, they believe in him without exaggeration. They say: '*He is the slave of Allah and His Messenger*'.
 3. Regarding the acts of worship: The Christians worship Allah without purifying themselves. They urinate and the urine soils their clothes, then they stand to pray in the Church! As for the Jews, if impurity soils their clothing, they will cut it off.
 - As for this *Ummah*, they wash their clothes until the impurity is removed, then they pray.
 4. Regarding the matter of unlawful foods and drinks: The Christians consider all unlawful food and drink as permissible, while for the Jews, every animal with an undivided hoof was forbidden for them.
 - As for this *Ummah*, they are balanced - the pure things are lawful for them, while the filthy and impure things are unlawful for them.
 5. Regarding *al-Qisas* (the law of retaliation): *al-Qisas* was obligatory upon the Jews, while tolerance was obligatory upon the Christians.
 - As for this *Ummah*, they are given the choice between *al-Qisas*, collecting the blood money (*diyah*) or pardoning without taking anything.
- Thus, the *Ummah* of Islam is balanced among the other nations, between exaggeration (*ghulluw*) and negligence (*taqseer*). Similarly, *Ahlus Sunnah wal-Jama'ah*, in comparison to the sects of this *Ummah*, are like this *Ummah* compared to the other religions – they are balanced and take the middle-course.
- In the subsequent section of the treatise, the Sheikh will mention five foundations which *Ahlus Sunnah wal-Jama'ah* are balanced in when compared to the sects of the *Ummah*.
 1. The Names and Attributes of Allah.
 2. The Actions of Allah.
 3. Allah's Warnings (*wa'eed*).
 4. The names of Imaan and Deen.
 5. The Companions of the Prophet ﷺ.

Review questions

1. Why was *al-Firqa al-Naajiyah* (saved group) given this name and from what are they saved? Why was *Ahlus Sunnah wal Jama'ah* given this name? Are they the same or a different group?
2. What is the methodology of *Ahlus Sunnah* regarding the authentic *ahadeeth* in which the Prophet ﷺ informs of Allah?
3. What two matters must be considered when using evidence from the *Sunnah*? How does this differ from the Quran?

4. *Ahlu Sunnah* are balanced and take the middle course between the two opposite extremes. Generally speaking, what are these opposite extremes?
5. Briefly explain some of the ways this *Ummah* represents the balance between the other nations?