

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 42

[مَكَانُهُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بَيْنَ فِرْقِ الْأُمَّةِ]

فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ (الْجَهْمِيَّةِ)، وَأَهْلِ التَّمْثِيلِ (الْمُسَبِّهَةِ).

وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللَّهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ.

وَفِي بَابِ وَعِيدِ اللَّهِ بَيْنَ الْمُرْجِيَّةِ وَالْوَعِيدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ.

وَفِي بَابِ أَسْمَاءِ الْإِيمَانِ وَالِدِّينِ بَيْنَ الْحَرُورِيَّةِ وَالْمُعْتَزِلَةِ، وَبَيْنَ الْمُرْجِيَّةِ وَالْجَهْمِيَّةِ.

وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَيْنَ الرَّافِضَةِ وَالْخَوَارِجِ.

[THE POSITION OF AHLUS SUNNAH WAL-JAMA'AH BETWEEN THE SECTS OF THIS UMMAH]

With regards to the Attributes of Allah, they traverse a middle path between those who deny them: the Jahmiyyah, and those who compare and liken Allah to His creation: the Mushabbihah.

With regards to the actions of Allah, they traverse a middle path between the extremes of the Jabriyyah and the Qadariyyah.

With regards to Allah's Warnings, they traverse a middle path between the extremes of the Murji'ah and the Wa'idiyyah among the Qadariyyah and others.

With regards the names of faith and religion, they traverse a middle path between the extremes of the Harooriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other.

And with regards to the Companions of the Messenger of Allah ﷺ they traverse a middle path between the extremes of the Rafidhah and the Khawarij.

[مَكَانُهُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بَيْنَ فِرْقِ الْأُمَّةِ]

[THE POSITION OF AHLUS SUNNAH WAL-JAMA'AH BETWEEN THE SECTS OF THIS UMMAH]

- In this part of his treatise, the Sheikh elaborates and gives details as to how Ahlus Sunnah wal-Jama'ah represent the wasatiyya (middle-course) between the sects of this Ummah, who took the

opposite ends of the extreme and either exaggerated (*ghulluw*) or were negligent (*taqseer*), with regards to certain matters. The Sheikh demonstrates the *wasatiyya* of *Ahlu Sunnah wal-Jama'ah* with regards to five matters.

**فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ (الْجَهْمِيَّةِ)، وَأَهْلِ التَّمْثِيلِ
(الْمُسَبِّهَةِ).**

With regards to the Attributes of Allah, they traverse a middle path between those who deny them: the Jahmiyyah, and those who compare and liken Allah to His creation: the Mushabbihah.

- Firstly, *Ahlu Sunnah wal-Jama'ah* are moderate regarding Allah's Attributes between the people of *ta'teel* (denial), like the *Jahmiyya*, and between the people of *tamtheel* (likening), like the *Mushabbihah*.
- The *Jahmiyya* reject the Attributes of Allah, with the extremists amongst them even rejecting His Names. They claim that to affirm a name or attribute for Allah, would liken Him to His creation who may have similar names or attributes. They further claim that whatever Allah ascribes to Himself is metaphorical (*majaaz*), and as such should not be recognised with it. The *Mu'tazilah* deny the Attributes of Allah and affirm His Names, while the *Ashaa'irah* affirm His Names and deny all His Attributes except for seven.

The *Jahmiyya*, *Mu'tazilah* and *Ashaa'irah* are all classified as the people *ta'teel*, however some of them engage in complete denial such as the *Jahmiyya*, while others engage in partial denial, such as the *Mu'tazilah* and *Ashaa'irah*.

- As for the people of *tamtheel* (likening), the *Mushabbihah*, they affirm the Attributes of Allah, but go overboard by claiming that His Attributes are like the attributes of His creation. They claim that Allah has addressed us with what we perceive and understand, and we cannot perceive anything of the attributes except what we can see from the creation!
- As for *Ahlu Sunnah wal-Jama'ah*, they maintain the balance between the two groups; they affirm the Attributes of Allah as it befits His Majesty without likening them to His creation (*tamtheel*) or comparing them (*tashbeeh*). Similarly, they negate any imperfections from Allah without denying His Attributes. Therefore, they affirm without likening, and negate without denying. This is the principle contained in the *ayah*:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

Nothing is like Him and He is the All-Hearing the All-Seeing. [al-Shura: 11]

وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللَّهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ.

With regards to the actions of Allah, they traverse a middle path between the extremes of the Jabriyyah and the Qadariyyah.

- Secondly, *Ahlu Sunnah wal-Jama'ah* are moderate and take the middle-path regarding Allah's Actions (*Af'aal*) between the *Jabriyyah* and the *Qadariyyah* and others like them.
- The name of the *Jabriyyah* stems from the word *al-jabr* (coercion), because they claim that the servant is coerced and compelled to do their actions. They exaggerate in affirming the actions of Allah to the extent that they negated the actions of the servant, claiming that they have no actions for themselves, rather it is Allah who compels them to act.

- They claim that Allah alone is the One who acts, and the servant is forced (*majboor*) to carry out their actions. They further claim that any reference to the servants' actions in the Quran or Sunnah are metaphorical (*majaaz*).
- As for the *Qadariyyah*, their name stems from the word *al-qadar* (decree), because they claim that the servant creates their own actions without the Will (*Mashee'ah*) of Allah. The implication of this false claim is that the actions of the individual do not fall under Allah's Will and He has not decreed them, rather they have acted absolutely alone.
- *Ahlus Sunnah wal-Jama'ah* maintain the middle course. They believe that the individual has a will from which actions emanate, but they do not do anything without the Will of Allah.

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾﴾

And Allah created you and what you do. [al-Saafat: 96]

- Thus, Allah affirmed actions for the individual which are created and decreed by Him. Similarly, Allah affirms a will for the servant which comes after His Will:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

And you do not will except that Allah wills, Lord of the worlds. [al-Takweer: 29]

وَفِي بَابِ وَعِيدِ اللَّهِ بَيْنَ الْمُرْجِيَّةِ وَالْوَعِيدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ.

With regards to Allah's Warnings, they traverse a middle path between the extremes of the Murji'ah and the Wa'idiyyah among the Qadariyyah and others.

- Thirdly, *Ahlus Sunnah wal-Jama'ah* take the balanced middle-path regarding Allah's Warnings. *Al-Wa'eed* is an Arabic word which means threat or warning. In this context it refers to the evidences from the Quran and Sunnah which warn of Allah's punishment for disbelievers and wrongdoers.
- The name of the *Murji'ah* stems from the word *al-irjaa* (postponement). They were given this name because they deferred actions from being classified as part of *Imaan*. They claim that the one who commits a major sin is not a sinner, and that sins does not affect their *Imaan*, just as an act of obedience does not benefit a disbeliever.
According to them the perpetrator of a major sin has complete *Imaan* and is not subject to Allah's Warnings. They claim that sins do not decrease *Imaan* and the perpetrator of a major sin is not judged as a *faasiq* (disobedient).
- As for the *Wa'idiyyah*, such as the *Qadariyyah* and others like them, they affirm Allah's Warnings upon the disobedient and emphasised it to the extent that they claimed that if the perpetrator of the major sin dies without repenting, they will eternally abide in the Hellfire. As for their ruling in this world, their major sin has exited them from the fold of *Imaan*.
- *Ahlus Sunnah wal-Jama'ah* traverses the middle path between the two extremes. They firmly believe that the perpetrator of major sins is indeed sinful, deficient in their *Imaan*, and subject to Allah's warnings, however they do not exit *Imaan* with their sin, nor will they remain in the Hellfire if they enter it. They are under the Will of Allah; if He wills, He may forgive them and if He wills, He may punish them for their disobedience.
- The *Murji'ah* took the evidences of promise (of reward), while the *Wa'idiyyah* took the evidences of warning (of punishment). As for *Ahlus Sunnah wal-Jama'ah*, they combined between the two evidences.

وَفِي بَابِ أَسْمَاءِ الْإِيمَانِ وَالِدِّينِ بَيْنَ الْحُرُورِيَّةِ وَالْمُعْتَرِلَةِ، وَبَيْنَ الْمُرْجِيَّةِ وَالْجَهْمِيَّةِ.

With regards the names of faith and religion, they traverse a middle path between the extremes of the Harooriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other.

- Fourthly, *Ahlu Sunnah wal-Jama'ah* are moderate regarding the judgement on a person whether they are a disbeliever, a believer, or a sinful believer and also regarding the recompense of the sinners in this world and in the Hereafter. They take the middle course between the extremes of the *Harooriyyah* and *Mu'tazilah* on the one hand, and the *Murji'ah* and the *Jahmiyyah* on the other.
- The *Harooriyyah* are the *Khawarij*. They were named after *Harooraa'*, a small village in Iraq where they gathered after rebelling against Ali.
- The *Mu'tazilah* were followers of Wasil ibn Ataa' who withdrew from the gathering of al-Hassan al-Basri due to a disagreement between them regarding the ruling of the perpetrators of the major sins. al-Hassan al-Basri said about Wasil: 'He has separated (in'azalah) from us.'
- The position of the *Khawarij* and the *Mu'tazilah* regarding the ruling on those who commit major sins is extreme in its strictness. They judged such individuals to be outside the fold of Islam. The *Mu'tazilah* differed regarding their status in this world. They claimed that they were neither believers nor disbelievers but are in a state between the two. The *Khawarij* classified them as disbelievers. They both agreed that if a person dies in that state, they are eternally damned in the Hellfire.
- The *Murji'ah* and *Jahmiyyah* opposed them, being excessively lenient in their judgement of the one who commits major sins. They claimed that a sin does not affect the *Imaan* of a person, because to them, *Imaan* is merely belief in the heart or verbal affirmation, and actions are not included. Therefore, obedience does not increase *Imaan*, nor does disobedience decrease it. To them the one who commits a sin does not deserve the Hellfire as long as they do not consider the wrongdoing as being lawful.
- *Ahlu Sunnah wal-Jama'ah* take the middle-course between the two sects. They believe that the sinner does not exit from *Imaan* for merely committing a sin. They are under Allah's Will; He may choose to pardon them, or He may choose to punish them. If He punishes them in the Hellfire, they will not abide therein forever.

They also believe that sins reduce the *Imaan* of a person and make them liable to enter the Hellfire unless Allah pardons them. The one who commits major sins is a sinner with deficient *Imaan*, not as the *Murji'ah* claim, that their *Imaan* is complete, nor as the *Khawarij* claim, that it is completely gone.

وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَيْنَ الرَّافِضَةِ وَالْخَوَارِجِ.

And with regards to the Companions of the Messenger of Allah ﷺ they traverse a middle path between the extremes of the Rafidhah and the Khawarij.

- Fifthly, *Ahlu Sunnah wal-Jama'ah* are moderate regarding the companions (*Sahabah*) of the Prophet ﷺ between the *Rafidhah* and the *Khawarij*.
- The *Rafidhah* were named as such because they asked Zaid Ibn Ali Ibn al-Husayn to reject and disavow (*yarfudh*) Abubakr and Umar, but he refused so they rejected him instead. Their position regarding the *Sahabah* is that they went overboard regarding Ali ؑ and the members of the Household of the Prophet ﷺ, elevating them above all others. They harboured enmity towards the

rest of the *Sahabah*, especially the three *Khulafaa'*: Abubakr, Umar and Uthman رضي الله عنهم. They cursed them and declared them as disbelievers, except for a few.

- On the other hand, the *Khawarij* declared Ali رضي الله عنه to be a disbeliever, as well as many of the other *Sahabah*. They fought against them and deemed their blood and wealth permissible.
- *Ahlu Sunnah wal-Jama'ah* differed from both groups. They support all of the *Sahabah*, and do not exaggerate in the praise of any of them. They recognise and affirm their virtue, and believe that they were the best generation of this *Ummah* after its Prophet صلى الله عليه وسلم.

Review questions

1. Explain the following statement: '*Ahlu Sunnah wal-Jama'ah affirm the Attributes of Allah without likening, and negate them without denying.*'
2. How are *Ahlu Sunnah wal-Jama'ah* moderate between the extremes of the *Jabriyyah* and *Qadariyya* regarding the actions of Allah?
3. What is the stance of *Ahlu Sunnah wal-Jama'ah* regarding Allah's Warnings? How did the *Murji'ah* and *Wa'idiyyah* deviate regarding this belief?
4. How did the *Mu'tazilah* and *Khawarij* differ in their classification of the one who commits a major sin in this world? What is the balanced approach of *Ahlu Sunnah wal-Jama'ah* regarding this matter?
5. How are *Ahlu Sunnah wal-Jama'ah* moderate between the extremes of the *Rafidhah* and *Khawarij* regarding the companions of the Prophet صلى الله عليه وسلم, particularly Ali رضي الله عنه.