



ILM COURSES:

AQĪDAH

PRINCIPLES OF
AHL-SUNNAH

LESSON 7

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Imam Shatibi mentions that anyone who goes against a principle from the principles of Ahl-Sunnah then he has left the fold of Ahl-Sunnah.

The Shariah has divided humans into two groups: Muslims and disbelievers.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۗ سَاءَ مَا يَحْكُمُونَ - 45:21

Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ - 38:28

The Muslims are also split into groups.

There is Ahl-Sunnah Wal Jam'ah and أهل البدعة the people of innovation, the ones who go against the way of the companions.

The evidence of this is:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً " .

Narrated AbuHurayrah: The Prophet (ﷺ) said: The Jews were split up into seventy-one or seventy-two sects; and the

Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

Only one group, Ahl-Sunnah will be the saved sect. The ones who deserve Jannah, the others deserve hellfire but this does not mean they will necessarily all enter it as Allah can forgive them.

The Prophet (s) called Ahl-Sunnah فرقة ناجية (the saved sect) or طائفة منصوره (the successful group) in other narrations.

When does a person leave Ahl-Sunnah?

The companions asked the Prophet (s) who is the saved sect, the Prophet (s) said: من كان على مثل ما أنا عليه وأصحابي
Whoever is upon what I and my companions are upon.

This means you believe in the principles which the companions unanimously agreed on.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا^ط وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ^ط فَسَبِّحْهُمْ اللَّهُ
وَهُوَ السَّمِيعُ الْعَلِيمُ - 2:137

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

The one who leaves one principle leaves Ahl-Sunnah, that is why it is important to learn the principles.

5 of the principles are:

1. الصفات والأسماء Allahs name and attributes.
2. القدر Decree.
3. الإيمان Imān.
4. الصحابة The companions.
5. الإصلاح Rectification.

The names and attributes of Allah:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا
كَانُوا يَعْمَلُونَ - 7:180

And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

These names are there to allude to attributes that Allah has.

For example:

الرَّحْمَنُ الرَّحِيمُ - 1:3

The Entirely Merciful, the Especially Merciful,

These are names of Allah but there are 3 principles we need to know.

1st: The meaning of every name of Allah necessitates that he has that attribute.

It can be more than one attribute.

2nd: The only way we can know a name or attribute of Allah is by Allah informing us.

This does not accept Ijtihad which is to come to a conclusion to something by looking at evidences.

3rd: We do not say except what the Shariah said.

Therefore this matter is توقيفي (Tawqifi) we say what the Quran and Sunnah say and do not add anything.

There are 4 things we do not do:

1. التَّعْطِيلُ We do not say that the names of Allah do not have any meanings.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِيَّ أَأَسْتَكْبِرُتَ أَمْ كُنْتَ مِنَ الْعَالِيْنَ -

38:75

[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

A person who looks at this and says if Allah has a hand, it must be like my hand therefore Allah does not have a hand.

Or a person says what does hand mean.

Rather we say Allah has a hand but we do not compare it to anything nor negate it. Allah's hand is befitting his majesty. The way Allah is, is the way his hand is.

2. التَّأْوِيلُ We do not distort the meanings.

This is when a person says that when Allah said hand it cannot mean a hand so it means Allah's power.

We do not say it means power, it is a hand in the way that befits Allah and we do not change the meaning of the word.

3. التَّشْبِيهِ This is likening Allah to his creation.

This is a person who thinks if Allah has a hand then it must be like a persons hand. So they liken Allah to his creation.

We do not liken Allah to anything as there is none like him but we do not negate his names and attributes either.

We see and Allah sees but they are completely different.

4. التَّكْوِينُ We do not ask how Allah is.

We do not know the reality of Allah so how can we know how he is.

وما نقول في صفات قدسه فرع الذي نقوله في نفسه
فإن يقل جهمهم كيف استوى كيف يجيء فقل له كيف هو

A man came to Imam Malik and said:

He said: How did Allah ascend? Imam Malik was shocked because people would never ask this. He looked down and began to sweat. Then he looked up and said:

الاستواء معلوم والكيف مجهول والإيمان به واجب والسؤال عنه بدعة

Ascending is known, how is unknown, belief in it is obligatory and asking about it is an innovation.

And he said: I see you to be an innovator so take him out of the Masjid.

The companions never asked this because they knew we can never get to it.

How do you get to know something:

1. By seeing it
2. By description
3. By likening it to something else

We have not seen Allah, we have not seen anything like Allah because there is nothing like him so the only way we can know about Allah is by his names and attributes that he has given us.

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۗ
يَذُرُّكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ - 42:11

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

Allah gave us a principle: There is nothing like Allah but he hears and sees everything.

Humans also see and hear but we differentiate by saying that humans have hearing and sight befitting for them and Allah has hearing and sight befitting for him which is perfect and complete.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا
أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ - 10:61

And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ ۗ وَمَا تَسْفُطُ مِنْ رِقَّةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ - 6:59

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

There are groups who deviated on the names and attributes of Allah and took their beliefs from جهمية Jahmiyyah and أشاعرة Ashā'ira who negate Allah's names and attributes.

Qadr

It is the secret of Allah built upon 4 things:

1. العلم The knowledge of Allah about everything.

There is nothing that Allah does not know.

Nothing took place in the past that Allah did not know, and nothing will take place except Allah knows it and something that did not happen Allah knows how it would happen if it did.

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ -

6:28

But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

The knowledge of Allah makes a believer think about why Allah tells us to do something and that Allah does everything with wisdom and a reason.

2. الكِتَابَةُ Everything was written down.

قَالَ عِبَادَةُ بَنِي الصَّامِتِ لِابْنِهِ يَا بَنِيَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم يَقُولُ " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ . قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ
مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ " . يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم يَقُولُ " مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي "

Ubadah b. al Samit said to his son: Son! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah (ﷺ) say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes. Son! I heard the Messenger of Allah (ﷺ) say : He who dies on something other than this does not belong to me.

There was a deviant group in the time of the companions called the *قدرية* Qadariyyah who believed Allah does not know something until it occurs.

The first person to say this was *معبد الجهني* Ma'bad Al-Juhany who came out at the time of Ibn Umar and said: Allah does not know what will happen till it happens.

He said about them: I am free from them and they are free from me. Were they to give a mountain worth of gold in charity it would not have been accepted from them until they believed in Qadr.

3. *المشيئة* Allah wills everything to happen

Nothing happens except by Allahs will.

Some people may ask that Allah commanded us to pray but some people do not? Allah is pleased with praying but gave people free will so his will is that they do not pray.

An extreme group of the أشاعرة Ashā'ira say humans have no free will, they are forced to do everything.

The other extreme group the قدريّة Qadariyyah says that Allah has no control in what a person does.

Ahl-Sunnah say a person has a choice but this does not leave the will of Allah.

When Qadr is mentioned hold back, because it is Allah's secret, you cannot know why Allah does everything and what Allah will do.

We believe Allah is the most wise, and he does not do anything except for a reason which is based on mercy and wisdom.

You must accept it is from Allah's wisdom even if you cannot see that wisdom.

4. الخلق Allah created everything.

Allah created everything, humans, and their actions.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ - 37:96

While Allah created you and that which you do?