



ILM COURSES:

AQĪDAH

**PRINCIPLES OF
AHL-SUNNAH**

LESSON 8

USTADH YASIN MUNYE



Imān

إيمان لغة: التصديق

Imān linguistically: To affirm something

Allah uses this word in this meaning:

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَادِقِينَ - 12:17

They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

قاعدة: لا مرادف في اللغة العربية

Principle: There are no synonyms in the Arabic Language.

They can have similar meaning but they will never mean the exact same thing from all angles. There will always be a difference.

So what is the difference between Imān and تصديق (Tasdīq)?

Some mention Imān comes from أمن which means safety. So it is belief that brings you to safety.

If you warn a man in a burning house and he stays there then does he have Imān in what you have told him?

Imān is to believe in such a way that you act upon it and bring yourself to safety.

Imān brings safety and tranquility into the heart.

Imān technically in the Shariah is the belief of the heart, the actions of the limbs and the speech of the tongue.

Imān comes from these 3 places.

Speech is divided into the speech of the heart and speech of the tongue.

The speech of the heart is to believe in لا إله إلا الله La ilaha Illah Allah.

The foundation of the speech of the tongue is the Shahadah.

Actions are also divided into three, actions of the body, the heart and the tongue.

An action of the heart is like Tawakkul, fear and hope.

An action of the tongue is like reciting Quran and Dhikr.

The action of the body is like Salah.

The مرجئة (Murji'ah) say Imān is just in the heart so they do not have to do any actions. This is why they have left Ahlus-Sunnah.

AhluS-Sunnah believe that Imān is speech and actions too.

From those who have the belief of the مرجئة (Murji'ah) are the أشاعرة (Ashā'irah).

The مرجئة (Murji'ah) believe Imān is just one thing which is the speech of the heart, you either have it or don't so they also reject the actions of the heart.

Scholars categorise Imān in different ways but they all mean the same thing. Some say Imān is belief, speech and actions.

Imān increases and decreases. This is the belief of AhluS-Sunnah.

It increases with good deeds and decreases with sins.

The مرجئة (Murji'ah) say it does not increase or decrease, everyone has the same Imān so they believe they have the same Imān as the Prophet (s).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - 8:2

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

Different acts of worship and good deeds are different levels, some increase Iman more than others.

Allah says regarding Salah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ
رَّحِيمٌ - 2:143

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

So Allah called Salah Imān as it is a part of it.

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: “الإيمان بضع وسبعون، أو بضع وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان” (متفق عليه)

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman.” [Al-Bukhari and Muslim].

What is the ruling on saying: “I am a believer In Sha Allah”?

Ahlu-Sunnah allow this because it has two meanings.

One is that you believe in Allah and the 6 pillars of Iman and Islam.

The second is in the meaning of complete Imān.

The *خوارج* (Khawarij) say saying In Sha Allah means you doubt in your Imān.

What is the ruling on the one who does a major sin?

In his poetry *الكبائر* (Al-Kabāir) Abu Musa Al-Hajjāwī (the author of *زاد المستقنع*) mentions a major sin is anything that has a punishment in this Dunya or in the Aākhirah or if Imān is negated because of it, or if the one who commits it is cursed.

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " والله لا يؤمن، والله لا يؤمن، والله لا يؤمن!" قيل: من يا رسول الله؟ قال: " الذي لا يأمن جاره بوائقه ! " (متفق عليه).

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil". [Al-Bukhari and Muslim].

This is a negation of having complete and perfect Imān.

Ahlu-Sunnah believe the one who does major sins is a *فاسق* (Fāsiq), he does not have complete Imān but this does not mean he does not have any Imān.

The خوارج (Khawarij) is an extreme group who believe that anyone who commits a major sin is a disbeliever.

The مرجئة (Murji'ah) say that major sin does not affect a person nor decrease their Imān.

Ahlu-Sunnah say he is still a believer but a فاسق (Fasiq) and we won't accept his testimony in court for example and in the hereafter Allah will either forgive him if he wills or punish him if he wills and then later he will enter Jannah eventually because all believers will enter Jannah.

Understanding threats and promises of Allah:

When Allah makes a promise then it will always happen.

If Allah makes a threat then it is not necessary that it will always happen because Allah may forgive it.

Therefore all believers will enter Jannah either straight away or eventually.

الوعد لا يتخلف والوعيد يتخلف

The companions

Ibn Masūd said: Allah chose every single companion.

قول عبد الله بن مسعود رضي الله عنه : عن (مَن كَانَ مُسْتَنًّا ، فَلَيْسَتْ بَيْنَ قَدَمَاتِ ، فَإِنَّ الْحَيَّ لَا تُؤْمَنُ عَلَيْهِ الْفِتْنَةُ ، أَوْلَئِكَ أَصْحَابُ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، كَانُوا

أفضلَ هذه الأمة : أبرَّها قلوبًا ، وأعمقها علمًا ، وأقلها تكلفًا ، اختارهم الله لصحبة نبيه ، وإقامة دينه ، فاعرفوا لهم فضلهم ، واتبعوهم على أثرهم ، وتمسكوا بما استطعتم من أخلاقهم وسيرهم ، فإنهم كانوا على الهدى المستقيم)

Ibn Qayyim says if it was not for them there would not be Muslims on earth.

Loving them is a sign of Imān and hating them is a sign of hypocrisy.

A companion is anyone who saw or met the Prophet (s) and believing in him and died upon Islam.

The evidence is the Hadith in Sahīh Muslim.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا أَيُّهَا النَّاسُ زَمَانٌ يَغْزُو فَنَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ فِيكُمْ مَنْ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ . نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَغْزُو فَنَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ فِيكُمْ مَنْ رَأَى مَنْ صَحِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ . فَيُفْتَحُ لَهُمْ ثُمَّ يَغْزُو فَنَامٌ مِنَ النَّاسِ فَيُقَالُ لَهُمْ هَلْ فِيكُمْ مَنْ رَأَى مَنْ صَحِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ . فَيُفْتَحُ لَهُمْ " .

Abu Sa'id Khudri reported Allah's Apostle (ﷺ) as saying: A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw Allah's Messenger (ﷺ)? And they would say: Yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw those (who have had the privilege of sitting in the company of Allah's Messenger (ﷺ)? And they would say: Yes, and victory would be granted to them. Then a group of persons would set

out for fighting in the cause of Allah and it would be said to them: Is there one amongst you who saw one of those who saw those who (had the privilege) of sitting in the company of Allah's Messenger (ﷺ)? And they would say: Yes, and the Victory would be granted to them.

Ibn .. mentions that 140,000 people did Hajj with the Prophet (s), all of them are companions as long as they died upon Imān.

Some people entered Madinah when the Prophet (s) was being buried. They are called: مخضرمون (Mukhdaramūn).

The رافضة (Rāfidhah) are those who hate the companions.

Ahlu-Sunnah also believe an order in virtue of the companions.

1. The 10 promised Jannah

After the prophets, the best man to ever be created was Abu Bakr (r).

So the order is Abu Bakr (r), Umar (r), Uthman (r), Ali (r).

The rest are: عبد الرحمان بن عوف، سعيد بن زيد، سعد بن أبي وقاص، أبو عبيدة بن الجراح، طلحة بن عبيد الله، الزبير بن عوام

2. The companions of Badr

3. أهل بيعة الرضوان

4. Muhajirūn generally

5. Ansar generally

6. Those who became Muslim after the conquest of Makkah

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَبِاللَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنْ
أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَّ
اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - 57:10

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

Scholars say this verse is a proof that every companion will get Jannah.

We believe everyone who the prophet mentioned by name to be promised Jannah will receive Jannah.

Scholars say there are up to 43 mentioned by name.

Ahlu-Sunnah also believe the wives of the Prophet (s) are the mothers of the believers.

Scholars differ who is the best from amongst the wives of the Prophet (s). Some say Khadijah (r) and some say Aisha (r).

خديجة بنت خويلد Khadijah bint Khuwaylid, the mother of all of the kids of the Prophet (s) except Ibrahim.

سودة بنت زمعة Sawdah bint Zam'ah.

عائشة بنت أبي بكر Aisha bin Abi Bakr

حفصة بنت عمر Hafsa bint Umar

أم سلمة Umm Salamah

أم حبيبة Umm Habibah

All of the above are from Quraysh.

زينب بنت جحش Zaynab bint Jahsh

جويرية بنت حارث Juwayriyah bint Harith

زينب بنت خزيمة Zaynab bint Khuzaymah

ميمونة بنت الحارث Maymunah bint Al-Harith

صفية بنت حيي Safiyyah bint Huyyay

Also مارية قبطية (Māriyah Qibtiyyah) was not a wife of the Prophet (s) but his slave with whom he had a child.

Ahlu-Sunnah love Ahlul-Bayt and believe in their virtue.

They have two rights, the right of Islam and the right of قرابة (closeness) being relatives of the Prophet (s).

We respect and love them.

Ahlul-Bayt are the wives of the Prophet (s), the offspring of the Prophet (s) who come from Hassan and Hussayn and also anyone from Banu Hashim and Banu Mutallib.

Imam Shafiee is from Banu Mutallib for example.

They are not allowed Zakah and must be respected.

Anyone who hates them is called ناصبي Nasibi and they are Shia.

Anyone who loves only Ali (r) and hates the other companions is a رافضي Rafidhi and Shia.

Anyone who believes that Ali (r) is more befitting of Abu Bakr to be Khalifah then he is more misguided than his donkey.

Imam Qahtani says that the Shia are one of the worst creations of Allah.

Rectification

Ibn Taymiyyah says: Ahlus-Sunnah command the good and forbid the evil according to what the Shariah tells us to.

The Ummah can only be rectified by the way that the Shariah told us to not any other way.

The Prophet (s) told us about a time

عَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- [قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ, وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ, وَرَضِيْتُمْ بِالزَّرْعِ, وَتَرَكْتُمْ الْجِهَادَ, سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ } رَوَاهُ أَبُو دَاوُدَ مِنْ رِوَايَةِ نَافِعٍ عَنْهُ, وَفِي إِسْنَادِهِ مَقَالٌ

Narrated Ibn 'Umar (RA): I heard Allah's Messenger (ﷺ) say, "If you sell anything on credit to anyone, on the condition that you will buy it back for a lower price (al-'Einah), take hold of the tails of cattle, become pleased with agriculture and give up Jihad - Allah will make disgrace prevail over you and will not remove it from you till you return to your religion." [Reported by Abu Dawud from the narration of Nafi' on the authority of Ibn 'Umar (RA), but there is a defect in its chain].

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ - 30:41

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

How do we command the good and forbid the evil?

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ". [رَوَاهُ مُسْلِمٌ]

On the authority of Abu Sa`eed al-Khudree (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” [Muslim]

The Prophet (s) said whoever sees it so it means the one who sees it with their eyes not who comes to know about it.

Therefore commanding the good and forbidding the evil is only for the one who can see it with their own eyes and hear it with their own ears.

It is not when you hear about something somewhere.

Changing it with the hand is only for the one who has the ability and authority to do so.

For example a father to his children, the police to the people.

Also someone like a friend you can do so because it won't bring a greater harm.

As for someone not in this position it is not for him.

Some say protesting is commanding the good and forbidding the evil but it only comes with more evil.

As for speaking against something then if there will be persecution it is only allowed if it won't harm anyone else but him.

As for hating in the heart then everyone can do that so it is obligatory on everyone.

The أصل default when it comes to نصيحة Naseeha is that it is done in private. As for the أصل default of أمر بالمعروف ونهي عن المنكر commanding good and forbidding evil it is to done in public meaning to act when you see or hear it.

من أراد أن ينصح لذي سلطان فلا يبده علانية، ولكن يأخذ بيده فيخلو به فإن قبل منه فذاك، وإلا كان قد أدى الذي عليه

Anyone who believes that you can go against the muslim ruler has gone against the consensus of the Muslims.