

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 47 – The People have a Choice and are Under Dominion; Ahlus-Sunnah wal-Jamaa’ah are the Best from Amongst the Various Innovated Sects of this Nation, Just like this Nation is the Best from Amongst all of the Nations; The Conclusion

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The shaykh began with the Khutbatul Haajah.

Review

1. What is the name of the group that believes concerning a Muslim who commits a major sin and does not repent from it that he is a Kaafir in this life and in the next, and that he dwells in the Hellfire forever? [Ans: Khawaarij].
2. What is the name of the deviant sect that believes concerning a Muslim who commits a major sin that he is between two states in this world, he is not a Believer and nor is he a disbeliever, and in the Hereafter he is a Kaafir and dwells in the Hellfire forever? [Ans: Mu’tazilah].
3. What is the name of the group that believes that the major sins do not harm the ‘Eemaan of a Believer? [Ans: Murji’ah].

And the belief of Ahlus-Sunnah wal-Jamaa’ah is that they do not take anyone from the Muslims, the people of the Qiblah, out of al-Islam for committing a major sin, as long as he does not make Istihlaal (i.e. as long as he does not deem this sin to be Halaal and permissible).

4. What is the meaning of the statement of the Prophet (صلى الله عليه وسلم): ((Whoever says to his brother, ‘O Kaafir,’ then it returns to one of them))? [Ans: One understating of the Hadeeth is that this statement is going to be true about one of them, so it is either going to be true about the one who it is being said about or it is going to be true for the one who is saying it. And another understanding of the Hadeeth is that the sin of making Takfeer returns back to the person who made the announcement and ruling of Takfeer on his Muslim brother who is innocent of this. And another explanation of the Hadeeth is that if a Muslim makes Istihlaal and deems it permissible to make Takfeer of the Muslims and to call them Kuffaar, then he becomes a Kaafir by this statement].

THE PEOPLE HAVE A CHOICE AND ARE UNDER DOMINION (AL- INSAAN MUKHAYYAR WA MUSAYYAR)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH ADILLATIT TAWHEED:

The Answer of al-Lajnah ad-Daa'imah corresponding to Fatwaa 4513, dated 4/11/1401H, who said:

(The People have a Choice and are Under Dominion:

As for the perspective that the man has been given a choice, this is because Allaah (subhaanah) has given him intelligence and hearing and sight and a will, and he knows by this good from the evil, and the beneficial from the harmful, and he picks what is accordingly for himself. And due to this the command and the forbiddance has been established, and the reward has been promised for the obedience of Allaah and His Messenger, and the punishment for the disobedience of Allaah and His Messenger.

And the Perspective of him Being Under Dominion:

This is because his statements and his actions are not separate from the Decree of Allaah and His Will, just as He (subhaanah) said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allaah. (Al-Hadeed 57:22)

And He (subhaanah) said:

لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ

To whomsoever among you who wills to walk straight, (At-Takweer 81:28)

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you will not, unless (it be) that Allaah wills, the Lord of the 'Aalameen (mankind, jinns and all that exists). (At-Takweer 81:29)

And He (subhaanah) said:

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

He it is Who enables you to travel through land and sea. (Yoonus 10:22)

And in this chapter we can find many Aayaat and many authentic Ahaadeeth, all of them pointing to what we have mentioned, for the one who contemplates the Kitaab and the Sunnah, and with Allaah lies all success, and may the peace and blessings of Allaah be upon our Prophet Muhammad and his Family and his Companions).

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

In this chapter is the clarity of the Madh’hab of Ahlus-Sunnah wal-Jamaa’ah regarding Qadaa (Pre-Ordainment) and Qadar (Pre-Decree) of Allaah (subhaanahu wa ta’aalaa). And they are between two extremes in this chapter, on one side are the Jahmiyyah and the Jabariyyah and on the other side are the Qadariyyah. And like this, Ahlus-Sunnah tread the middle path concerning this chapter of Qadar. And they say that Allaah (subhaanahu wa ta’aalaa) has given mankind intellect, and hearing, and sight, and a will so that he may know the good from the evil, and the beneficial from the harmful, and because of this mankind has been put to a test, and whoever chooses the good will be rewarded for that choice, and whoever chooses the evil will be recompensed according to his choice. And the actions and the deeds of mankind do not escape the All-Supervising Will of Allaah (subhaanahu wa ta’aalaa), and nothing escapes the Will and the Power of Allaah (subhaanah). And this is the ‘Aqeedah of Ahlus-Sunnah wal-Jamaa’ah.

As for the Jabariyyah, which are a group branching off from the Jahmiyyah, and this belief of Jabar was the belief of Jahm ibn Safwaan, they believe that mankind is forced and coerced, and they have no will to themselves, and the example of mankind in this world is the example of a plant that is standing on a windy day and the wind blows it wherever the wind goes. And the ramifications of this evil belief are obvious, such as them attributing to Allaah (‘azza wa jall) that He wrongs the servants, or that He punishes the servants over something they have no control of, and that the destination of Paradise or Hell do not go back to the obedience or disobedience of the servants, rather they go back to the Will of Allaah (ta’aalaa) and the fact that He has forced mankind to commit these actions. And this is clear misguidance, and Glorified be Allaah above what they say.

As for the Qadariyyah, they believe that mankind is independent from the Will of Allaah (subhaanahu wa ta’aalaa) and independent from the Qadar of Allaah, and that mankind has total freedom, and that his will is not under the All-Supreme Will of Allaah (tabaaraka wa ta’aalaa).

And a benefit that can be mentioned here is that the names of these two deviant sects are derived from their actual Bid’ah and their names have been attributed to the actual Bid’ah that they were upon, such as the Jabariyyah, who have with them the Bid’ah of Jabar (forced coercion). However, some groups from the Ahlul-Bid’ah have their name attributed to the founder of their Bid’ah itself, such as the Jahmiyyah, whose founder was Jahm ibn Safwaan.

**AHLUS-SUNNAH WAL-JAMAA’AH ARE THE BEST FROM AMONGST THE
VARIOUS INNOVATED SECTS OF THIS NATION, JUST LIKE THIS
NATION IS THE BEST FROM AMONGST ALL OF THE NATIONS
(AHLUS-SUNNAH WAL-JAMAA’AH WASAT BAYNA FIRAQ AL-UMMAH
AL-MUBTADI’AH KAMAA ANNA AL-UMMAH WASAT FEE JAMEE’ AL-
UMAM)**

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Shaykhul-Islam Ibn Taymiyyah (rahimahullaah) said in *al-'Aqeedah al-Waasitiyyah*:

(For verily, al-Firqatun-Naajiyah [the saved sect] Ahlus-Sunnah wal-Jamaa'ah believe in all of this just like they believe in what Allaah has informed in His Book, without Tahreef [distortion] and without Ta'teel [negation] and without Takyeeef [asking how?] and without Tamtheel [resemblance], and they are the best of the sects of this nation, just like this [Muslim] nation is the best from amongst all of the other nations.

So they are in the middle concerning the chapter of the Sifaat (Attributes) of Allaah (ta'aalaa) between the Jahmiyyah, who are Ahlut-Ta'teel (the people of negation), and between the Mushabbihah, who are Ahlut-Tamtheel (the people of resemblance).

And also in the chapter of the Wa'eed (promise of punishment) of Allaah, they are the best between Murji'ah and between the Wa'eediyyah from the Qadariyyah and other than them.

And in the chapter of 'Eemaan (belief), they are the best and between the Hurooriyyah, the Mu'tazilah and between the Jahmiyyah, the Murji'ah.

And regarding the Companions of the Messenger of Allaah, they are the best and between the Raafidhah and the Khawaarij).

End of his (rahimahullaahu ta'aalaa) speech.

And ash-Shaykh al-'Allamah 'Abdur-Rahmaan ibn Naasir as-Sa'dee (rahimahullaahu ta'aalaa) said in his notes to *al-'Aqeedah al-Waasitiyyah*:

(The intention of the word "Wasat" is al-'Adal (the just/upright) and al-Khiyaar (the best), and they have gathered between the truth of the statements of those who have proceeded and refuted what it is in them of falsehood:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you [true Muslims - real believers of Islaamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. (Al-Baqarah 2:143)

So this nation is the best amongst all of the nations, those which have fallen into extremism and negligence, and from the nations are those who have turned to negligence, and this leads to destruction, and from the nations are those who have extremism towards the created-beings, and giving them the attributes and the rights of the Creator.

And also from the nations are those who have hatred towards the Prophets and their followers, so much so that they have killed them and have rejected their call. And this is the nation which has believed in all of the Messengers that Allaah has sent, and has accepted their call, and has recognized their high rank which Allaah has given them from His Bounty, and this nation does not have extremism concerning any of them. And also from the nations are those who have made every good

and every bad thing Halaal, and also from the nations are those who have forbidden the good things having extremism in this.

And for this nation Allaah has made allowable for them the good things and has prohibited for them the evil things, and this is an example from the many examples by which Allaah has bestowed His Grace upon this nation, and has made them the best from amongst all the nations.

And like this, Ahlus-Sunnah wal-Jamaa'ah are the best and the in middle concerning the deviant sects which have diverted from the straight path).

End of his (rahimahullaah) speech, page 59-60.

And ash-Shaykh al-'Allaamah 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz (rahimahullaahu ta'aalaa) said in his notes to *al-'Aqeedah al-Waasitiyyah*:

(Ahlus-Sunnah wal-Jamaa'ah are free from other than them from the misguided sects of innovation, and they are the best and in the middle, and they are in accordance with the truth in all chapters of knowledge and the Religion. And they do not have extremism, and they do not have negligence and heedlessness like the actions of the Ahlul-Bid'ah. And they are the best and in the middle in the chapter of the Attributes of Allaah between the Jahmiyyah, who are the deniers, and the Mushabbihah. For verily the Jahmiyyah negate and deny the Attributes of Al-Baaree, and the Mushabbihah have extremism in their affirmation of the Attributes until they have made Allaah similar to the creation.

As for Ahlus-Sunnah wal-Jamaa'ah, then they affirm the Attributes according to what is appropriate with the Majesty of Allaah without Tashbeeh (similitude) and Tamtheel (resemblance). And they are the best and the middle in the chapter of the Actions of Allaah between the Jabariyyah and the Qadariyyah. For verily the Jabariyyah have extremism in the affirmation of the Qadar and believe that a servant has no will or choice, and that his example is like the example of a plant which the wind blows to the left and to the right.

And the Qadariyyah are negligent concerning the Actions of Allaah and the say: Verily, a servant creates his actions without the Will of Allaah and His Decree.

And Ahlus-Sunnah are in the middle and they say: The servant has a will and a choice and he does not create his own actions, but verily Allaah created him and his actions, and they say: His will is under and after the Will of Allaah, just as He (subhaanah) said:

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

To whomsoever among you who wills to walk straight, (At-Takweer 81:28)

وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you will not, unless (it be) that Allaah wills, the Lord of the 'Aalameen (mankind, jinns and all that exists).
(At-Takweer 81:29)

And they are also the best concerning the promise of punishment of Allaah between the Murji'ah and the Wa'eediyyah, who are from the Qadariyyah, and other than them. For verily the Murji'ah say: Disobedience does not harm 'Eemaan, and they believe that the wrongdoer does not enter the Fire [at all]. And the Wa'eediyyah from the Qadariyyah and others like them carry out the promise of punishment of Allaah to its full extent concerning the wrongdoers and they say: Verily the thief and the adulterer and others like them from the sinners, if they do not seek repentance, then they will dwell in the Fire forever.

And Ahlus-Sunnah are in the middle and they say: Verily disobedience decreases the person's 'Eemaan, and he is under the Will of Allaah, and he could enter the Fire, but he does not dwell in the Fire forever, as has come in the clear texts of the Prophet (صلى الله عليه وسلم).

And they are also the best concerning the chapter of 'Eemaan between the Hurooriyyah and the Mu'tazilah and between the Murji'ah and the Jahmiyyah. For verily the Hurooriyyah and the Mu'tazilah say: Verily Deen and 'Eemaan is statements and actions and belief, but it does not increase and nor does it decrease. So whoever does a major sin, like adultery, and other than it, commits Kufr in the opinion of the Hurooriyyah, and he becomes a Faasiq with the Mu'tazilah, dwelling in the Fire forever. And the Mu'tazilah say: In this Dunyaa he is neither a Believer nor a disbeliever, and they place him in a stage that is between these two stages, which is Fisq (rebellious sinning).

And as for the Murji'ah: then they say: Verily 'Eemaan is statements only, or statements and acceptance of the heart, and in their view the sinner does not decrease in 'Eemaan, and in their opinion a person does not enter the Fire [at all] until he makes Istihlaal. And the Jahmiyyah are similar to the Muji'ah because they say: Verily 'Eemaan is only awareness. So Ahlus-Sunnah are between these four groups and they say: Verily, 'Eemaan is statements and actions and belief and it increases with obedience and it decreases with disobedience, and they say that the sinner does not become a Kaafir just because of his sinning and that he does not dwell in the Fire forever, all of this being in opposition to the statements of the Khawaarij and the Mu'tazilah.

And they also say: Verily, sinning decreases 'Eemaan, and the person who commits these sins is deserving of the Fire except that Allaah may overlook this [and pardon him], in opposition to the Jahmiyyah and the Murji'ah.

And they are also in the middle concerning the Companions of the Messenger of Allaah (صلى الله عليه وسلم) between the Raafidhah and the Khawaarij. For verily the Raafidhah have extremism in 'Alee and the Ahlul-Bayt, and the Khawaarij have made the ruling of Kufr on some of the Sahaabah, and regarding others they have said that they became rebellious sinners (Fussaaq). And Ahlus-Sunnah have opposed all of these groups and they have love and friendship with all of the Sahaabah, and they do not have extremism towards any of them).

End of his (rahimahullaah) speech, page 60-61.

Benefit:

Ibn Katheer (rahimahullaahu ta'aalaa) said in his Tafseer of the Aayah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you [true Muslims - real believers of Islaamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. (Al-Baqarah 2:143)

He Said: “Wasat” means the best (al-Khiyaar wal-Ajwad), just as it is said that the Quraysh are the Awsat of the ‘Arabs, in relation to their lineage and in relation to where they live, meaning they are the best. And the Messenger of Allaah (ﷺ) was the Wasat amongst his people, meaning the best of them and the most honored concerning his lineage. And from this is also as-Salaat al-Wustaa, which is the best of the five prayers, and it is as-Salaat al-‘Asr ...).

End of his (rahimahullaahu ta’aalaa) speech.

And al-Qaadee ‘Iyaad said: “Wasat” means just/upright and the best. See the Sharh of Imaam an-Nawawee on Saheeh Muslim ((Kitaab Salaat al-‘Eedayn)).

al-Imaam al-Bukhaaree (rahimahullaahu ta’aalaa) said in Volume 3/Page 1215, Hadeeth no: 3161:

Haddathanaa Moosaa ibn Ismaa’eel: Haddathanaa ‘Abdul-Waahid ibn Ziyaad: Haddathanaa al-‘A’mash, ‘An Abee Saalih, ‘An Abee Sa’eed who said: The Messenger of Allaah (ﷺ) said: ((Nooh and his nation will be brought on the Day of Judgment, and Allaah (ta’aalaa) will say to him: “Did you convey the message to your nation?” So he will reply: ‘Yes, Oh my Lord.’ And Allaah will say to his nation: “Did he convey the message to you?” And they will say: ‘No, no one came to us from the Prophets.’ So Allaah will say to Nooh: “Who will bear witness for you?” So he will say: ‘Muhammad (ﷺ) and his nation.’ So we will bear witness that he conveyed the message to his nation, and it is His statement:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

Thus We have made you [true Muslims - real believers of Islaamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind. (Al-Baqarah 2:143)

And “Wasat” means the just [wal-Wasat: al-‘Adal]).

His [the Prophet’s] Statement: wal-Wasat: al-‘Adal. al-Haafidh said in al-Fath 8/172: This is Marfoo’ from the same Hadeeth [i.e. This statement wal-Wasat al-‘Adal at the end of the last Hadeeth is raised to the status of being a statement of the Prophet (ﷺ)]. And it is not the statement of the narrators of the Hadeeth, as some of the people have thought it to be. The End.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The word “Wasat” in the ‘Arabic language means the best. It has the minor meaning of being in between. And the intention of the word “Wasat” in this chapter is the best. So Ahlus-Sunnah are the

best amongst the 73 sects of this Ummah, for they are the saved sect (Firqatun-Naajiyah). So in the chapter of the Attributes of Allaah, they are the best amongst the sects, and they are between the Jahmiyyah, those who deny and negate the Attributes of Allaah, and are between the Mushabbihah, those who resemble the Attributes of Allaah to the attributes of His creation.

Allaah (subhaanahu wa ta'aalaa) said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shooraa 42:11)

So the Jahmiyyah hold on to the first part of this Aayah, and they say: ((*there is nothing like unto Him*)), and stop there, and by this they deny and negate all the Attributes of Allaah (subhaanahu wa ta'aalaa). And the Mushabbihah, they run with the second part of the Aayah, while abandoning the first part, and they make resemblances and similitude between the Attributes of Allaah and the creations attributes, and they say that the Hearing and the Seeing of Allaah (subhaanahu wa ta'aalaa) is like our hearing and our seeing. And both of these two sects are in clear misguidance. And Ahlus-Sunnah wal-Jamaa'ah take the entire Aayah, from the beginning to the end, so they affirm what Allaah (subhaanahu wa ta'aalaa) has affirmed for Himself and what His Messenger has affirmed for Him, and they affirm the Hearing and Seeing of Allaah, and they say that this Hearing and Seeing befits the Majesty of Allaah (tabaaraka wa ta'aalaa) and it at utmost perfection, while negating any similitude and resemblance of this Hearing and Seeing with the creations hearing and seeing.

And also in the chapter of the Wa'eed, the promise of punishment for those who disobey Allaah (subhaanah), Ahlus-Sunnah are the best between the Murji'ah and between the Qadariyyah. So some of the extreme sects from the Murji'ah and Jahmiyyah believe that one who has knowledge and awareness of the existence of Allaah (subhaanahu wa ta'aalaa), then he is a Believer. And according to this belief, Fir'awn and the Banee-Israa'eel, all fall under the category of Believers. And the Qadariyyah, and also the Mu'tazilah and the Khawaarij, believe that the one who commits a major sin is a Kaafir in the Hereafter and dwells in the Hellfire forever. While Ahlus-Sunnah are between these two extremes and they affirm belief for the ones who Allaah (subhaanahu wa ta'aalaa) has affirmed belief for, those who believe with their hearts, and make the utterance upon their tongues, and work with the pillars of al-Islaam, then these people are pronounced as Believers. And even if they may commit certain major sins, as long as they do not make Istihlaal of these sins, then they are under the Will of Allaah (subhaanahu wa ta'aalaa), and on the Day of Judgement if Allaah Wills He may punish them for these major sins, and if Allaah Wills He may forgive them these sins without punishing them.

Allaah (subhaanahu wa ta'aalaa) said in His Book:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that. (An-Nisaa' 4:116)

So the correct meaning with Ahlus-Sunnah of: ((*whom He pleases*)) is those people who have committed major sins and have not sought repentance (Tawbah) from these sins, and they meet Allaah with these sins, but as long as they have not associated (committed Shirk) with Allaah (subhaanahu wa ta'aalaa), then Allaah can take them to account and punish them for these major sins, or He may forgive them these sins. As for the wrong Tafseer (explanation) that the Mu'tazilah and the Khawaarij give to this Aayah, they say regarding: ((*but He forgives whom He pleases sins other than that*)) that this is in regards to those who have made Tawbah and have repented from their major sins before death reached them. So they say that those who meet Allaah with major sins after having made Tawbah from them in this life, then if Allaah Wills He may punish them, and if He Wills He may forgive them these sins. And this understanding goes against the clear proofs from the Kitaab and the Sunnah that state and clarify that the one who makes sincere Tawbah then Allaah (subhaanahu wa ta'aalaa) accepts his Tawbah.

Allaah (ta'aalaa) said:

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But whosoever repents after his crime and does righteous good deeds (by obeying Allaah), then verily, Allaah will pardon him (accept his repentance). Verily, Allaah is Oft-Forgiving, Most Merciful. (Al-Maa'idah 5:39)

So the correct understand of the verse (An-Nisaa' 4:116) is that it is in regards to the person who meets Allaah (subhaanahu wa ta'aalaa) on the Day of Judgement not committing Shirk with Him (subhaanah), but he has with him major sins for which he has not sought repentance in this life. Even though it is Waajib in this life to seek forgiveness and repentance from the major sins.

And Ahlus-Sunnah wal-Jamaa'ah are the best of the sects concerning the chapter of 'Eemaan (belief) between the Hurooriyyah and the Mu'tazilah. And the Hurooriyyah is one of the names of the Khawaarij, and Hurooriyyah is an ascription to a place which is outside of 'Iraq where the Khawaarij settled when they were on their travel.

On the authority of 'Aa'ishah (radiyAllaahu 'anhaa) that one of the women from the Taabi'een came to her and asked her about the fact that a woman, who is in her menstrual cycle, and then when she becomes pure it is upon her to make up the fasts but not the prayers, so upon being asked for the evidence of this, 'Aa'ishah asked the woman: "Are you from the Hurooriyyah?" So the woman replied: "No, but I ask." So 'Aa'ishah responded: "We have been ordered with this." Narrated by al-Bukhaaree and Muslim.

And this is the belief of the Hurooriyyah, a group of the Khawaarij, that when a woman ends her menstrual cycle and becomes pure, it is upon her to make up her missed fasts and also her missed prayers. So Ahlus-Sunnah are between the Khawaarij and the Murji'ah in this chapter of 'Eemaan. So they affirm belief for the one who has belief in his heart, and utters with his tongue, and performs actions and deeds with the limbs. Whereas the Jahmiyyah say that it is sufficient for a person to have awareness of Allaah in his heart, and this renders him a complete Believer. Or some of the groups of the Murji'ah say that it is sufficient for him to possess belief in his heart and to utter with the tongue, and in doing so they leave out actions from 'Eemaan, whether they be actions of the heart or actions of the limbs. On the other hand, the Hurooriyyah and the Mu'tazilah take the people outside of the fold of al-Islaam (i.e. nullify his 'Eemaan) for committing a major sin.

And proceeding to the speech of ash-Shaykh ‘Abdur-Rahmaan as-Sa’dee (rahimahullaah), we find that he is clarifying the intent and the meaning of the word “Wasat,” and he establishes its meaning to be the best and the just, and this word “Wasat” also has a minor meaning of the middle. And it is established from the Prophet (ﷺ) that the Quraysh are the Wasat (the best) of the ‘Arabs, and that they are the Wasat (the middle) of the Jazeeratul-‘Arab (‘Arabian Peninsula). So the Prophet (ﷺ) has used the word “Wasat” in its two meanings, the primary meaning of being the best and also the secondary meaning of being in the middle.

And Shaykh as-Sa’dee has clarified the belief of Ahlus-Sunnah wal-Jamaa’ah concerning the Prophets, and that they do not have harshness towards the Prophets and Messengers of Allaah, like others from the nations who even killed some of the Prophets. And Ahlus-Sunnah also does not raise the Prophets and Messengers over their rank that Allaah (subhaanahu wa ta’aalaa) has bestowed upon them, and they do not give the creation, whether they be the Prophets or the Messengers or their followers, the attributes of Lordship, nor the attribute of Worship, and they do not raise them up to make them partners in the Names and Attributes of Allaah (‘azza wa jall). So they do not give the exclusive rights of Allaah (subhaanahu wa ta’aalaa) to the creation.

Regarding as-Salaat al-Wustaa, Allaah (tabaaraka wa ta’aalaa) said:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salaat (i.e. the best prayer 'Asr). And stand before Allaah with obedience [and do not speak to others during the Salaat (prayers)]. (Al-Baqarah 2:238)

And as comes in the Hadeeth of ‘Alee ibn Abee Taalib and other Ahaadeeth that the Prophet (ﷺ) gave the Tafseer of al-Salaat al-Wustaa to be as-Salaat al-‘Asr.

THE CONCLUSION (AL-KHAATIMAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Verily, knowledge of Tawheed is from the best of knowledges, and from the greatest of it. And it is the greatest of that which Allaah has ordered. And Allaah does not accept an action except from a Muhawwid (person of Tawheed). He (ta’aalaa) said:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (Al-Kahf 18:110)

And Tawheed is the foremost and the principle call of all of the Messengers. He (subhaanah) said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

*And We did not send any Messenger before you (O Muhammad (صلى الله عليه وسلم)) but We inspired him (saying):
Laa Ilaaha Illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)."
(Al-'Anbiyaa' 21:25)*

And our Prophet (صلى الله عليه وسلم) spent thirteen years in Makkah calling to Tawheed, and he used to send his messengers to the people and would order them to start with Tawheed, and the proof of this being his statement to Mu'aadh ibn Jabal when he sent him to Yemen: **((Verily you will come to a people from the Ahlul-Kitaab, so let the first thing that you call them to be that they single out Allaah (ta'aalaa) Alone in worship ...))**. Narrated by al-Bukhaaree, no. 6937 and Muslim, no. 30 and 31, and the wording is of al-Bukhaaree narrated upon Ibn 'Abbaas.

And when Tawheed has this status, then Ahlus-Sunnah wal-Jamaa'ah have made great efforts concerning it, and have made it the foremost of their call, and have spent most of their time in their lives diligently teaching it and learning it and calling the people to it. So let the Muslim be diligent concerning knowledge of Tawheed until he can worship Allaah upon knowledge ('Ilm) and clarity (Baseerah), and that he may come to know the nullifiers of Tawheed so that he can avoid them.

Allaah (ta'aalaa) said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away. (An-Nisaa' 4:116)

I ask Allaah (ta'aalaa) to benefit by this book its writer, and its reader, and its publisher, and its teacher to the people.

And Allaah (Alone) is sufficient for us, and He is the best Disposer of affairs. And may the peace and blessings of Allaah be upon our Prophet Muhammad and his Family and his Companions.

The Writer
al-Hudaydah 5/15/1421H

Q&A

1. Based on the statement of the Prophet (صلى الله عليه وسلم): **((Whoever says to his brother, 'O Kaafir,' then it returns to one of them))**, does this mean that the Khawaarij are Kuffaar?

Ans: There is a difference of opinion amongst the scholars regarding this. 'Alee ibn Abee Taalib (radiyAllaahu 'anhu) was asked if the Khawaarij were disbelievers, so he said: "They are our brothers who have wronged us." And some of the scholars have narrated that there was consensus at the time of the Sahaabah that the Khawaarij were not Kuffaar. However, it is reported from Imaam Ahmad and it is also clear in the book *Kashf-ush-Shubuhaat* of Shaykhul-Islam Muhammad ibn 'Abdul-Wahhaab that they held the position that the

Khawaarij are Kuffaar. And this has also been narrated from the Sahaabee Abee Dharr (radiyAllaahu ‘anhu). So the people who hold that the Khawaarij are Kuffaar, then this Hadeeth is a Daleel for them. And the people who hold that the Khawaarij are not Kuffaar, then they charge the Khawaarij with having wrong explanations with them, but they do not proclaim Takfeer upon them.

2. Who was the first who coined the term “Ahlus-Sunnah wal-Jamaa’ah?”

Ans: This goes back to some of the Sahaabah (radiyAllaahu ‘anhum). Allaah (subhaanahu wa ta’aalaa) said in His Book:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (Aali Imraan 3:106)

Imaam Ibn Katheer (rahimahullaah) said in the Tafseer of this Aayah: Ibn ‘Abbaas (radiyAllaahu ‘anhu) said: “Taswaddu Wujooh: Ahlul-Bid’ah wa Tabyaddu Wujooh: Ahlus-Sunnati wal-Jamaa’ah [Allaah (‘azza wa jall) will make the faces of Ahlus-Sunnah wal-Jamaa’ah white and He will make the faces of Ahlul-Bid’ah black].”

So in this clear statement from this Sahaabee Ibn ‘Abbaas (radiyAllaahu ‘anhu), we find mention of the phrase “Ahlus-Sunnah wal-Jamaa’ah.” So this phrase is not an innovation, rather it comes right from time of the Sahaabah (radiyAllaahu ‘anhum) and those who followed them in righteousness.