



Sharh Aqeedat ul-Waasitiyyah

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Part 3: The Firqat un-Najiyah and Ahl us-Sunnah wal-Jamaa'ah

Text:

أَمَّا بَعْدُ؛ فَهَذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ: أَهْلُ
السُّنَّةِ وَالْجَمَاعَةِ:

To proceed: This is the creed (aqeedah) of the group that is saved [from the Fire] and aided [by Allaah] until the establishment of the Hour, the Ahl us-Sunnah wal-Jamaa'ah.

Explanation:

(To proceed...) this word is used when moving from one discourse to another and its meaning is: Whatever the case might be. Using it is desirable in sermons and letters in close imitation of the Prophet (sallallaahu alaihi wasallam) since he used to do the same.

(...this...) is an indication of what the present treatise contains and encompasses of matters of creed that require faith and which the author has summarised by his saying: **(And it is having eemaan in Allaah ...)** which occurs in the next section.

(...creed...) is a verbal noun being derived from the verb i'taqada. A person has i'taqada something when he has taken it as his aqeedah. And aqeedah is whatever a persons heart holds on to. It is said: His heart itaqada such and such a thing, meaning his heart has taken it, accepted it and held onto it. It is originally taken from a knot in a rope when it is fastened. It has then been used for the aqeedah of the heart and its firm and resolute determination.

(...group...) meaning a [small] band of people (taa'ifah) and a collection of people (jamaa'ah).

(...saved...) meaning it is safe and secure from evils, from destruction in this world and the hereafter and which obtains happiness. This description has been taken from his (sallallaahu alaihi wasallam) saying: "There will never cease to be a taa'ifah (a small band of people) from my Ummah upon the Truth, aided (by

Allaah). Those who desert and abandon them will not harm them until the command of Allaah arrives." Reported by Bukhaaree and Muslim.

(...aided...) meaning strengthened against those who oppose them.

(...until the establishment of the Hour...) meaning the coming of the hour of their death which is the coming of the wind that will take the soul of every Believer. This is the meaning of the hour with respect to the Believers. As for the Hour at which the end of the world will occur, then this will not fall except upon the most wicked of people due to what is reported in Saheeh Muslim: "The (Last) Hour will not be established until 'Allaah, Allaah' is no longer uttered upon the earth." And Imaam al-Haakim reported the hadeeth of Abdullaah bin Amr (radiyallaahu anhu) in which there occurs: "...And Allaah will send a wind whose fragrance is like that of musk and whose touch is like that of silk. It will not leave (the soul) of any person in whose heart is Eemaan equivalent to the weight of an atom except that it will take it. Then the most evil of people will remain and it is upon them that the Hour will be established." This has also been reported by Muslim.

(...Ahl us-Sunnah...) Ahl means a man's relatives and close ones or the inhabitants of a house. In this phrase it means the (staunch) adherents to the Sunnah and the Jamaa'ah. Sunnah is the way and path which the Messenger (sallallaahu alaihi wasallam) was upon and which consists of his sayings, actions and approvals. They have been named Ahl us-Sunnah due to their ascription and attachment to the Sunnah of the Messenger (sallallaahu alaihi wasallam) and not the sayings and methodologies (madhdhabs) of other than it, in opposition to the way of the people of innovation (Ahl ul-Bid'ah). The people of innovation ascribe to their innovations and their misguidances (beliefs) such as the Qadariyyah and Murji'ah. Sometimes they make an ascription to their leader such as the Jahmiyyah and other times they ascribe to their wicked actions such as the Raafidah and Khawaarij.

(...Jamaa'ah.) In the language it means: A group from amongst the people who have come together and united. What is meant by them here (with respect to this term) is that they are those who have come together and united themselves upon the Truth which is established and proven by the Book and the Sunnah. They are the Companions and those who follow them in goodness, even if they are small and form the minority just as Ibn Mas'ood (radiyallaahu anhu) has said: "The Jamaa'ah is whatever agrees with the Truth, even if you are by yourself, then you would be the Jamaa'ah."