

The Crime of

# HIZBIYYAH

Against the Salafī Da'wah



TAJMAH AL-DAWAH AL-SALAFIYYAH

Shaykh al-Islām Ibn Taymiyyah Imām Muḥammad Nāṣir al-Dīn al-Albānī

Shaykh al-Islām 'Abd al-'Azīz Ibn Bāz Imām Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

Imām Muqbil Ibn Hādī al-Wādī'ī al-'Allāmah Aḥmad Ibn Yaḥyā al-Najmī

al-'Allāmah 'Abd al-Muḥsin Ibn Ḥamad al-'Abbād al-'Allāmah Ṣāliḥ Ibn Fawzān al-Fawzān

Compilation and English translation by Abū al-Ḥasan Mālīk Ibn Ādam

# The Crime of *Ḥizbiyyah* Against the *Salafī Da'wah*

Compilation and English translation by Abū al-Ḥasan Mālik Ibn Ādam

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# مقدمة

## Introduction

Before the reader is a compilation of statements from the major Scholars, past and present, regarding the evils of *hizbiyyah* - bigoted partisanship and blind attachment to personalities. There is no question that these evils have harmed the Muslim nation tremendously. We have been informed by the Messenger of Allāh (ﷺ) that Muslims dividing into parties and sects was an inevitable reality. This is found in the authentic *ḥadīth*, "Indeed, this *Ummah* of mine will divide into seventy-three different sects, all of them in the Hellfire except one." He was asked, "And which is that (Saved) Group?" He replied, "What I am upon today and my Companions."<sup>1</sup> Not only did the Prophet (ﷺ) warn us about this separation, but also informed us of the callers to partisanship. He said, "At the head of every one of these paths is a devil calling the people towards it."<sup>2</sup>

So answering these devilish callers to destruction and blind attachment to their personalities has caused the ranks of these sects to continue to split until they have reached the seventy-two sects the Messenger of Allāh (ﷺ) mentioned in this authentic narration. If only the people would hold fast to the command of the Messenger of Allāh (ﷺ) where he said, "Love your beloved one moderately, for the time may come when he is hated to you, and hate the one you despise moderately, for the day may come when he is beloved to you."<sup>3</sup> So this

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<sup>1</sup> Ḥasan: Related by al-Tirmidhī in his *Jāmi'* (no. 2641) and al-Ḥākim in *al-Mustadrak* (1/128-129). It has been authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (no. 5343).

<sup>2</sup> Ṣaḥīḥ: Related by Ibn Mājah in his *Sunan* (no. 11) upon the authority of Jābir Ibn 'Abdullāh and has been authenticated by al-Albānī in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 11).

<sup>3</sup> Ṣaḥīḥ: Related by al-Tirmidhī in his *Jāmi'* (no. 2060) upon the authority of Abū Hurayrah (رضي الله عنه). It was authenticated by al-Albānī in *Ghāyah al-Marām* (no. 472).

love must be solely for the sake of Allāh, as Allāh mentions in His statement,

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ  
 اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ  
 عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ  
 وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ  
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ  
 الْمُفْلِحُونَ ﴾

“You (O Muḥammad) will not find any people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even though they were there fathers or their sons or their brothers or their close kindred. For such He has written Faith in their hearts and strengthened them with *Rūḥ* (proofs, true guidance) from Himself, and He will admit them to Gardens under which rivers flow to dwell therein forever. Allāh is pleased with them, and they are pleased with Him. Verily, they are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.”  
 [Sūrah al-Mujādilah 58:22]

In relation to this *āyah* and authentic narration, we see the insightful statement of al-Ḥāfiẓ al-Dhahabī (d.748H) in the biography of Shaykh al-Islām Ibn Taymiyyah (d.728H), “There is no doubt that no consideration should be given to the disparagement from one’s enemies, for indeed their desires and rancour will drive them to be unjust and attack him. Likewise, no consideration should be given to the praise of those who go to extremes in love for him, for indeed that love will cause them to overlook his faults, rather perhaps they would

even count them from his virtues. Rather consideration is only to be given to the people of piety and awareness between these two extremes; those who speak with justice, and establish it for Allāh, even if it be against themselves and their parents.”<sup>1</sup>

We hope this short treatise will serve as a reminder that loving and hating, uniting and separating must be done solely for the Sake of Allāh and in accordance with the *Sunnah* of the Messenger of Allāh (ﷺ) according to the understanding the pious predecessors of this *Ummah*, and at the head of it, the Companions of the Messenger of Allāh (رضي الله عنهم).



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<sup>1</sup> Refer to *Dhayl al-Tārikh al-Islām* (p. 196) of al-Dhahabī.



## The Meaning of Hizbiyyah

The word *hizb* is defined in *Lisān al-'Arab* as: A group of people; the plural is *aḥzāb*; and *aḥzāb* were the armies of the disbelievers which fought against the Prophet (ﷺ), and they were: Quraysh, Ghaṭfān, and Banū Qurayzah. Allāh says,

﴿ وَقَالَ الَّذِينَ ءَامَنَ يَنْقُومِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴾

“And he who believed said: O my people! Indeed I fear for you a fate like that day of the *aḥzāb* (confederates).” [Sūrah Ghāfir 40:30]

The *aḥzāb* here are the people of Nūḥ, Ād, Thamūd, and those who were destroyed after them, and the *hizb* of a person are his companions and followers who are upon his thought, and every people who are similar in words and deeds, then they are *aḥzāb* even if they do not meet one another as Ād, Thamūd and Fir'awn were (called) *aḥzāb*, and (Allāh's statement),

﴿ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

“Every *hizb* (party) rejoicing in what is with them.”

[Sūrah al-Rūm 30:32]

It is every group whose desires are the same.<sup>1</sup>

Shaykh Rabī Ibn Hādī al-Madkhalī - ḥafīzahullāh - was asked, “What is the meaning of *hizbiyyah*, and what does it mean to say so and so is a *hizbī*, and who are the *hizbīs* and what is their methodology?”

<sup>1</sup> See Ibn Manẓūr, *Lisān al-'Arab* (Cairo: Dār al-Ḥadīth 2003 C.E./ 1423 A.H.) vol. 2, pp. 420.



He answered, “Anyone who opposes the *Salafī* methodology is from the deviant sects. *Ḥizbiyyah* does not have conditions. Allāh called the previous nations: *aḥzāb* (parties), and when the tribe of Quraysh, and those who were with them, rallied against the Messenger (ﷺ), He (Allāh) called them *aḥzāb*, though they weren’t an organization, so it is not a condition of *ḥizbiyyah* that it be organized, but if this *ḥizb* is organized, it becomes all the more worse.

So blind attachment to a specific ideology that opposes the Book of Allāh and the *Sunnah* of His Messenger (ﷺ) and unifies and separates because of it is *ḥizbiyyah*; this is *ḥizbiyyah* even if they are not organized. Embracing a deviant methodology and gathering people together upon it is *ḥizbiyyah*, whether organized or not, as long as the ideology is in opposition to the Book and *Sunnah*, then this is a *ḥizb*.

The disbelievers who fought the Prophet (ﷺ) did not have the kind of organization that is present today and still Allāh named them *aḥzāb*. Why? It was because they joined together upon falsehood and to fight against the truth, and they argued with falsehood to refute the truth.

﴿ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ﴾

“The people of Nūh and the *aḥzāb* after them denied (their Messengers) before these.” [Sūrah Ghāfir 40:5]

So He called them *Aḥzāb*. Quraysh, Ghatfān, Qurayzah, and other tribes joined together but were not an organization. They joined together and Allāh called them *aḥzāb*, and there is a *Surah* entitled *al-Aḥzāb*. So it is not a condition of a *ḥizb* that it be organized. When someone holds a false ideology and argues in defense of it and unites based upon it, this is partisanship, and if he organizes and gathers wealth on top of this, he goes further into *ḥizbiyyah* and becomes from the deviant sects.”<sup>1</sup>

<sup>1</sup> Taken from the recording entitled *Kashf al-Sattār’ ammā Ṭaḥammalahu ba’d al-Da’wāt min al-Akḥṭār*.

Shaykh al-Islām Ibn Taymiyyah (d.728H) said, “As for the head of a *ḥizb*, then he is the head of a group, which forms into a group. So if they are united upon what Allāh and His Messenger (ﷺ) commanded, without any addition or subtraction, then they are the Believers; what is for them is for them and what is against them is against them. However, if they add to that or take away from it, like having a blind attachment to anyone who enters their group in truth or falsehood and turning away from those who do not enter into their party, whether upon truth or falsehood, then this is the separation that Allāh and His Messenger (ﷺ) have disparaged. Indeed, Allāh and His Messenger have commanded with the congregation and unity and have prohibited dividing and separating and commanded with working together upon piety and righteousness and forbade working together upon sin and transgression.”<sup>1</sup>






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<sup>1</sup> Refer to *Majmū' al-Fatāwā* (11/92) of Ibn Taymiyyah.





## The Statement of Shaykh al-Islām Ibn Taymiyyah (d.728H)


Said Shaykh al-Islām Ibn Taymiyyah (d.728H), , “It is upon the teachers to aid one another upon piety and righteousness as the Messenger of Allāh  has commanded us in his statement, “The Muslim is the brother of another Muslim, he does not oppress him.”<sup>1</sup> And his statement, “The example of the Believers in their relation to one another is like the example of a body, if one part of the body aches, the rest of the body complains of pain and fever.”<sup>2</sup> And his statement, ‘By the One of Whom my soul is in His Hand, none of you has believed until he wants for his brother what he wants for himself.’<sup>3</sup> And there is his statement, “The Believer to the believer is like a building, one part strengthening the other.” Then he intertwined his fingers.<sup>4</sup> He said also, “Do not be jealous of one another and cut one another off, and do not have hatred for one another, and do not undercut one another, but be brothers, worshippers of Allāh.”<sup>5</sup> And all of this is found in the *Ṣaḥīḥ*.


And in the *Sunan* upon him , he said, “Should I not inform you of that which is better in degree than Prayer, fasting, charity, and enjoining the good and forbidding the evil?” They said, ‘Of course - O Messenger of Allāh.’ He said, “Repairing the relations between you.


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<sup>1</sup> Related by al-Bukhārī (no. 2442) and Muslim (no. 6521), from the *ḥadīth* of ‘Abdullāh Ibn ‘Umar .

<sup>2</sup> Related by al-Bukhārī (no. 6011) and Muslim (no. 6586), from the *ḥadīth* of al-Nu‘mān Ibn Bashīr .

<sup>3</sup> Related by al-Bukhārī (no. 13) and Muslim (no. 170), from the *ḥadīth* of Anas Ibn Mālik .

<sup>4</sup> Related by al-Bukhārī (no. 481) and Muslim (no. 6585), from the *ḥadīth* of Abū Mūsā al-Ash‘arī .

<sup>5</sup> Related by al-Bukhārī (no. 6065) and Muslim (no. 6526), from the *ḥadīth* of Anas Ibn Mālik .

Verily, the corruption of your mutual relations is that which cuts off. I do not say: It cuts of the hair, but rather the *Dīn* (Religion).”<sup>1</sup>

And there occurs in the *Ṣaḥīḥ* upon him (ﷺ), that he said, ‘Every Monday and Thursday the doors of Paradise are opened, and there is forgiveness for every worshipper who does not associate with Allāh any partners in worship, except one whom there is enmity between him and his brother, so it is said, ‘Delay these two from entering until they reconcile.’<sup>2</sup> And he said, “It is not permissible for a Muslim to boycott his brother more than three days. They meet and turn away from one another, and the best of them is the one who begins with the *salām* (salutation).”<sup>3</sup>

It is not permissible for any of the teachers to transgress against another or cause harm with a statement or an action of falsehood, for certainly Allāh (ﷻ) says,

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا

فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مُبِينًا ﴾

“And those who annoy believing men and women undeservedly, they bear on themselves the crime of slander and plain sin.” [Sūrah al-Aḥzāb 33:58]

And it is only correct to punish another for oppression or exceeding the bounds or neglecting the truth, and not for the purpose of satisfying ones desire, for certainly this is from oppression of which Allāh and His Messenger have forbidden. Allāh says, from what has been related by His Prophet (ﷺ), “O my Slaves! I have forbidden

<sup>1</sup> *Ṣaḥīḥ*: Related by Abū Dāwūd (no. 4919), al-Tirmidhī (no. 2509) and Aḥmad in his *Musnad* (7/444), from the *ḥaḍīth* of Abū al-Dardā’ (رضي الله عنه). It has been authenticated by al-Albānī in *Ghāyatul-Marām* (no. 414).

<sup>2</sup> Related by Muslim (no. 6544), from the *ḥaḍīth* of Abū Hurayrah (رضي الله عنه).

<sup>3</sup> Related by Muslim (no. 6532), from the *ḥaḍīth* of Abū Ayyūb al-Anṣārī (رضي الله عنه).

oppression from myself and have forbidden it between you. So do not oppress one another.”<sup>1</sup>

And if a person commits an offense, then it is impermissible to punish beyond what is found in the Islāmic legislation, and it is not for anyone from the teachers to punish him with whatever he desires, and it is incorrect for anyone to assist him or agree with him in that, like to command the boycotting of a person, and they boycott him without him having committed any sin against the Islāmic legislation or to say, ‘I have shunned him,’ and what is like this. For certainly this is from the kinds of things that the leaders of misguidance demand from their followers. *Al-Siddīq*,<sup>2</sup> who was the successor to the Messenger of Allāh (ﷺ), said to the *Ummah*, ‘Obey me as long as I obey Allāh, and if I disobey Allāh, then there is no obedience upon you, and the Messenger of Allāh said, ‘There is no obedience to the creation in disobedience to the Creator.’”<sup>3</sup> And he said, “Whoever commands you with disobedience then do not obey him.”<sup>4</sup>

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<sup>1</sup> Related by Muslim (no. 6572), from the *ḥadīth* of Abū Dharr al-Ghifārī (رضي الله عنه).

<sup>2</sup> **Abū Bakr al-Siddīq**: He is ‘Abdullāh Ibn Abī Quhāfah ‘Uthmān Ibn ‘Āmir Ibn ‘Amr Ibn Ka’b Ibn Sa’d Ibn Tamīm Ibn Murrah Ibn Ka’b al-Qurayshī at-Taymī, Abū Bakr as-Siddīq, the first of the rightly guided successors. He was born two years and six months after the year of the elephant in Makkah. He was from the leaders of the tribe of Quraysh. He was a Scholar of tribal lineage and history and was nicknamed “the Scholar of the Quraysh.” He was from the first of the men to believe in the Prophet (ﷺ) and was with him when he emigrated to al-Madīnah. He is the best of this *Ummah* after the Prophet (ﷺ). The people pledged allegiance to him on the day of the death of the Messenger of Allah (ﷺ). He was white in complexion with a thin build. He died with eight days remaining in *Jumādā al-Ākhirah* in the thirteenth year of the emigration at the age of sixty-three his succession lasting two years, three months and ten days - رضي الله عنه.

<sup>3</sup> **Ṣaḥīḥ**: Related by Aḥmad in his *Musnad* (5/66), from the *ḥadīth* of ‘Imrān Ibn Ḥusayn (رضي الله عنه). It has been authenticated by al-Albānī in *al-Ṣaḥīḥah* (no. 179).

<sup>4</sup> **Ḥasan**: Related by Ibn Mājah (no. 2863) and Aḥmad in his *Musnad* (3/67), from the *ḥadīth* of Abū Sa’īd al-Khudrī (رضي الله عنه). It has been authenticated by al-Albānī in *al-Ṣaḥīḥah* (no. 2324).

So if the teacher or educator has commanded with the boycotting of a person or shunning or distancing and what is like this, then it is looked into, and if the person has committed an offense against the *Sharī'ah*, then he is punished according to the crime and not beyond that, and if he did not commit a crime against the *Sharī'ah*, then it is impermissible for him to be punished with anything simply because of the desire of the teacher or others.

It is not for the teachers to call the people to partisanship or to do that which will cause enmity and hatred between them, but rather they should be as brothers working together upon piety and righteousness just as Allāh has said,

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ ﴾

“And work together upon piety and righteousness and do not work together upon sin and transgression.”

[Sūrah al-Mā'idah 5:2]

And it is not for anyone from them to take an oath that they (his followers) will agree with him upon everything that he desires and unite with whomever he unites with and separate from whomever he dislikes. Rather, whoever does this is from the sort of Genghis Khan<sup>1</sup> and his ilk who makes whomever agrees with them a close friend and ally and whomever disagrees with them a hated enemy. Rather, what is upon them and their followers is the pledge of obedience to Allāh and His Messenger (ﷺ) and to implement what Allāh and His Messenger have commanded and to prohibit what Allāh and His Messenger have

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<sup>1</sup> Genghis Khan: He was the founder of the Mongol Empire. He came to power by uniting many of the nomadic tribes of northeast Asia. After founding the Mongol Empire and being proclaimed “Genghis Khan,” he started the Mongol invasions of the Kara-Khitans, Caucasus, Western Xia and Jin dynasties.

Before he died, he assigned Ogedei Khan as his successor and split his empire into khanates among his sons and grandsons. He died in 1227 after defeating the Tanguts. He was buried in an unmarked grave somewhere in Mongolia at an unknown location.

prohibited, and to give the rights to the teachers as Allāh and His Messenger have commanded. So if ones teacher is oppressed, he helps him, and if he is the oppressor, he does not aid him in his oppression. Rather, he forbids him just as has been established in the *Ṣaḥīḥ* that the Prophet (ﷺ) said, “Help your brother whether he is the oppressor or the oppressed.” It was said, “O Messenger of Allāh we know to help him if he is oppressed, but how do we help him if he is the oppressor?” He said, “Forbid him from his oppression, and this is your helping him.”<sup>1</sup>

So if a disagreement and dispute occurs between two teachers or two students or a teacher and a student, it is not permissible for anyone to support one of them until he learns the truth, so he does not support him based upon ignorance or his desires, rather he looks into the affair. So when the truth becomes apparent to him, he supports the one who is establishing the truth over the one who opposes it, whether the one who is establishing the truth is from his close companions or other than them, or whether the one who is in opposition to the truth is from his close companions or other than them. So what is intended is the worship of Allāh alone and obedience to His Messenger and adherence to the truth and being just. Allāh says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
 أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ  
 أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا أَهْوَىَٰ أَنْ تَعْدِلُوا وَإِن تَلَوُّرًا أَوْ تَعْرِضُوا فَإِنَّ  
 اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

<sup>1</sup> Related by al-Bukhārī (no. 2443, 2444) and Muslim (no. 6582) from the *ḥadīth* of Jābir Ibn ‘Abdullāh (رضي الله عنه).

“O you who believe! Stand out firmly for justice, as witnesses to Allāh; even though it is against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.”

[Sūrah al-Nisā' 4:135]

It is said that a person has spoken evilly if he utters a lie, and avoids speaking the truth by concealing it, for certainly the one who conceals the truth is a mute devil. And whoever leans toward his companion, whether the truth is for him or against him, then he has ruled with the rule of *al-Jāhiliyyah*<sup>1</sup> and has left from the rule of Allāh and His Messenger, and what is obligatory upon all of them is to be one hand with the establisher of the truth against the one who opposes it. So the one who is venerated with them is the one Allāh and His Messenger (ﷺ) have venerated, and the one given precedence is the one Allāh and His Messenger have given precedence, and the one who is loved with them is the one Allāh and His Messenger love, and the one who is despised with them is the one Allāh and His Messenger despise. In view of what will please Allāh and His Messenger not in light of personal desires. For whoever obeys Allāh and His Messenger has been guided and whoever disobeys Allāh and His Messenger (ﷺ), certainly he only harms himself. So if this is the foundation of that which they depend upon, then there is no need for division and schisms, for certainly Allāh says,

<sup>1</sup> *Jāhiliyyah*: This refers to the condition of the pre-Islāmic period in the Arabian Peninsula prior to Allāh sending the Messenger of Allāh with the Divine Revelation. Allāh addresses this in the *Qur'ān* with His statement,

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

“Do they then seek the judgment of the days of *al-Jāhiliyyah*? And who is better in judgement than Allāh for a people who believe.” [Sūrah al-Mā'idah 5:50]



﴿ إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ﴾

“Indeed, those who divided their Religion up and are groups and schisms you are not from them in any way.”

[Sūrah al-An‘ām 6:159]

And Allāh says,

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ﴾

“And do not be like those who have divided and differed after the clear proofs came to them.”

[Sūrah Āli-‘Imrān 3:105]

If a teacher educates a man, he acknowledges the degree of honor and thanks that is due to him, but does not make an allegiance to his teacher or other than him, for certainly this allegiance to a specific person and ascribing to him—as was mentioned in the question—is from the innovations of *al-Jāhiliyyah* and from the kind of alliance that the disbelievers used to do and is like the division of Qays and Yamān<sup>1</sup> So if what is intended by this affiliation is to work together upon righteousness and piety, then this is what Allāh and His Messenger have already commanded him and others with, without need of this pledge of support, and if what was intended was to work together upon sin and transgression, then this has been prohibited by Allāh and His Messenger (ﷺ).

So whatever was intended from good, then in the command of Allāh and His Messenger (ﷺ) to every good takes precedence over the command of the teacher, and what was intended of evil, then it has been prohibited by Allāh and His Messenger (ﷺ).

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<sup>1</sup> This refers to the rivalry of two of the Arab tribes Qaysī (northern) and Yamānī (southern).

So it is not for the teacher to take an oath from his students upon this, nor for other than the teacher to call any of his students to ascribe to him in an innovated manner, and it is not for him to reject the right of the first teacher over him, nor for the first teacher to forbid anyone from benefiting from another teacher, and it is incorrect for the second teacher to say, "Cling to me or ascribe to me and not your first teacher." Rather it is upon him (the student) to seek knowledge from both of them, so he will regard the right of both of them, and he does not cling stubbornly to his first teacher or the second, and if the first taught him more, then his regard for him may be greater.

And if they unite upon obedience to Allāh and His Messenger and upon piety and righteousness, they would not agree with any person in all matters, rather, they would only support them in obedience to Allāh and not in disobedience to Allāh and His Messenger, rather they assist one another upon truth and justice and uprightness, enjoining the good and forbidding the evil and assisting the oppressed and everyone that is beloved to Allāh and His Messenger (ﷺ). And they do not assist one another upon sin or factionalism or the following of desires without guidance from Allāh or division and differing or following him in everything, or to pledge allegiance to him upon other than what Allāh and His Messenger (ﷺ) have commanded.

Then no one will go from one teacher to the other, or to ascribe to him the name bastard or foundling or other than that from the names of *al-jāhiliyyah*. For certainly these affairs are brought about by the fact that the teacher wants his student to agree with him in everything that he desires, so he unites with whomever he unites with, and shows enmity to whomever he shows enmity towards, unrestrictedly. And this is impermissible; it is not for anyone to command anyone with this, or anyone to answer him in that, rather the *Sunnah* unites them, and innovation severs them, and they are united by doing what Allāh and His Messenger command, and are divided by disobedience to Allāh and His Messenger, until the people become either the people of obedience to Allāh or the people of disobedience to Allāh. So worship is for none but Allāh, and there is no unrestricted obedience to anyone save Allāh and His Messenger (ﷺ).

And there is no doubt that if they were upon the practice of *al-Jāhiliyyah*: Whoever teaches a person he pledges allegiance to him, then the one who goes from one teacher to another is considered in transgression of his oath, untrustworthy in his agreement, and this also is impermissible and a misdeed, and this is worse than the misdeed of the one who did not do so, rather if he goes to other than his teacher and pledges fealty to him, then he has done that which is impermissible, so it becomes like the meat of the dead swine, so indeed he has not fulfilled his covenant with Allāh and His Messenger (ﷺ), or to the first teacher, rather he is in the position of a jester and has no trust, honor, or fidelity, and in *al-Jāhiliyyah* a man would pledge allegiance to a tribe, then if he found one stronger than it he would break his pact with the first, and pledge allegiance to the second, and his situation is similar to theirs. Allāh revealed,

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴾ ﴿٤٠﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤١﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلِتَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٤٢﴾ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخْلًا بَيْنَكُمْ فَزَلَ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسُوءَٰ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٤٣﴾

“And fulfill the covenant of Allāh when you have taken it, (O Believers), and do not break oaths after their confirmation while you have made Allāh, over you, a witness. Indeed, Allāh knows what you do. And do not be like she who untwisted her spun thread after it was strong by taking your oaths as means of deceit between you because one community is more plentiful in number or wealth than another community. Allāh only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. And if Allāh had willed, He could have made you of one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do. And do not take your oaths as means of deceit between you, lest a foot slip after it was once firm, and you would taste evil in this world for what people you diverted from the way of Allāh, and you would have in the Hereafter a great punishment.” [Sūrah al-Naḥl 16:91-94]

It is upon them to enjoin the good and prohibit the evil, and not to leave amongst them one exhibiting sin and rancour, or a handsome youth beautifying himself or exhibiting what will be a trial for the people, and not to associate with one who has been accused because of his companionship, or to welcome a people with an evil objective.

And whosoever pledges allegiance to a person to bring close whomever he brings close and to show enmity towards whomever he shows enmity toward is from the sort of the Tatar<sup>1</sup>, those who struggle in the path of the devil, and the likes of these are not from those who struggle in the path of Allāh, and it is impermissible for the likes of this

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<sup>1</sup> **Tatars:** The name *Tatar* initially appeared amongst the nomadic Turkic peoples of northeastern Mongolia in the region around Lake Baikal in the beginning of the 5th century. As various of these nomadic groups became part of Genghis Khan's army in the early 13th century, a fusion of Mongol and Turkic elements took place, and the invaders of Rus and Hungary became known to Europeans as Tatars (or Tartars).

to be from the company of the Muslims, rather they are from the company of the devil. And it is good for him to say to his student: "It is obligatory upon you to pledge your allegiance to Allāh, to bring close whomever brings Allāh and His Messenger (ﷺ) close, and to show enmity toward whomever shows enmity to Allāh and His Messenger, and to work together upon piety and righteousness and not upon sin and transgression, and if the truth is with me, then aid the truth, and if I am upon falsehood, then do not aid falsehood; so whoever clings to this is from those who struggle in the path of Allāh, those who desire that the Religion, all of it, be for Allāh, and that the word of Allāh be uppermost."<sup>1</sup>



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<sup>1</sup> Refer to *Majmū' al-Fatāwā* (28/13-21) of Ibn Taymiyyah.



## The Statement of Imām Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H)

Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H) - رحمته الله - was asked, “What is the Islāmic ruling concerning the multiplicity of Islāmic parties and sects with the fact that all of them differ in their methodologies, beliefs, manners of calling and fundamentals, and also with the fact that the party of truth is one as found in the authentic narration?”

He answered, “I have answered this question on numerous occasions; therefore I will be brief. It is not hidden from any Muslim who has knowledge of the Book and the *Sunnah* and what the pious predecessors were upon that partisanship and factionalism are not from Islām whatsoever; rather this is from what Allāh has prohibited in a number of *āyāt* in the *Qur’ān*, from them Allāh’s statement,

﴿ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٦١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ  
وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٦٢﴾ ﴾

“And do not be like the disbelieving people who have divided themselves into groups and schisms each group rejoicing in that which is with them.”

[Sūrah al-Rūm 30:31-32]

And our Lord says,

﴿ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١٠٣﴾  
إِلَّا مَن رَّحِمَ رَبُّكَ ۗ ﴾

“And if your Lord had willed, He would have made all of mankind one *Ummah* (community or nation), but they will not cease to disagree. Except those on whom you Lord has bestowed mercy.” [Sūrah Hūd 11:118-119]

So Allāh excluded from this differing, which is inevitable, the group that mercy has been bestowed upon by His statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

“Except those upon whom your Lord has bestowed mercy.”

And there is no doubt that every group sincerely desires to be from the group that mercy has been bestowed upon and has been excluded from this differing, and there is no way to realize this except by returning to the Book and *Sunnah* and what the pious predecessors were upon.

The Messenger of Allāh (ﷺ) has clarified the correct methodology in many authentic narrations, from them, the narration where the Messenger of Allāh (ﷺ) drew a straight line in the ground and drew other short lines on the left and right of the straight line, and then he recited the *āyah* from the *Qur’ān*,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

“And verily this is My Straight Way, so follow it, and do not follow other paths, for they will separate you away from His Path.” [Sūrah al-An’ām 6:153]

He then put his finger on the straight line and said, “This is Allāh’s Straight Way. These lines on the sides are those which separate from

His Path. At the head of every one of these paths is a devil calling the people towards it.”<sup>1</sup>

There is no doubt that these lines to the left and right resemble the many parties and sects, therefore it is obligatory upon every Muslim who truly desires to be from the Saved Sect, and to traverse upon the Straight Way, to avoid going to the left and right, and the Saved Sect is the party of Allāh as mentioned in the *Qur’ān*,

﴿أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

“Verily, it is the Party of Allāh that will be successful.”

[Sūrah al-Mujādilah 58:22]

Therefore, every group that is not from the party of *al-Rahmān* is indeed from the party of *Shayṭān*, and there is no doubt that traversing upon the Straight Way requires having correct knowledge of that Way, which cannot be achieved by merely coming together upon a word - the word Islām - while not understanding this Islām as it was revealed by Allāh to the heart of Muḥammad (ﷺ).

Therefore, the sign of the people of the Saved Sect is that which the Prophet (ﷺ) clarified when asked concerning it, “It is what I am upon today and my Companions.”

So this narration informs the one who is diligent in learning about the Straight Way that he must be in accordance with two things.

**First:** What the Messenger of Allāh (ﷺ) was upon;

**Second:** What his Companions were upon. That is because the noble companions were the first to relate his guidance and manner, and

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<sup>1</sup> **Sahīh:** Related by Ibn Mājah in his *Sunan* (no. 11) upon the authority of Jābir Ibn ‘Abdullāh (رضي الله عنه) and has been authenticated by al-Albānī in *Sahīh Sunan Ibn Mājah* (no. 11).



secondly, they were the ones to implement it properly. So it is not possible for us to know the *Sunnah* of the Prophet (ﷺ) correctly except by way of the Companions... so the point of this is that there is no way to understand Islām correctly except by knowing the history of the Companions and their implementation of Islām, which they learned directly from the Prophet, by either statement, action or approval.

Therefore, we firmly believe that every group that is not founded upon the Book and *Sunnah* and the methodology of the pious predecessors in all of its rulings, large and small, fundamental and subsidiary, then this group is not the saved sect which traverses upon the Straight Way that the Prophet characterized in the aforementioned authentic narration.

And if we presume that there are individuals interspersed among the many Islāmic lands upon this one methodology, then they are not different parties and schisms, rather they are one group, and their methodology and way is one, so their being spread out in different lands is not division in their ideology, creed and methodology, rather they are only separated by land as opposed to the sects and parties which are in the same land and every party rejoices in what is with them.

We do not believe that these sects are upon the Straight Way, rather we firmly hold that they are upon those other paths, which at the head of every one of them is a devil calling the people to it.”<sup>1</sup>



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<sup>1</sup> Taken from *Fatāwā al-Albānī* (p. 106-114). See Rabī' Ibn Hādī al-Madkhalī, *Jamā'ah Wāhīdah* (Ajman: Maktabah al-Furqān 2002C.E./ 1423 A.H.) pp. 178-181.



## The Statement of Shaykh al-Islām 'Abd al-'Azīz Ibn Bāz (d.1420H)

Shaykh al-Islām 'Abd al-'Azīz Ibn Bāz (d.1420H) was asked, “What is upon the Muslim Scholars regarding the numerous parties and sects in many Islāmīc countries and other than them being divided in what is between them until every group labels the others misguided. Do you not see it appropriate to enter this affair and clarify what is correct concerning this division in fear of an evil outcome for the Muslims?”

He answered, “Indeed, our Prophet Muḥammad (ﷺ) clarified for us one path that is obligatory upon the Muslims to follow, and that is the Straight Way and upright methodology of the Religion. Allāh says,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily this is My Straight Way, so follow it, and do not follow other paths, for they will separate you away from His Path. This He has ordained for you that you may become righteous.” [Sūrah al-An'ām 6:153]

Just as our Lord has forbade the *Ummah* of Muḥammad (ﷺ) from separation and division because that is from the greatest causes of failure and subjugation at the hands of their adversaries as in the statement of Allāh,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold on all of you together to the Rope of Allāh and do not be divided.” [Sūrah Āli-'Imrān 3:103]

And He said,

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ

وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا

تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ

مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

“He has ordained for you of Religion what He enjoined upon Nūḥ and that which We have revealed to you, (O Muḥammad), and what We enjoined upon Ibrāhīm and Mūsā and 'Īsā - to establish the Religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back to Him.”

[Sūrah al-Shūrā 42:13]

This is the divine call to unity of word and singleness of heart. So if there are groups in the different lands for the purpose of working together upon piety and righteousness between the Muslims without the desires of their followers differing, then this is good and extremely beneficial.

As for everyone labeling each other misguided and criticizing their actions, then this will lead to great harm and an evil outcome. So what is obligatory upon all the Muslims is to clarify the truth and to debate with every group and advise all of them to traverse upon the One Path which was drawn by Allāh for His worshippers and called to by His Prophet (ﷺ), and whoever transgresses beyond this and remains upon obstinance for his own personal aims—which no one knows but Allāh - then it is obligatory upon anyone who knows his reality to expose him and warn against him, so that the people who do not know his reality can avoid his path and not join him thereby being misguided and

diverted from the Straight Way that Allāh commanded us to follow in His statement,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٥٣﴾﴾

“And verily this is My Straight Way, so follow it, and do not follow other paths, for they will separate you away from His Path. This He has ordained for you that you may become righteous.” [Sūrah al-An’ām 6:153]

And there is no doubt that the numerous parties and sects in the Islāmic societies is something that *Shayṭān* desires firstly, and the adversaries of Islām from mankind secondly, because unity of the Muslims and their understanding the danger that threatens them and targets their belief would cause them to strive against that and to work as one for the benefit of the Muslims and to repel the dangers from their Religion, lands, and brethren, and this is a path that their adversaries from the humans and *Jinn* are not pleased with. Therefore, they desire to divide the Muslims and spread that which will cause hatred between them. We ask Allāh to unite the Muslims upon the truth and to remove from their societies every calamity and misguidance, indeed Allāh has power over all things.”<sup>11</sup>



<sup>11</sup> Taken from *Majmū’ al-Fatāwā* (5/202-204) of Ibn Bāz. See al-Madkhalī, pp. 176-177.



## The Statement of Imām Muḥammad Ibn Ṣāliḥ al-'Uthaymīn (d.1421H)

Ṣaykh Muḥammad Ibn Ṣāliḥ al-'Uthaymīn (d.1421H) was asked, “Are there any texts in the Book of Allāh and the *Sunnah* of the Prophet (ﷺ) that permit multiplicity of sects and groups?”

He answered, “There is nothing in the Book or the *Sunnah* which permits multiplicity of groups and parties, rather in the Book and the *Sunnah* is what rebukes this, Allāh says,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

“Verily, those who divide their Religion and break into sects, you (O Muḥammad) have no concern with them whatsoever.” [Sūrah al-An'ām 6:159]

And His statement,

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“Each group rejoicing in that which is with them.”

[Sūrah al-Rūm 30:32]

And there is no doubt that these sects contradict what Allāh has commanded with by His statement,

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

“And verily this Religion of yours is one Religion, and I am your Lord, so fear Me.” [Sūrah al-Mu'minūn 23:52]

And as for the statement of those who claim that the call to Allāh cannot gain strength unless it is under a group. We say, this is incorrect, rather the call to Allāh becomes stronger when a person is in adherence to the Book of Allāh and the *Sunnah* of His Messenger (ﷺ) following the narrations of the Prophet (ﷺ) and his rightly guided successors.”<sup>1</sup>



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<sup>1</sup> See al-Madkhalī, pp. 182.



## The Statement of Imām Muqbil Ibn Hādī al-Wādi'ī (d.1421H)

Imām Muqbil Ibn Hādī al-Wādi'ī (d.1421H) said, “Certainly all praises are due to Allāh, we seek His help, and His forgiveness, and we seek refuge in him from the evil of our souls, and the wrong doing of our actions. Whoever Allāh guides there is no one to misguide him, and whoever Allāh misguides there is no guide for him. I testify that nothing has the right to be worshipped except Allāh alone, and I bear witness that Muḥammad is His slave and His Messenger.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ  
مُسْلِمُونَ ﴾ ﴿١٢٢﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا  
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِيعَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٢٣﴾ وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ  
يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ  
هُمُ الْمُفْلِحُونَ ﴿١٢٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ  
مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٢٥﴾ ﴿

“O you who believe! Fear Allāh as He ought to be feared and do not die except as Muslims. And Hold on fast to the Rope of Allāh, and do not be divided, and remember Allāh’s favor on you, for you were enemies but He joined your hearts together, so that, by His grace you became brothers, and you were on the brink of the Fire and He saved you from it. Thus Allāh makes His Ayah clear to you, that you may be guided. Let there come from you a group of people inviting to all that is good, enjoining the good and forbidding the evil, and these are the successful. And do not be like those who divided and differed among themselves after the clear proofs came to them. For them is a great torment.” [Sūrah Āli-’Imrān 3:102-105]

Certainly from the greatest calamities to befall the Muslims: It is the division of the callers to Allāh, and indeed the opponents of Islām are diligent in dividing them up, rather what is worse still is that they are persistent in pitting one against the other.

And if only the callers to Allāh would reflect and return to the history of their *Salaf*, they would find that they differed in issues, but that it wasn’t a reason to attack one another; they differed in the understanding of certain issues just like they differed in the understanding of the statement of the Prophet (ﷺ), “Whoever believes in Allāh and the Last Day, then do not pray the ‘Asr Prayer until they reach *Banī Qurayzah*.”<sup>1</sup> From them were those who worked by the apparent meaning of the *ḥadīth*, and did not pray until they reached *Banī Qurayzah*, and from them are those who understood that what was intended was to hasten them [to *Banī Qurayzah*] but when they feared the time for *al-’Asr* would go out on them they prayed on the way, and the Prophet (ﷺ), did not reprimand either party.

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<sup>1</sup> Related by al-Bukhārī (no. 4119) and Muslim (no. 4602) with the wording “*Zuhr* Prayer,” upon the authority of ‘Abdullāh Ibn ‘Umar (رضي الله عنه).



Rather what is greater than that is that the Prophet (ﷺ), stated that if the *Mujtahid* makes a ruling and is mistaken, then he receives a reward. He (ﷺ) says, “If a judge makes a ruling and is correct he receives two rewards, and if incorrect then one.”<sup>1</sup>

And the *Salaf* (رضي الله عنهم), differed in issues where there was more than one text, like their differing in the wording of *al-Tashahhud* in the Prayer from the different ways it can be uttered, and their differing in the *Ṣalāh* (supplication) upon the Prophet (ﷺ), one choosing one wording and another choosing a different one, but they never found fault in one another due to it.

The differing that the *Salaf* rebuked was that of *al-Taḍād* (contradiction), and this is when a person rejects an authentic narration without explanation.

The *Salaf* were not divided into different groups and schisms, each group taking for itself an ignorant leader, captivated with leadership, guiding others astray. Rather they were one *Ummah*: Unifying and dividing for the sake of Allāh just as their Lord guided them to this with His statement,

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾

“Your ally is none but Allāh and therefore His Messenger and those who have believed – those who establish Prayer and give *zakāt*, and they bow in worship.” [Sūrah al-Mā'idah 5:55]

Certainly we do not find the differing of the people of the *dunyā* (worldly affairs) a strange thing, but what hurts the heart is the

<sup>1</sup> Related by al-Bukhārī (no. 7352) and Muslim (no. 4487) upon the authority of 'Amr Ibn al-Ās (رضي الله عنه).

differing of the callers to Allāh and their carrying out what their adversaries desire of division.

We do not call any group to leave off their opinions for the opinions of another group, but rather we say: Let every group leave off their opinions and refer back to the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ), as Allāh has said,

﴿ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ اتَّبِعْ أَقْوَمَ الطَّلِيمِينَ ﴿١٠﴾ ﴾

“And in whatsoever you differ, the decision is with Allāh (He is the ruling Judge).” [Sūrah al-Shu’arā’ 26:10]

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ

مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ

تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿١٠﴾ ﴾

“O you who believe! Obey Allāh and obey his Messenger and those in authority among you. And if you differ in anything then refer it back to Allāh and His Messenger, if you believe in Allāh and the Last Day. That is better and more suitable for final determination.”

[Sūrah al-Nisā’ 4:59]

Certainly I am aware that many of the followers of the groups only desire the truth, and if they knew that this division was not permissible in the Religion they would have left the following of their blind fanatical leader who is captivated by leadership.”<sup>1</sup>

<sup>1</sup> See Muqbil Ibn Hādī al-Wādī’ī, *al-Makhraj min al-Fitnah* (Sana: Maktabah Şan’ā’ al-Athariyyah, 2002 C.E./1422 A.H.) pp. 5-6.

He continues, “Certainly, this division and partisanship has weakened the Muslims, and we have all witnessed this. Rather, I swear by Allāh that we are afraid that this partisanship will end up as *al-Ṭāghūtiyyah*<sup>1</sup> with some of the partisans if they unite and divide solely for the sake of the group and call only for its sake.”<sup>2</sup>



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<sup>1</sup> Ṭāghūt: Imām Mālik (d.179H) said, “The Ṭāghūt is whatever is worshipped besides Allāh.” Refer to *al-Durr al-Manthūr* (2/22) of al-Ṣūyūṭī.

<sup>2</sup> See Muqbil Ibn Hādī, pp. 7.



## The Statement of al-'Allāmah Aḥmad Ibn Yaḥyā al-Najmī

Shaykh Aḥmad Ibn Yaḥyā al-Najmī (d.1429H) said in his book *Mawrid al-'Adhib al-Zullāl*, in the chapter: *Ḥizbiyyah* is not from the methodology of the Prophets, rather it is innovation:<sup>1</sup> The Messenger of Allāh was sent at a time when the Arabian peninsula was filled with nationalism and partisanship, so every tribe pledged its allegiance and support to the members of that tribe until one of them said,

*'And am I not except from Ghaziyyah and if it is misguided;  
I am misguided and if it is guided then I am guided.'*

They would support one another upon whatever they desired whether they were upon the truth or falsehood, and they would aid one another in whatever they wished whether they were establishing truth or falsehood.

So when Islām came, it commanded with unity and joining together and prohibited splitting and dividing because this leads to factionalism, therefore, it (Islām) rejects partisanship and division at the foundation of the Muḥammadan nation which worships its Lord with Oneness and follows its Prophet (ﷺ) alone; its circumstance is the same as previous nations with their messages, so the previous messages all agreed upon the worship of Allāh alone, Who created this existence and is the Ruler and Administrator of it, and they agree upon the call to the unity of the [Islāmic] nation in its creed, worship, methodology, and the source to be taken from, which is the Messenger who it follows, and the proof for this is the statement of Allāh,

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<sup>1</sup> See Aḥmad Ibn Yaḥyā al-Najmī, *al-Mawrid al-'Adhab al-Zullāl* (Dammam: Dār Sabīl al-Mu'minīn, 1997 C.E./1418 A.H.) pp. 82-88.

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ  
 وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا  
 تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ سَجَّتْ بِإِلَيْهِ  
 مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا  
 جَاءَهُمُ الْعِلْمُ بَعْضًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ  
 مُّسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي  
 شَكٍّ مِنْهُ مِرْيَبٍ ﴿١٤﴾ فَلِذَلِكَ فَادَّعِ وَأَسْتَقِمْ كَمَا أَمَرْتَ وَلَا  
 تَتَّبِعْ أَهْوَاءَهُمْ ﴿١٥﴾

“He has ordained for you of Religion what He enjoined upon Nūḥ and that which We have revealed to you, (O Muḥammad), and what We enjoined upon Ibrāhīm and Mūsā and ‘Īsā – to establish the Religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back to Him. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word that preceded from your Lord (postponing the penalty) until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt. So invite to that Religion of Allāh, (O Muḥammad), and remain on a right course as you are commanded and do not follow their inclinations.” [Sūrah al-Shūrā 42:13-15]

Meaning to the worship of Allāh Alone and the unity of the (Islāmic) nation, this is the Religion of truth which Allāh ordained for the *Ulū al-'Azm* from the Messengers, Nūḥ, Ibrāhīm, Mūsā, and 'Īsā and what was revealed to you - O Muḥammad.

Ibn Kathīr (d.774H), in his commentary of these āyāt from Sūrah al-Shūrā, said,

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ ﴾

“He has ordained for you of Religion what He enjoined upon Nūḥ and that which We have revealed to you, (O Muḥammad).” [Sūrah al-Shūrā 42:13]

“So He mentioned the first of the Messengers after Ādam, Nūḥ, and the last of them Muḥammad, then He mentioned between them those who remain from the *Ulū al-'Azm* and they are Ibrāhīm, Mūsā, and 'Īsā Ibn Maryam, and this āyah mentions the five in the same order as the āyah in al-Aḥzāb,

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ﴾

“And mention (O Muḥammad), when We took from the Prophets their covenant and from you and from Nūḥ and Ibrāhīm and Mūsā and 'Īsā, the son of Maryam.” [Sūrah al-Aḥzāb 33:7]

And the Religion that all of the Messengers came with was the worship of Allāh alone, ascribing no partners in worship, as Allāh says,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

“And We sent not before you any Messenger except that We revealed to him that: There is no deity except Me, so worship Me.” [Sūrah al-Anbiyā‘ 21:25]

And there occurs in the *ḥadīth*, “We Prophets are the children of ‘Allāt (brothers from different mothers) our Religion is one.”<sup>1</sup> Meaning that which is shared between them is the worship of Allāh alone ascribing no partners with Him even if their legislations differ like the statement of Allāh,

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا ﴾

“To each among you, We have prescribed a law and a clear way.” [Sūrah al-Mā‘idah 5:48]

And therefore Allāh says here,

﴿ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

“You must establish the Religion and be not divided therein.” [Sūrah al-Shūrā‘ 42:13]

Meaning, He commanded all of the Messengers with unity and togetherness and prohibited them from separating and dividing.”<sup>2</sup>

<sup>1</sup> Related by al-Bukhārī (no. 3443) and Muslim (no. 6085), from the *ḥadīth* of Abū Hurayrah (رضي الله عنه).

<sup>2</sup> Refer to *Tafsīr al-Qur‘ān al-‘Azīm* (4/110) of Ibn Kathīr.

And Shaykh 'Abd al-Raḥmān al-Sa'dī (d.1376H) in the commentary of this āyah,

﴿ أَنْ أَقِيمُوا الدِّينَ ﴾

“You must establish Religion.”

Meaning that he commanded them to establish the legislations of the religion, the fundamentals and branch matters, establish it within yourselves and be diligent in establishing it upon others, and aiding one another upon piety and righteousness and not supporting one another upon sin and transgression,

﴿ وَلَا تَتَفَرَّقُوا فِيهِ <sup>ع</sup> ﴾

“...and make no divisions in therein.”

Meaning that you should unify upon the fundamentals of the religion and its branches and strive not to let issues divide you into groups and schisms having enmity and hatred for one another while you agree in the foundation of the Religion.”<sup>1</sup>

And from this it is known that all of Islāmic legislations are in accordance with these two principles and all of the Messengers have commanded with them from the first of them Nūḥ to the last of them Muḥammad and these two principles are,

**First:** *al-Tawḥīd* the worship of Allāh Alone ascribing no partners to Him.

**Second:** Striving upon the unity of the [Islāmic] nation and not separating by establishing that which brings about unity and abandoning that which causes of division, and therefore Allāh has

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<sup>1</sup> See 'Abd al-Raḥmān Ibn Nāṣir al-Sa'dī, *Taysīr al-Karīm al-Raḥmān* (Beirut: Risalah Publishers, 2002 C.E./1432 A.H.) pp. 754.



dispraised separating in more than one āyah in His Book like His statement,

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤١﴾ ﴾

“Nor did those who were given the Scripture become divided until after there had come to them clear evidence.” [Sūrah al-Bayyinah 98:4]

And He said,

﴿ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ﴿٤٢﴾ ﴾

“And they divided not till after knowledge had come to them, through selfish transgression between themselves.” [Sūrah al-Shūrā 42:14]

And He said,

﴿ إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ﴿٤٣﴾ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿٤٤﴾ ﴾

“Indeed, those who have divided their Religion and become sects – you, (O Muḥammad), are not associated with them in anything. Their affair is only left to Allāh; then He will inform them about what they used to do.” [Sūrah al-An’ām 6:159]

And Allāh says,

﴿ وَإِنَّ هَدِيَّةَ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾  
 فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ ﴾

“And indeed this, your Religion, is one Religion, and I am your Lord, so fear Me. But the people divided their Religion among them into sects – each faction, in what it has, rejoicing.” [Sūrah al-Mu‘minūn 23:52-53]

Allāh has informed us in the first of these two āyāt that the unification of the [Islāmic] nation is from the righteous deeds which the Messengers commanded with as in the previous āyah where He says,

﴿ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ ﴾

“O Messengers, eat from the good foods and work righteousness. Indeed, I am Well-Acquainted with what you do.” [Sūrah al-Mu‘minūn 23:51]

The benefits from these three āyāt are,

First: *Tawhīd al-Ilāhī* (singling out Allāh for worship Alone);

Second: The unity of the [Islāmic] nation;

As for *Tawhīd al-Ilāhī* (singling out Allāh for worship Alone), then its reality is to direct all acts of worship towards The One, The Creator of this existence, the Administrator of it.

As for the unity of the [Islāmic] nation then its reality is to worship Allāh with what the Messengers have prescribed in creed and acts of obedience and that the whole of the [Islāmic] nation be upon this, its

Lord is One and its Religion and creed is one, and its Prophet is one, and he is the one they follow in his legislation; and its goal is one, and that is to make the word of Allāh uppermost in their own lives and the lives of others; and its aim is one, to achieve the pleasure of Allāh and Paradise and to be safe from His Anger and the Hellfire, but the different nations disobeyed what they were commanded and divided into groups and schisms having animosity toward one another, each group believing they were upon the truth, and that everyone besides them was upon falsehood, every group rejoicing in that which was with them.

And a difference of opinion does not necessitate separation of the *Ummah's* unity, unless it concerns the fundamentals of the Religion and matters of creed like the three branches of *al-Tawhīd*, so whoever believes in the permissibility of calling on the creation for help in that which none has ability except Allāh or overlooking [the evil] of the one who circumambulates the graves and performs sacrifices and calls out [to the dead] in hopes of them bringing about a good or repelling an evil and does not believe that the one who does such wrong has left al-Islām, rather he calls him brother and makes him a part of his call, then indeed he has undermined *al-Tawhīd al-Ulūhiyyah* with this.

And whoever distorts (the meaning of) the Attributes of Allāh negating their true meaning which Allāh determined in His Book, and His Messenger in what he related, claiming that what is apparent is not what was intended, because he believes this necessitates giving likeness to Allāh with His creation like *Ash'arīs*; or the one who rejects them all together like the *Jahmiyyah*<sup>1</sup> and *Mu'tazilah*<sup>2</sup> or claims that the *Qur'ān* is

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<sup>1</sup> *Jahmiyyah*: They are the sect founded by Jahm Ibn Ṣafwān and their ascription is derived from his name. From their beliefs is: that the *Qur'ān* is created, that Paradise and Hell will end and that their *īmān* (faith) is like the *īmān* of the Angels, because according to them, *īmān* does not fluctuate in levels. Since, they believe *īmān* is knowledge of the heart only, without the affirmation of the tongue, nor actions of the limbs. Refer to *al-Radd 'alā al-Jahmiyyah* of Aḥmad Ibn Ḥanbal and al-Dārimī respectively and al-*Ībānah* (p. 141) of Abū al-Ḥasan al-Ash'arī.

<sup>2</sup> *Mu'tazilah*: They say that the one who commits a major sin is at a level between two levels (i.e. he is neither a Muslim, nor a disbeliever). The founder of this sect was Wāṣil Ibn 'Aṭā'. He was a student of al-Ḥasan al-Baṣrī (d.110H). So when this →

not the speech of Allāh and that it is created and that Allāh will not be seen by the believers in the next life like the *Mu'tazilah*, and the one who claims that the worshipper is the originator of his actions like the *Qadarīyyah*,<sup>1</sup> or the one who claims that the worshipper is set in motion the same way a stone is rolled or a tree limb blows in the wind like the extreme *Qadarīs*; or the one who claims that the one who falls into major sin is a disbeliever and will dwell in the Hellfire forever like the *Khawārij*<sup>2</sup> or that he is not a believer or a disbeliever and will remain in the Hellfire in the next life like the *Mu'tazilah*; or claims that faith is not affected by sin and that belief is merely what is in the heart and not upon the tongue or body parts like the *Murji'ah*<sup>3</sup> or claims that the study

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deviant statement of his became apparent, al-Ḥasan al-Baṣrī banned him from his gathering. So Wāṣil went into isolation (*i'tazala*). From their statements is the level between two levels, denial of the Attributes of Allāh, declaring it impossible to see Allāh the Mighty and Majestic with the eyes, that people determine their own actions, that Allāh does not have fore-knowledge and other than these from deviant, misguided views. Refer to *al-Maqālāt al-Islāmiyyūn* (p. 420) of Abū al-Ḥasan al-Ash'arī.

<sup>1</sup> *Qadariyyah*: They are the sect that ascribes to Ma'bad al-Juhanī. They say that there is no pre-Decree (*Qadr*) and that the affair is one of complete and absolute free will and that the people create their own actions and that Allāh does not know of them until they occur. And from them are those who say that the deeds of the servants occur without the Will (*irādah*) and Power (*qudrah*) of Allāh (ﷻ), even if he knows about it beforehand! Refer to *al-Milal wa al-Niḥal* (1/41) of al-Shahrastānī and *al-Farq bayna al-Firaq* (p. 24) of 'Abd al-Qādir al-Baghdādī.

<sup>2</sup> *Khawārij*: They are the sect that rebelled against 'Alī Ibn Abī Ṭālib (ﷺ), though they were with him previously. From their beliefs is: that the perpetrator of major sin is a disbeliever, rebellion against the ruler and *takfīr* (excommunication) of 'Uthmān and 'Alī (ﷺ). They split up into various sects, which reached twenty seven in number and each one of them has a name, such as *al-Ḥarīriyyah*, *al-Shurāh*, *al-Nawāṣib* and *al-Māriqah*. Refer to *al-Milal wa al-Niḥal* (1/132) of al-Shahrastānī and *al-Maqālāt al-Islāmiyyūn* (p. 420) of Abū al-Ḥasan al-Ash'arī.

<sup>3</sup> *Murji'ah*: They are a sect that emerged after the *Khawārij*. They did not perform *takfīr* of 'Uthmān and 'Alī (ﷺ). Rather, they said, 'We entrust their affair to Allāh.' They believe that *īmān* (faith) is unaffected by sin. So according to them, *īmān* is belief of the heart only. That is, they separate the deed from the intention. They believe that no one enters the Fire, except the disbelievers. They have made *īmān* a single entity, then they say, 'Our *īmān* is like the *īmān* of Abī Bakr and 'Umar.' Refer to *al-Milal wa al-Niḥal* (1/162) of al-Shahrastānī and *al-Burhān fī Ma'rifaḥ 'Aq'id Ahl al-Adyān* (p. 17) of al-Saksakī al-Ḥanbalī.

of the way of such and such a Shaykh is better than studying the *Qur'ān* or Prophetic traditions and that they are the truth or gives precedence to the ways of the *Sūfis* over the creed of the *Salaf*; or the one who believes that the twelve imāms are free from error or hold that the companions disbelieved because they gave precedence to Abū Bakr, 'Umar and 'Uthmān over 'Alī in the succession and hold it permissible to curse the Companions like the *Rāfiḍah*, then these beliefs and what is like them is what has split up the *Ummah*, and brought about its division and has been clearly condemned in the *Qur'ān*.

As for difference of opinion in the subsidiary matters, then this does not necessitate separating nor does it result in blame, since what is similar to this took place during the time of the Prophet, but they did not reproach one another. In the *Ṣaḥīḥ* of al-Bukhārī on the authority of 'Abdullāh Ibn 'Umar (رضي الله عنه), the Prophet (ﷺ) said on the day of *Aḥzāb*, "Do not pray the 'Asr Prayer until they reach *Banī Qurayzah*." From them were those who worked by the apparent meaning of the *ḥadīth*, and did not pray until they reached *Banī Qurayzah*, and from them are those who understood that what was intended was to hasten them [to *Banī Qurayzah*] but when they feared the time for *al-'Asr* would go out on them they prayed on the way, and the Prophet (ﷺ) did not reprimand either party.<sup>1</sup>

And there also occurs in the *Ṣaḥīḥ* of al-Bukhārī that Muḥammad Ibn Abī Bakr asked Anas Ibn Mālik, while they were going from Minā to 'Arafah, "What did you used to do upon this day with the Messenger of Allāh?" He replied, "Some of us would recite the *talbiyah* and no one would object to that, and others would recite the *takbīr*, and no one would object to that."<sup>2</sup>

And the Companions of the Prophet (ﷺ) differed in subsidiary matters and would not reproach one another nor would they boycott each other, for from the nature of the human being is to have a

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<sup>1</sup> Related by al-Bukhārī (no. 4119) and Muslim (no. 4602) with the wording "Zuhr Prayer," upon the authority of 'Abdullah Ibn 'Umar (رضي الله عنه).

<sup>2</sup> Related by al-Bukhārī (no. 1652).

difference of opinion in the subsidiary matters in consideration of the different levels of understanding, so because of this, there was no blame in this, but as for one who violated the Religion or made light of a matter of creed, then they would display the greatest anger even if the person was from their closest relatives. It has been authentically reported on 'Abdullāh Ibn 'Umar that when he related the *ḥadīth* of the Prophet (ﷺ), “If the wife of one of you seeks permission to attend the mosque, then permit her, and do not forbid the female slaves of Allāh from attending the mosques.”<sup>1</sup> So Bilāl (his son) said, “By Allāh, we will forbid them.” So Ibn 'Umar rebuked him in a manner I never heard before and said, ‘I relate to you the *ḥadīth* of the Messenger of Allāh, and you say, ‘By Allāh, we will forbid them?’” And in *al-Fatḥ* there comes in the narration of Ibn Abī Najīh upon the authority of Mujāhid from Aḥmad that he did not speak to him for the remainder of his life.

And there occurs in the *Musnad* of Imām Aḥmad that Abū Bakrah (رضي الله عنه) related, ‘The Prophet prohibited throwing stones, so his cousin began to do this, and he warned him, but he continued, so he said, ‘Do you not see me narrating what the Messenger of Allāh (ﷺ) forbade, and you still persist? By Allāh, I will not speak to you as long as I live.’<sup>2</sup>

And similar to this took place with 'Abdullāh Ibn Mughaffal with a relative of his and is found in the *Musnad*.<sup>3</sup>

Shaykh Aḥmad al-Najmī was asked, “O noble Shaykh Aḥmad al-Najmī! May Allāh grant you success. I have found a number of books in the public domain which discuss the different groups and parties that have contradicted the *Salafī* methodology in word and action, and what these books have explained is quite extensive and difficult for the beginner to comprehend, and what has been abridged from this has little benefit. So we request from you, noble Shaykh, to give us a clear and summarized picture of these groups’ founders and some of the points against them, so that the Muslim can be cautious of following

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<sup>1</sup> Related by al-Bukhārī (no. 865) without the story of Ibn 'Umar and his son. The story is related by Muslim (no. 442).

<sup>2</sup> Related by Aḥmad in his *Musnad* (5/46).

<sup>3</sup> Related by Aḥmad in his *Musnad* (5/55).

them, and if you would be willing, O Shaykh, end this with a description of the methodology of truth that every Muslim should be upon so as to avoid falsehood and innovation in the Religion, and so the worshipper may gain the pleasure of his Lord in the abode of His Mercy and Beneficence. May Allāh reward you with good and make your knowledge a benefit to the Muslims.”

He answered, “Praise be to Allāh, the Lord of the worlds, and may peace and Prayers be upon the best of creation, our Prophet Muḥammad, and upon his Family and Companions. To proceed:

### The Muslim Brotherhood:

The Muslim Brotherhood are the followers of Ḥasan al-Bannā and there are a number of points against them, the more important of them are the following:

1. Negligence in *Tawḥīd al-Ulūhiyyah* (*Tawḥīd* of worship) of which is the most important thing in Islām and which no worshipper’s Islām is correct except by it.
2. Their silence and concession toward people committing major *Shirk*, from *du’ā’* (supplication) to other than Allāh and *ṭawāf* (circumambulation) of the graves and making vows to the dead and slaughtering in their names and what is like this.
3. The founder of this methodology was a *Ṣūfī* who pledged allegiance to ‘Abd al-Wahhāb al-Ḥaṣāfī upon the [*Ṣūfī*] way of the *Ḥaṣāfiyyah Shādhiliyyah*.
4. The presence of innovations amongst them and worshipping by them. Rather, their founder affirms that the Prophet (ﷺ) attends their sittings of invocation and pardons them for their past sins.
5. Their calling to the *Khilāfah*, and this is an innovation, for indeed the Messengers and their followers were not given succession except by calling to *Tawḥīd*; Allāh says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ﴾

“And verily, We have sent among every nation a Messenger proclaiming: Worship Allāh alone and eschew the *Ṭāghūt* (false deities worshipped besides Allāh).” [Sūrah al-Naḥl 16:36]

6. Absence or weakness of *al-walā‘ wa al-barā‘* (allegiance and enmity) and this is demonstrated in their call to joining between the *Sunnah* and the *Shī‘ah*, and the statement of its founder, ‘We cooperate upon that which we have agreement and excuse one another in the things we differ.’
7. Their dislike of the people of *Tawḥīd*, and their hatred for followers of the *Salafī* methodology, and this is demonstrated in their speech against the Kingdom of Saudi Arabia which was established upon *Tawḥīd* and teaches it in its schools, centers, and universities; and from their assassination of Jamīl al-Raḥmān al-Afghānī because of the fact that he called to *Tawḥīd* and that which he had established from schools teaching *Tawḥīd*.
8. Their following after the mistakes and faults of the rulers, whether in truth or falsehood, and exposing them to the people to cause hatred of them and fill the hearts with rancor against the rulers.
9. Detestable *ḥizbiyyah* (partisanship), which they ascribe to, so they unite and separate for the sake of the party.

They take a pledge to abide by the Brotherhood’s methodology according to the ten conditions which were mentioned by its founder, and there are other points which can be mentioned later.



## The *Quṭbīs*:

They are those who study the books of Sayyid Quṭb and take from them what is truth and falsehood, so you find them defending Sayyid when anyone criticizes him even if the truth is with the one who has criticized him, and it is well-known that Sayyid Quṭb was not from the people of religious knowledge and was merely an author and was upon the creed of the *Ash'arīs*, the creed of false interpretation [of the Attributes of Allāh] like other than him from the Scholars of Egypt, and he has many evil errors that have been clarified by the Scholars, and when they clarified them, the *Quṭbīs* flew into a rage against them and attacked them, and Allāh is the Sufficient for us and the Best to protect.

The fundamental principle is men are known by the truth and the truth is not known by men, so it is upon us to take from the truth and worship Allāh the Lord of the Worlds by it and to abandon anyone who invents an innovated methodology and to make our example the Messenger of Allāh (ﷺ) and his successors, the Companions and those who follow them in righteousness from the Imāms of guidance. And success is with Allāh.

## The *Surūrīs*:

The *Surūrīs* are a group or party who ascribe to Muḥammad Surūr Zayn al-'Ābidīn, and with them is something of the *Sunnah* and innovation, the most important points against them:

1. That they make defamation of the rulers and speak out against them of which results in evil and danger, and what is apparent is that they take the rulers out of the fold of Islām, and this is taken from their actions, not directly from their words, because the methodology they have adopted is that of the *Khawārij* or close to it; with the knowledge that texts [of the *Qur'ān* and *Sunnah*] obligate obedience to those in authority, and those in authority in this country are Muslims, and all praise are due to Allāh, they rule by Allāh's Legislation in their judgments, and they establish the prescribed Islāmic punishments, so taking them out of the fold of

Islām, or speaking out against them, which would result in revolting against them, then this is regarded as a great evil, therefore it is necessary to beware of the followers of this methodology and to be free from them; especially with them defaming the Scholars of this country (Kingdom of Saudi Arabia) and accusing them of treachery in Religion, and it is clear what is behind this speech.

2. That they call to fighting. And their intention is not a fighting of the disbelievers, but what is apparent is that they intend to fight the [Saudi] state with the knowledge that we do not claim the state is free from error, we do not claim it is perfect, but we say that it is obligatory to obey them and advise them privately because they are Muslims, and the Messenger of Allāh (ﷺ) has prohibited revolting against those in authority, unless there is seen from them clear disbelief with a proof from Allāh.
3. That they claim the Scholars of this country (Saudi Arabia) do not understand the current affairs, and what refutes this is the fact that the judges and Scholars do not give a verdict in any issue until they have learned the reality of a matter. And whoever claims that these Scholars and judges do not understand current affairs has oppressed their own souls and have said what is impermissible.

### *Jamā'ah al-Tablīgh:*

They are the followers of Muḥammad Ilyās, the founder of this group.

Muḥammad Ilyās was born in the year 1302H, and he memorized the *Qur'ān* and read the six books of *ḥadīth* upon the *Deobandī* methodology, *Ḥanafī* school of jurisprudence, *Ash'arī*, *Maaturidī* creed, *Ṣūfī* way, and the *Ṣūfī* paths with them are four:

1. *Al-Naqshbandiyyah*
2. *Al-Sahurdiyyah*
3. *Al-Qādiriyyah*
4. *Al-Jishtiyyah*

Muḥammad Ilyās took the *Ṣūfī* pledge of allegiance with Rashīd al-Kankūhī, then renewed it after this with Rashīd al-Sahāranfūrī who gave him *ijāzah* in this *Ṣūfī* pledge, and Muḥammad Ilyās used to sit in seclusion at the grave of Nūr Muḥammad al-Badāyūnī and used to go out to the grave of 'Abd al-Quddūs al-Kankūhī who was affected by the ideology of *wahdah al-wujūd* (unity of existence). He lived and taught in Delhi and died in the year 1363H.

Miyān Muḥammad Aslam relates from the words of Ilyās that he was given *al-kashf* (mystical illumination) upon this way that he was shown in a dream a new *tafsīr* (explanation) for the statement of Allāh,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You are the best nation brought out for mankind enjoining the good and forbidding the evil and believing in Allāh.” [Sūrah Āli-'Imrān 3:110]

It necessitates that the call to Allāh cannot be established by remaining in one place, with the proof of Allāh's statement, “brought out,” and that *īmān* increases with *al-khurūj* (going out in the path of propagation) by Allāh's statement, “and believing in Allāh.” What is to be considered regarding what has proceeded is the following:

1. That the *Qur'ān* is not explained by *Ṣūfī* illuminations and dreams of which the majority of them, rather all of them, are from the whispers of *Shayṭān*.
2. It is apparent from what has proceeded that the founder of this group is an extreme *Ṣūfī*. He took to pledges of allegiance to it and was tried by its *Ṭawāghīt*, and he spent his time sitting at their graves.

3. That the founder of this group was a grave worshipper; this is apparent from his statement, "He used to sit in seclusion at the grave of Shaykh Nūr... and said about the second that he was affected by the ideology of *waḥdah al-wujūd* (unity of existence), and indeed his devotion to sitting at the grave of one who held these beliefs is a clear proof that he was upon this.
4. The people of *waḥdah al-wujūd* claim that Allāh becomes incarnate in the beautiful woman, and refuge is sought with Allāh from this; this is the most repugnant of matters. May Allāh give them what they deserve from curses and anger.

The *Tablīgh's* methodology in propagation is summed up in six principles:

1. The establishment of the good word (*Lā ilāha illa Allāh wa Muḥammad Rasūl Allāh*);
2. Prayer that has humility and reverence;
3. Knowledge of virtues;
4. Generosity to the Muslim;
5. Rectification of the intention;
6. Going out in the path of propagation upon the way of the *Tablīgh*.

And for each of these six principles there is intent, so for example, the intent behind *Lā ilāha illa Allāh* is the removal of corruption from the heart and placing in it the true surety of Allāh's Essence, and they intend by this *waḥdah al-wujūd*.

Some of the points against the *Jamā'ah al-Tablīgh* are:

1. That its founder was reared upon *Ṣūfiyyah* and took two pledges of allegiance to it.
2. That he used to isolate himself at the graves and wait for *al-kashf* (illumination) from the dead buried there.
3. He used to do the observance of the *Jishtiyyah* at the grave of 'Abd al-Quddūs al-Kankūhī who believed in *waḥdah al-wujūd*.

4. The *Jishtee* observance is to sit at the grave for half an hour each week with the head covered and supplicate and if this is for Allāh, it is an innovation, and if it is in reverence for the dead buried there, it is *Shirk*, and the latter seems to be what is intended.
5. The mosque from which their propagation proceeds has four graves in it.
6. Its founder believed in *al-kashf* (mystical illumination)
7. Its founder was a grave worshipper.
8. The *Tablīghīs* supplicate in an innovated manner upon the way of the *Ṣūfīs*, and it is the partition of the word of *Tawḥīd* (*la ilaha illa Allāh*).
9. That the one who intentionally cuts off the negation (*la ilāha*) from the affirmation (*illa Allāh*), this necessitates disbelief. This is what was mentioned by Shaykh Ḥamūd al-Tuwayjirī (d.1413H) quoting from the Scholars.

That they permit the wearing of amulets which have in them talismans and unknown names, perhaps they are names of the devils, and this is impermissible.

### The *Salafī* Methodology:

1. It is to worship Allāh with *Tawḥīd* and to not call upon anyone besides Him, and that we do not depend upon anyone besides Him to bringing benefit or repelling harm. And worshipping Him by disliking the polytheists; except that it is obligatory upon us to call them to *al-Tawḥīd* and to clarify for them that there is no Islām except with *Tawḥīd* and that whoever calls on a deity besides Allāh has disbelieved, and whoever persists after that, it is a must to distance ourselves from them for the sake of Allāh.
2. The creed of the *Salaf* is based upon describing Allāh with what He has described Himself with in His Book or upon the tongue of His

Messenger without any distortion, similitude, negation, or false interpretation.

3. We affirm for Allāh His Beautiful Names that He established for Himself, and extolled Himself with whether in the *Qur'ān* or *Sunnah*.
4. We believe that there is no path to Allāh's Pleasure or to paradise except by the way of the Messenger of Allāh, and whoever seeks a path to Allāh's Pleasure other than the way of the Messenger of Allāh, then this person is misguided from the truth and is a loser in this life and the next.
5. We believe that Allāh's Legislation came by way of the two revelations, the *Qur'ān* and the *Sunnah*, and this is what is indicated in the statement of Allāh,

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ  
الَّذِينَ لَا يَعْلَمُونَ ﴾

“Then, We have put you (O Muḥammad) upon a plain way of commandment. So follow it, and do not follow the desires of those who do not know.”

[Sūrah al-Jāthiyah 45:18]

6. We believe that the *Qur'ān* is the Speech of Allāh and that it is not created and that the *Sunnah* clarifies the *Qur'ān* and that the *Qur'ān* is explained by the *Sunnah* and the commentary of the Companions and those who followed them in righteousness. So the explanation of the *Qur'ān* is by way of narration, meaning from the [narrations] of the Companions and the *tābi'īn* collected in the books [of tafsīr], books which must be read like the *tafsīr* of Ibn Jarīr [al-Ṭabarī] (d.310H), Ibn Kathīr, al-Baghawī (d.516H), *Tafsīr al-Durr al-Manthūr* by al-Suyūṭī (d.911H) and what is like this.

7. It is incumbent upon us to take the *Sunnah* according to the way of the people of *ḥadīth* in authentication and weakening [of the narrations], so we accept that which has been authenticated and reject that which has been graded weak.
8. We worship Allāh by obedience to those placed in authority over us, as long as they are Muslims, judging by Allāh's Legislation, establishing the prescribed punishments of Allāh and establishing the Prayer, and that obedience to them is obligatory even if they are sinful, and whoever says different and permits revolting against the leader of the Muslims, even if he is sinful, then this person is a misguided innovator; it is obligatory upon the Muslims scholars to refute him and clarify his misguidance.
9. That it is not permissible to spread the faults of those in authority, because this will lead to the spread of sedition.
10. It is incumbent upon us to worship Allāh according to the *Sunnah* and to follow it and to abhor innovation and the innovators by the statement of the Prophet (ﷺ), "Whoever does an action that is not in accordance with this affair of ours, it is rejected." And in another wording, "Whoever innovates in this affair of ours that which is not from it, it is rejected."<sup>1</sup> This is a brief description of the creed of the *Salaf*; it is upon us to adhere to it if we want the truth and hope for success, and it is upon us to reject the statements of men which are not supported by evidences. Since, men are known by the truth and the truth is not known by men. And lastly, it is upon us to beseech Allāh to show us what is the truth and to bless us to follow it, and to show us what is falsehood and bless us to avoid it, indeed He is Able, and may the Prayers and peace be upon our Prophet Muḥammad, the best of creation and most pious among them, and upon all of his Family and Companions.<sup>2</sup>

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<sup>1</sup> Related by al-Bukhārī (no. 2697) and Muslim (no. 4467).

<sup>2</sup> See Aḥmad Ibn Yaḥyā al-Najmī, *al-Fatāwā al-Jaliyyah* (Ajman: al-Furqān 1418 A.H./1997 C.E.) pp. 51-57.



## The Statement of al-'Allāmah 'Abd al-Muḥsin Ibn Ḥamad al-'Abbād

Shaykh 'Abd al-Muḥsin Ibn Ḥamad al-'Abbād - *ḥafizahullāh* - was asked concerning the two groups *Jamā'ah al-Tablīgh* and *al-Ikhwān al-Muslimīn*.

He answered, “These different groups are newly innovated; their origins only dating back to the fourteenth century. They weren't even present before the fourteenth century.

As for the sound methodology and Straight Way, its origin and foundation goes back to when the Messenger of Allāh (ﷺ) was sent—what the Messenger was upon—and his Companions, so whoever follows that truth and guidance, then they will be successful, and whoever opposes it, then indeed they have deviated.

It is known that within these parties and sects there is something of right and wrong, but the errors are grave and many, so one must beware of them and strive to follow only the way of *Ahl al-Sunnah wa al-Jamā'ah* and those upon the methodology of the *Salaf* of this *Ummah* and those who rely upon what has come from Allāh and from His Messenger (ﷺ) and not depend upon matters that have come by way of so and so from the people and upon methodologies that have been innovated in the fourteenth century.

So these parties, or the two that were alluded to, only came about in the fourteenth century upon this well-known methodology which is clinging to whatever these groups are upon from innovated affairs, so they do not depend upon evidences from the Book and *Sunnah*, but rather upon newly invented ideologies, thoughts and opinions, and from the clearest examples of this is that their uniting (*al-Walā'*) and separating (*al-Barā'*) with whomever enters their group and is with them.



So the *Ikhwān al-Muslimīn* for example, whoever joins them is their companion and they support him, and whoever does not join their ranks, they treat him with the total opposite. As for the one who joins them, even if he is from the most despicable of Allāh's creation, even if he was from the *Rāfiḍah*,<sup>1</sup> he would be their beloved brother and companion. And therefore from their methodology is that they join with everyone and his brother even if he be a Rafidee who displays hatred for the companions and does not give them their rights. As long as he joins them, he is their companion and treated as one of them.<sup>2</sup>




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<sup>1</sup> *Rāfiḍah*: They are the sect that gave the *bay'ah* (oath of allegiance) to Zayd Ibn 'Alī. Then they sought from him to seek acquittal from the two Shaykhs - Abū Bakr and 'Umar (رضي الله عنه). So he refused (*rafaḍa*). So they were named the *Rāfiḍah*. And they are a sect from the sects of the *Shī'ah* and from that which they say is: that the Prophet (ﷺ) mentioned that 'Alī must succeed him. And they have declared many of the Companions disbelievers, including Abū Bakr and 'Umar and that they claim that their leaders are infallible from major and minor sins. Refer to *Maqālāt al-Islāmiyyīn* (1/89) of al-Ash'arī, *al-Milal wa al-Niḥal* (1/146-147) of al-Shahrastānī and *al-Farq bayna al-Firaq* (p. 15) of al-Baghdādī.

<sup>2</sup> Taken from the recording entitled, *Fatāwā al-'Ulamā' fī al-Jama'āt wa Atharuhā 'alā Bilād al-Ḥaramayn*. See Jamāl Ibn Furayḥān al-Ḥārithī, *al-Fatāwā al-Muhimmah fī Tabṣīr al-Ummah* (al-Taif: Dār al-Minhāj, 2003 C.E. /1424 A.H.) pp. 177-179.

❦

## The Statement of al-'Allāmah Ṣāliḥ Ibn Fawzān al-Fawzān

Ṣaykh Ṣāliḥ Ibn Fawzān al-Fawzān - *ḥafīẓahullāh* - was asked, “What is said in respect to the decline the Islāmic nation is now suffering, specifically, the ideological disorder in matters of Religion, so the number of Islāmic sects and parties claiming that their methodology is correct and must be adhered to has increased, until the Muslim is left confused as to which group to follow and which one is upon the truth?”

He answered, “Division is not from the Religion, because it commands us to be united and to be one group and nation upon the creed of *al-Tawḥīd* and to follow the Messenger of Allāh (ﷺ). Allāh says,

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

“Truly, this *Ummah* of yours is one *Ummah*, and I am your Lord, therefore worship Me.”

[Sūrah al-Anbiyā’ 21:92]

And He said,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“Hold on all of you together to the Rope of Allāh and do not be divided.” [Sūrah Āli-'Imrān 3:103]

And He said,

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴾

“Verily, those who divide their religion and break into schisms, you (O Muḥammad) have no concern with them whatsoever. Their affair is with Allāh, Who will inform them about what they used to do.”

[Sūrah al-An‘ām 6:159]

So our Religion is a Religion of *Jamā‘ah*, unity and togetherness, and splitting is not from the Religion. So this multiplicity of parties and sects contradicts Islām, because the Religion commands us to be one group, and the Messenger of Allāh (ﷺ) says, “The Believer to the Believer is like a building, one part strengthening the other.”<sup>1</sup> And he says, “The example of the believers in their relations to one another is like the example of one body.”<sup>2</sup> So it is well-known that a building or body is a unified thing, because if a building is divided it will collapse, and likewise a body, if it is split, it will die. So it is a must to be unified and to be one group, its foundation *al-Tawḥīd*, and its methodology the call of the Messenger (ﷺ). Allāh says,

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَلَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

“And verily this is My Straight Way, so follow it, and do not follow other paths, for they will separate you away from His Path. This He has ordained for you that you may become righteous.” [Sūrah al-An‘ām 6:153]

<sup>1</sup> Related by al-Bukhārī (no. 481) and Muslim (no. 6585) upon the authority of Abū Musā al-Ash‘arī (رضي الله عنه).

<sup>2</sup> Related by al-Bukhārī (no. 6065) and Muslim (no. 6526) upon the authority of Anas Ibn Mālik (رضي الله عنه).

So the Religion of Islām does not allow these groups and parties which are present today, rather it strongly prohibits them and calls to unity as Allāh has commanded. And indeed division and multiplicity of groups is from the plot of the devils from the humans and *Jinn* against this *Ummah*. The disbelievers and hypocrites, since the days of old, have continued to engage in secret machinations to divide the *Ummah*. A party from the People of the Book said,

﴿ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ وَكُفُّرُوا  
ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ﴾

“Believe in the morning in that which is revealed to the Believers (Muslims), and reject it at the end of the day, so that they turn back.” [Sūrah Āli-’Imrān 3:72]

Meaning, when the Muslims see you leaving Islām, they will abandon it. And one of the hypocrites said,

﴿لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا﴾

“Do not spend on those who are with the Messenger of Allāh, until they desert him.”

[Sūrah al-Munāfiqūn 63:7]

And Allāh says,

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ  
الْمُؤْمِنِينَ﴾

“And those who set up a mosque by way of harm and disbelief and to disunite the Believers.”

[Sūrah al-Tawbah 9:107].”<sup>1</sup>

He was also asked, “Do these groups enter into the seventy-two sects that are headed towards destruction?”

He answered, “Yes, whoever opposes *Ahl al-Sunnah wa al-Jamā’ah*, from amongst those who ascribe to al-Islām, in the arena of calling to Allāh (*da’wah*), or creed, or anything from the pillars of faith, then such ones enter into the seventy-two sects and the threat (of the Hellfire) encompasses them. He will be censured and punished to the extent of his opposition.”<sup>2</sup>



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<sup>1</sup> See ‘Abdullāh Ibn Muḥammad al-Rifā’ī, *Murāja’āt fī Fiqh al-Wāqī’ al-Siyāsī wa al-Fikrī* (Riyadh: Dār al-Mi’rāj al-Duwaliyyah li al-Nashr, 1994 C.E./1414 A.H.) pp. 44-45.

<sup>2</sup> See Jamāl Ibn Furayḥān al-Ḥārithī, *al-Ajwibah al-Mufīdah ‘an As’ilah al-Manāhij al-Jadīdah* (al-Taif: Dār al-Minhāj, 2003 C.E./1424 A.H.) pp. 16.

## Glossary

### A

**Aayah:** (pl. *aayaat*) “sign,” a verse of the *Qur’aan*.

**Aahaad:** a narration which has not reached the level of *mutawaatir*.

**Ahaadeeth:** see *hadeeth*.

**’Alayhis-salaam:** “may Allāh (ﷻ) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Ansaar:** “helpers;” the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

**’Arsh:** Throne of Allāh (ﷻ).

**’Asr:** the afternoon Prayer.

**Awliyaa’:** see *Walee*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Buraaq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi’raaj*.

### D

**Daa’ee:** one engaged in *da’wah*, caller.

**Da’aef:** “weak,” unauthentic narration.

**Da’wah:** invitation, call to Allāh (ﷻ).

**Deen:** a completed way of life prescribed by Allāh (ﷻ).

**Dhikr:** (pl. *adhkaar*) remembrance of Allāh (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

## E

**Emaan:** faith, to affirm all that was revealed to the Prophet.

## F

**Faahish:** one who talks evil.

**Fard Kifaayah:** collective obligation – if fulfilled by a part of the community then the rest are not obligated.

**Fatwaa:** (pl. *fataawaa*) religious verdicts.

**Faqeeh:** A scholar who can give religious verdicts.

**Fiqh:** Islaamic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghuloo:** going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janaabah*.

## H

**Hadeeth:** (pl. *ahaadeeh*) the saying, actions and approvals narrated from the Prophet (ﷺ).

**Halaal:** lawful.

**Haneef:** pure Islaamic Monotheism (worshiping Allāh alone and nothing else).

**Haraam:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

**Harj:** killing.

**Al-Harooriyyah:** an especially un-orthodox religious sect that branched off from the *Khawaarij*.

**Hijrah:** migration from the land of *Shirk* to the land of Islaam.

**Hukm:** a judgment of legal decision (especially of Allāh).

## I

**'Ibaadah:** worship, worship of Allāh.

**Ihsaan:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmaa':** consensus, a unified opinion of scholars regarding a certain issue.

**Ijtihad:** exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

**Imaam:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Isnaad:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhaarah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiwaah:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

## J

**Janaabah:** state of a person after having sexual intercourse or sexual discharge.

**Janaazah:** (pl. *janaa'iz*): Funeral.

**Jihaad:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janaabah*.



## K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabaa'ir:** the major sins.

**Khaarijee:** (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khaleefah:** (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.

**Khilaafah:** an Islaamic state.

**Khutbah:** (person *khateeb*), religious talk (sermon).

**Kufr:** (person *kaafir*) act of disbelief in the Religion of Islaam.

## M

**Madhhab:** position or opinion of a scholar; school of Islaamic Jurisprudence.

**Makrooh:** not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** way; method; methodology.

**Marfoo':** raised; a narration attributed to the Prophet (ﷺ).

**Masjid:** mosque.

**Mawbiquaat:** great destructive sins.

**Mudallis:** one who practises *tadlees*.

**Muhaajir:** (pl. *muhaajiroon, muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muhaddith:** scholar of the science of *hadeeth*.

**Muftee:** one who gives *fataawaa*.

**Mujaahid:** (pl. *mujaahidoon*): a Muslim warrior in *Jihaad*.

**Mujtahid:** one who is qualified to pass judgment using *ijtihad*.

**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts authentic narrations.

**Muqallid:** one who practices *taqlid*.

**Mushrik:** (pl. *mushrikoon*) polythesists, pagans and disbelievers in the oneness of Allāh (ﷻ) and His Messenger (ﷺ).

**Mustahabb:** recommended; an action if left it is not punishable and if done it is rewardable.

**Muttaqoon:** those who are pious.

**Mutawaatir:** a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allāh alone.

**Mawdoo':** fabricated; spurious; invented (narration).

**Mawqoof:** stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

**Mawsool:** "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

## N

**Naafilah:** (pl. *nawaafil*) Optional practice of worship.

**Niyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during prayer.

**Qiyaas:** analogical deduction of Islaamic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunoot:** "devotion;" a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

## R

**Raafidee:** the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

**Ramadaan:** the ninth month of Islaamic calander, in which Muslims observe fasting.

## S

**Sahaabah:** Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

**Saheeh:** authentic, the highest rank of classification of authentic *ahaadeeth*.

**Salaf/Salafus-Saaliheen:** pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

**Salafee:** one who ascribes oneself to the *salaf* and follows their way.

**Seerah:** the life story of the Prophet (ﷺ).

**Sharee'ah:** the divine code of law of Islaam.

**Shawwaal:** the month after *Ramadaan*.

**Shaytaan:** Satan

**Shee'ah:** (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawḥīd*.

**Soorah:** a chapter of the *Qur'aan*

**Sunnah:** "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

## T

**Taabi'ee:** (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).

**Tafseer:** explanation of the *Qur'aan*.

**Taaghoot:** anything worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of '*Ishaa'* and *Fajr*.

**Takhreej:** to reference a *hadeeth* to its sources and analyze its *isnaads*.

**Taqleed:** blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwaa:** acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** notes about a reporter of *hadeeth*.

**Tawwaaaf:** the circumambulation of the *ka'bah*.

**Tawhīd:** Islaamic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamaa':** (singular: '*aalim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah:** "nation", the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwaaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

**Usool:** the fundamentals.

## W

**Wahyee:** the revelation or inspiration of Allāh to His Prophets.

**Wahdatul-Wujood:** the belief that everything in existence is infact Allāh. This deviant belief is held by many *Soofees*.

**Wakeel:** disposer of affairs.

**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).

**Waleemah:** the wedding feast.

**Waseelah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudoo':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqeen:** perfect absolute faith.

**Yathrib:** one of the names of al-Madeenah.

## Z

**Zakaat:** charity that is obligatory on averyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved weath).

**Zakaatul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanaadiqah:** atheists, heretics.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allāh (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlu-Sunnah*. Imaam Shaatibee (d.790H) - رضي الله عنه - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Muqbil Ibn Haadee with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

<sup>3</sup> Refer to *al-Muwaafiqat* (2/79) of ash-Shaatibee.

discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - ﷺ - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."<sup>1</sup>

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'aan* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'<sup>3</sup>

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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<sup>1</sup> Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

<sup>2</sup> From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

<sup>3</sup> From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in

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<sup>1</sup> From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

<sup>2</sup> From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.



buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) - ﷺ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."<sup>1</sup>

[19]: We do not accept a *fatwaa* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muhaddithul-Faasil* (p. 416) and *al-Kifaayyah* (p. 21) of al-Khateeb.

# The Crime of HIZBIYYAH

## Against the Salafī Da'wah

Before the reader is a compilation of statements from the major Scholars, past and present, regarding the evils of hizbiyyah – bigoted partisanship and blind attachment to personalities. There is no question that these evils have harmed the Muslim nations tremendously.

Shaykh Rabī' Ibn Hādī al-Madkhalī - ḥafīzahullāh - said, "Anyone who opposes the Salafī methodology is from the deviant sects. Hizbiyyah does not have conditions. Allāh called the previous nations: aḥzāb (parties), and when the tribe of Quraysh, and those who were with them, rallied against the Messenger (ṣallallāhu 'alayhi wa sallam), He (Allāh) called them aḥzāb, though they weren't an organization..."

So blind attachment to a specific ideology that opposes the Book of Allāh and the Sunnah of His Messenger (ṣallallāhu 'alayhi wa sallam) and unifies and separates because of it is hizbiyyah; this is hizbiyyah even if they are not organized."

We hope this short treatise will serve as a reminder that loving and hating, uniting and separating must be done solely for the Sake of Allāh and in accordance with the Sunnah of the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) according to the understanding the pious predecessors of this Ummah."

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