

رِسَالَةٌ إِلَىٰ أَوْلِيَاءِ النَّهْيِ

Message to the Intelligent

Concerning the Verdicts of the Scholars of the Time on Formation of
Parties (*Ahzâb*) and Groups (*Jama'ât*)

Compiled and translated by:

Ishâq bn Abdir-Raheem Al-Athariyy Al-Ibâdaniyy

1st Sha'ban, 1431

Introduction:

Indeed all praise belongs to Allâh; we seek His Help and ask for His Forgiveness, we seek refuge in Allâh from the evils of our souls and our ill-deeds. He who is guided by Allâh no one can misguide, and he who is left astray by Him no one can guide. I bear the testimony that there is no deity deserving of worship except Allâh alone, He has no partner; and I testify that Muhammad is His slave and Messenger (ﷺ).

"O you who believe! Fear Allâh as He should be feared; and die not except in a state of Islâm (as Muslims) with complete submission to Allâh." [Al-Imrân: 102].

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from Him (Adam) He created his wife [Hawâ], and from them both He created many men and women and fear Allâh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allâh is ever an All-Watcher over you." [Nisâ: 1].

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger has indeed achieved a great achievement." [Ahzâb: 70-71].

To proceed:

Much has been said and written over the permissibility or otherwise of forming parties and groups in the name of Islâm. While the matter is a clear one for whoever Allâh has opened his sight yet some doubts are being raised about some statements of the People of Knowledge concerning the prohibition of the phenomenon.

It is not unusual that some people follow what is unclear in the *Nusus* of the Shariah let alone in the statements of the scholars of the Deen:

Allâh said in the Qur'ân:

"It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the

Verses of *Al-Ahkâm* (commandments, etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from Our Lord." And none receive admonition except men of understanding." [Aal-Imrân: 7]

Thus Allâh will not cause confusion in His *Deen* because it is a *Deen* with no crookedness.

Thus this short treatise, *Insha Allâh*, looks at the verdicts of some of the People of Knowledge concerning the issue and removes some of the doubts that have been raised by some people who are hell-bent on giving Islâm the name Allâh and His Messenger (ﷺ) have not given it.

The work is rendered in the English Language to immediately cater for some students of knowledge whom by the virtue of Western Colonization have adopted the language as the second language after their mother tongue.

It is upon Allâh alone the compiler of this treatise rests his hope and he has tried his best to present the verdicts and some other statements of the scholars in their right perspective.

You will find the annotations the compiler will make in the footnotes of the translation very useful for they will unveil much of the doubts that have been raised concerning the issue.

Thanks to *Al-Akh*, Saeed Akanbi, for his persistent and insistent enjoinder on the writing of the treatise after much attention has not been given to it in the past.

Wabillahi Tawfeeq.

Ishâq b. Abdir-Raheem Al-Athariyy Al-Ibaadaniyy.

Compiled in the night of 1st Sha'baan, 1431 [12th day of July, 2010],

Ede, Nigeria.

Introduction to the Online Edition

With the rejuvenated call to Salafiyyah in the recent years, the existing Ahlus Sunnah groups and parties in Nigeria felt endangered most especially when some of their members began to quit saying there is a lip service to following the dictates of Islâm according to the understanding of the Salaf.

Every group has been claiming Salafiyyah but when some realities dawned on them such as the need for Muslim youths to seek the scholars and shun party bigotry, the groups began to shout.

One of the groups most affected was (is) the Muslim Students Society of Nigeria because it sees itself as the main champion of Sunnah in South-west Nigeria. Thus at a time the group was forced to convene a *Nadwah* at the UI (about three years ago now) to investigate the veracity of those who say good Tulaab-Ilm should not become groupists. They invited many local scholars for the purpose, such as Dukuur AbdrRazzaq Alarô; our own dear Shaykh Najm bn Sulaymaan (may Allâh preserve him) was invited too. But the outcome of the event was that the truth was vindicated; most local scholars said groupism is baseless in the Deen. Since then, MSSN began to lose its face because several youths came out and went in search of scholars and capable students of knowledge, and since then Salafiyyah began to wax stronger by the day.

At Ibadan, one young scholar, Ustaadh Sulaymaan Amubieya, arrived from Saudi Arabia having spent some good years learning directly from scholars. When he came, he came with 'no party no group let us be one under Salafiyyah' slogan. The people of Ibadan instantly loathed him; Ibadan being the birthplace of *Tadaamunul-Muslimeen* (an offshoot of *Al-Ikhwaanul-Muslimuun*). Meanwhile several youths rallied round Ustaadh Sulaymaan and it was a success story for Salafiyyah, at least to a level.

Not being able to contain the 'onslaught' of Salafiyyah, all the groups merged, under the umbrella of Federation of Ahlus-Sunnah of Nigeria (FASON), and held another *Nadwah* dispraising those who say there should be no groupism in Islâm. A lot of foul statements were made at the place. Can you imagine a Muslim cleric saying Prophet Musa (*alahy salaam*) was not successful in his mission because he underrated the importance of 'Ja'maah.'

It was as a reaction to that Nadwah that some Salafi brothers held a *Daurah* (under the asupices of Ustaadh Sulaymaan Amubieya) at Ibadan that reiterated the scholars' position on the evil of groupism in Islam. The program was a partial success. Yet *Tadaamunu* felt hit thus it conducted another *Nadwah* decrying the program of the Salafis.

We were in Ede when all these were happenings, and Ede is believed to be a hotbed of Salafiyyah in Osun State thus every attempt is being made to decry the effort of the brothers spreading the Da'wah there.

The MSSN, in its 2009 Islamic Vacation Course (IVC), had printed some *Fatawa* saying scholars permit formation of groups and parties, while some of their members began to spread them about. And at the Tadamunul programme similar thing was done. Thus some of brothers here have been saying we should gather some of the *Fatawa* and see what the scholars are really saying in conjunction with research works on the phenomenon by some other scholars. Thus that is why this book became an issue. We only planned it as a pamphlet but alas Allâh had another plan – it has become a book and now on the net! The book is the first of its kind to really look at some of the actions of the groups ascribing themselves to Sunnah in Nigeria.

We have written it out of the duty we owe to the truth, and we have tried to really indicate that it is the truth that must be followed.

We do not however claim that we are error-free but we think we have done what is expected of us.

We are grateful to Allâh for making us an instrument in this effort.

13th Jumaadal-Uula, 1433 [4th April, 2012]

Ede, Nigeria.

Now the *Fatâwâ*:

Number One:

The *Fatwâ* of Honourable Shaykh Muhammad b. Saalih Al-Uthaymeen, a Member of the Council of Elder Scholars, on Ruling over Multiple Jama'aat.

Question: Are there texts in the Book of Allâh and the Sunnah of His Messenger permitting multiple groups or (justifying the establishment) of *Ikhwân* (*Muslimun* Group and their likes)?

Answer: Yes... I say there is neither in the Book nor the Sunnah (such texts) that make it permissible to form *Firqah* (parties) and *Jama'ât* (groups) rather there are in the Book and Sunnah what render that to be blameworthy. Allâh said:

"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allâh, who then will tell them what they used to do." [Al-An'aam: 159].

Allâh the Mighty also said:

"[But they (men) have broken their religion among them into sects,] each group rejoicing in its belief." [Al-Mu'minun: 53].

There is no doubt these parties (and groups) decry what Allâh has commanded of – what He enjoins on when He said:

"And verily! This your Ummah is one Religion, and I am Your Lord, so keep Your duty to Me." [Al-Mu'minun: 52].

And some of them (who are in parties and groups) say: It is not possible for the Da'wah to become strengthened except if it is carried out under a party (or group).

We answer: This is not correct, rather the Da'wah of Islâm will gain strength inasmuch a person acts under the Book of Allâh and the Sunnah of His Messengers (ﷺ) while he follows what has been handed down from the Prophet and his rightly-guided successors.¹

[Hear the cassette, *Majmuu Kalaamî Ulamâ Fee Abdir-Rahmaan Abdul-Khaaliq*, Side B].

¹ Some people accuse the Salafis of not doing Da'wah because the Salafis are not really seen as a group as they (the accusers) exist. But a pertinent question is: How is *Salafiyyah* spreading across the globe such that the hue and the cry today have to be against its tide? At least that is evident in the South-West Nigeria where there has been sweating and panting recently over the way to stop the Salafis alas it is failure after failure. There is no reason behind the success but the fact that the Salafis strive to follow the Book of Allâh and the Sunnah of His Messenger (ﷺ) as they are ought to. The Salafis may not be perfect (in fact they can't be) but their Methodology is perfect that is why it will continue to beat all other methodologies that are apart from it. In Allâh is all hope rested.

Number Two:

***Fatwâ* of the Permanent Committee (*Al-Lajnah Ad-Daaimah*) headed by Ash-Shaykh Abdul-Aziz b. Baaz, with members like Ash-Shaykh Abdur-Razaq Afeefi (who wrote the conclusion of the *Fatwâ* in his own handwriting), Ash-Shaykh Abdullah b. Gudyaan, Ash-Shaykh Abdullah b. Hasan b. Qauud.**

They said:

It is not permissible for Muslims to divide in the religion into sects and parties... this kind of division is among what Allâh forbids from and blames whomever originates it or follows whoever does it; and He promises whomever does of an inflicting punishment.
Allâh said:

"And hold fast, all of You together, to the Rope of Allâh (i.e. This Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by his Grace, you became brethren (in Islâmîc Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes his *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that You may be guided.

Let there arise out of you a group of people inviting to All that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmîc Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." [Aal-Imraan: 103 - 105].

And He said:

"Verily, those who divide their Religion and break up into sects (all kinds of religious sects) , You (O Muhammad) have no concern In them In the least. Their affair is only with Allâh, who Then will tell them what they used to do." [Aal-Imraan: 159].

But if it is the Leader of the Muslims¹ who organizes the groups and divides some religious and mundane activities among them, this is permissible.' End of quote.

[*Fatwâ* number 1674 in year 7/10/1397].²

Number Three:

The *Fatwâ* of Ash-Shaykh Al-Muhaddith Al-Allaamah Muhammad Nâsirudeen Al-Albâni on the Ruling Over Multiple Jama'ât and Parties of the Time.

Question: What is the *Shariah* ruling on these numerous Islâmîc groups, parties and organizations³ while (it is known) that they differ among one another in terms of their methodologies, ways, calls, creeds and the foundations upon which they are established while definitely the Group of Truth is one as the hadith indicates?

Answer: We have a lot of talks around the answer from this question thus we shall make our speech to be brief over it; thus we say:

It will not be hidden from a Muslim that knows the Book (of Allâh) and the Sunnah (of His Prophet) and what our Pious Predecessors were upon that *At-Tahazzub* (factionalism) and *At-Takattul* (forming coalitions) in the groups with different thoughts, firstly, and different methodologies and ways, secondly, is not part of Islâm in the least. Rather this is among what our Lord – the Mighty and Majestic – had forbidden from in more than a Verse of the Noble Qur'ân; among them:

"...and be not of *Al-Mushrikûn* (the disbelievers In the Oneness of Allah, polytheists, idolaters, etc.).

¹ That when there is one form of leadership as it is in Saudi Arabia (thus which necessitates the Haramain Foundation, *Jam'iyyah Da'wah*, *Jam'iyyah Qur'ân*, etc.). We hope our revered doctor who made an allusion to this in one of those talks will see the reason it is permissible there not here. Even those are seen as government agencies thus their activities are under the government control therefore there is unity and their work is still one.

² As it appears in the book, *Muhadhdhab Hukmi Al-Intimâ Lilfiraq Wal Jama'ât Al-Islâmiyyah* ('The Abridged Version of the Ruling on Affiliation to Islâmîc Sects and Groups' [the book was originally written by Ash-Shaykh Bakr Abu Zayd]). There is a mandate that the book should be translated and it shall be Insha Allâh.

³ Those in *Taḍâmunul-Muslimeen* should hear the reply because just of recent they have begun to claim that they are not a *Jama'ah* but a *Tandheem* (organization); they only hide behind a facade while in effect they are a *Jamâ'ah*.

Of those who split up their Religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the Religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it." [Ar-Ruum: 31-32]¹

Our Lord also said:

"And if Your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one Religion Only i.e. Islâm)], but they will not cease to disagree,-

Except him on whom your Lord has bestowed His Mercy..." [Hud: 118- 119].

Thus Allâh the Blessed and Mighty exempted from this disagreement which shall be – out of His Infinite Knowledge not His Legislated Decree – a Group (just a Group) that will be shown mercy; that is when He said: **"Except him on whom your Lord has bestowed His Mercy."**

There is no doubt nor uncertainty that whichever group wants – with utmost wish and out of sincerity to Allah – to be among the Ummah that will be shown mercy; that will be exempted from this disagreement (mentioned in the earlier quoted Verses) which is from the Universal Knowledge of Allâh, that such a group has no choice to attain and achieve that (mercy) in its actions in the Muslim community except by returning to the Book (of Allâh) and the Sunnah of the Messenger (ﷺ), and to that which Our Pious Predecessors were upon.²

The Messenger of Allâh (ﷺ) has explained the (only) Straight Path in more than a hadith that has come authentically from him. One day he drew a straight line on the ground and drew some other short lines on both sides of that straight line then recited this Allâh's Statement – the Mighty and Majestic:

"And verily, this is My Straight path, so follow it, and follow not (other) paths, for they will separate you away from His Path." [Al-An'aam: 153].

He then moved his finger on the straight line and said:

'This is Allâh's Path; and these (other) paths on the sides of the straight line have a Shaytân on the edge of each who calls people to it.'

There is no doubt that those other short paths are what the numerous parties and groups (today) represent.³ Therefore what is imperative on every Muslim who truly

¹ In one of the recent public talks on permissibility of forming groups and parties, a doctorate-degree holder from an Islâmic University Saudi Arabia said the Verses are in no way referring to the situation in South-West Nigeria because the verbs used in the Verses are in past forms! But it is clear that Shaykh Al-Albâni cited the Verses to decry formation of parties and groups.

² A litmus test indeed!

³ By Allâh, that is what Shaykh Al-Albâni said in that *Fatwa*..

wants to be among the Saved Sect is that he should tread the Single Path, that he should not move right or left. And there is no party that will be safe except the Party of Allâh – the Mighty and Majestic; the Party which the Noble Qur'ân tells us about:

"Verily, it is the Party of Allâh that will be the successful." [Mujaadilah: 22].

Then; all parties that are not Party of Allâh are but Party of Shaytân not Party of Ar-Rahmaan.

There is no doubt and hesitation that following this Straight Path requires knowing – in the correct sense – what that Straight Path entails¹; that cannot be by mere forming of blind coalitions and parties on a word which in truth is a word of Islâm but which those (in the parties and coalitions) do not understand from this Islâm as Allâh – the Mighty and Majestic – sent it to the heart of Muhammad (ﷺ).

Therefore it is among the signs of those who will be in the Saved Sect which the Prophet (ﷺ) clearly stated when he was asked about it:

'This is what I and my Companions are upon.'

Then; the hadith will make a sincere researcher who wants to know the Straight Path of Allâh which is the obligatory one to tread upon knowledge to be with regard to two very important fundamental principles:

One: What the Messenger (ﷺ) was upon;

Two: What his Companions – may Allâh be pleased with them – were upon. Because these Glorious Companions were the ones who transmitted to us, firstly, his guidance and tradition; and secondly, they were the ones who really put the tradition into practice via their actions. Therefore it is not possible for us – while the condition is as it is today – that we know the Sunnah of the Prophet (ﷺ) in the correct sense except via the path of his Companions...

The proof in the foregoing is that knowing Islâm in the most correct way cannot be except by knowing the way of the Companions and the way they put this Islâm that they learnt from him (ﷺ) into practice – whether what they heard from his speech, or saw in his actions or what he approved of.

Thus we certainly believe that all groups whose foundations are not on the principles of the Book and Sunnah and the *Manhaj* (Methodology) of the Pious Predecessors in the very vast manner that includes all the rulings of Islâm – whether the big ones or the minor ones among the rulings, its foundations and branches – that such groups are not

¹ Thus it cannot be a mere ascription; it has to be based on profound knowledge.

among the Saved Sect which journeys on the Straight Path which the Messenger (ﷺ) pointed to in the authentic hadith.

But if there are several groups in the Muslim countries upon this Methodology then such will not be regarded as parties rather they constitute One Jama'ah, their methodology is one and their path is one.¹ There being scattered all over the countries cannot be regarded as scattering over different thoughts or creeds or methodologies rather they will be seen as being in different countries² **unlike numerous groups and parties³ that are found in ONE LAND⁴ whereby each party rejoices in what is with them. These parties (in one Muslim land), we do not see them as being on the Straight Path.⁵ Rather we strongly conclude that they are on those paths on the edge of which is a Shaytân that calls people to it.⁶**

¹ The literal meaning of this is that each Group in each Country, etc. will constitute One Group in all the countries put together despite their geographical and cultural differences. A practical example of that is when we have scholars and students of Sunnah in different countries yet they are one because of their same Methodology. It has always been like that in the history of Islâm.

² At this point somebody will think that Ash-Shaykh Al-Albâni was supporting numerous parties and groups indiscriminately but see the next line.

³ In *Da'watunaa Al-Kitaab Wa As-Sunnah Ala Manhaj Salafis-Saalih* (p.113-114) Shaykh Al-Albâni (may Allâh bestow mercy on him) was asked: 'What is your view with regards to (these) numerous parties (and groups) in the *Deen*?! Is this appearance healthy or is to break the Muslims?' He replied: '**This appearance is sickly; it is not healthy (for the Deen).**' When he was asked to expatiate, he said: 'It is just as sickness affects the body – the way it destroys the body that is the way factionalism destroys the Ummah...'

⁴ Here the Shaykh did not even say in one Muslim land but '**one land**' whether Muslim or otherwise. Because some will say Nigeria is not a Muslim land (this is a *Fiqh* issue that needs to be grounded on evidence and sayings of the true scholars so mere perception nor assumption finds no space here). Nigeria, in some ramifications, is a Muslim land.

⁵ A reiteration from the Shaykh hence you say he contradicted himself.

⁶ Some people will want to quickly say that *TMC*, *Taqdâmunul-Muslimeen*, *MSSN*, *Jama'âtu- Tableegh*, etc. are on the same *Aqeedah* and *Manhaj*. Hmm! Indeed they are that is why they have met since all these days. Rather what is known is that *Taqdâmunul-Muslimeen* (and in extension *TMC*) believes that their way is the only way, so also is *Jama'atu-Tableegh* (if you have never gone to 'outing' you are not a serious Muslim to an average *Tabligi*).

Also the Ten Articles of Bay'ah (Oath of Allegiance), the types and stages of brotherhood are some of the cardinal principles of Islâmic work and prerequisites to membership as regards *Taqdâmunul-Muslimeen*, *TMC* alongside the rest of *Ikhwânul Muslimeen* off-shoots, these are well stated in some of their books an example of which is *Fee Aafaaqi Ta'leem*, *Ma Dha Ya'ani Intimaaiy Lil Islâm*, *Majmuu' Rasaail Hasan Al-Banna*, etc. In addition, their position to and relationship with any Muslim or other society is based on these principles so how can they be on the same methodology?

On the other hand, ask those whom Allâh has liberated from the Suufiyyah and the ignorance of *Tableegh* or probably you read the treatise of Shaykh Hamud At-Tuwayjiri, one of the eminent scholars of Saudi Arabia (may Allah have mercy on him), on *Jama'atu Tableegh*, then you will but agree that their methodology and sometimes issues on *Aqeedah* are different from that of their rival *Jama'ât*. Then let us ask; what might have brought about the recurrent fracas between *TMC* and *MSSN*, or *Ummah* and *MSSN*? Was it uniform methodology? La *Jama'ah* People? NO! It was difference in methodology, partisanship and lusts, may Allah preserve us. You can have a close look at the rest of the *Jama'ât*, you will surely meet them rejoicing. Indeed true is Allâh's Statement: *Kullu hizbin bimaa ladayhim farihuun*. It is sad!

And the *MSSN* still shamelessly shouts that it is the '**Hope of the Ummah.**' If that is so, then this Ummah has no future! But *Al-Hamdulillah* Allâh and His Messenger never said the hope of the Ummah is *MSSN*.

In all fairness however, the status of each group in Nigeria differ from one another some are closer to the truth than the other; thus they are not on an equal footing.

For instance, *TMC's* respect for the *Sunnah* is lower compared to that of the *MSSN*. To an average *TMC* member, *Sunnah* of the Prophet (ﷺ) is always optional even if it is essentially obligatory. To them, keeping the beard, not allowing trousers to go beyond the ankles by men, women putting on *Niqaab*, etc. are trivial issues that Muslims should not dispute over. Their concern for *Tauheed*, which they must not say it is trivial, is also abysmal. The leadership of the *TMC* (which has its seat in Lagos) has pocketed the intellect of their members. *TMC* better fills a socio-political organization with a fringe Islamic orientation.

As for the *MSSN*, South-West Nigeria, especially Ondo-Osun axis, there is a degree of respect for the *Sunnah*. As for Lagos-Ogun-Oyo axis, their claim to *Sunnah* has always remained questionable even by their colleagues in the former axis.

And if to talk about the crisis in the *MSSN*, it can serve as the theme of a book [this is not an exaggeration, this is what those in the *MSSN* themselves know, go to any *MSSN* branch and see; it is always accusations and counter-accusations and vying for leadership positions which often leads to exchange of blows, real blows! Somebody will say it is a lie go and ask what happened at Ile-Ife Town between some *MSSN* brothers (not OAU Campus).

On campuses (Universities, Polytechnics, Colleges of Education), *MSSN* is of variety; the general methodology of the *MSSN* is not far-fetched save in some very few places, few indeed. For instance, *MSSN* Obafemi Awolowo University, though structurally *MSSN* but it is *Salafi* in tendency, it is a known fact. Frantic efforts are being made, by the *MSSN* leadership, to make the Branch tally the general idea of the *MSSN*, the efforts are indeed frantic.

If not the 'Laa Jamâ'ah Syndrome' [as they will love to say], that has made all warring factions to sheathe their swords, the like of what occurred in Osogbo in the *MSSN* some years back will have reoccurred (it is a long story, readers, but it was awful). As at the press time, the impasse over Lagos Area Unit remains intractable. The Lagos Area Unit is seen as *TMC* in effect which wants to capture the whole *MSSN* for *TMC*. There is problem among the Muslims!

Thus if that occurs in *MSSN* alone what will you say about the interrelationship between the *Jama'ât*? Let us save space.

And some of the *MSSN* leaders have declared an open war against the truth by cursing, vituperating, disparaging those who say they want to absolutely remain on the path of the *Salaf*; they do exhibit that in some of their public gatherings even on the *Manaabir*! And they still arrogantly say *Egbe ni wa e fe e ko* ['We are a party, take it or leave it!']. This compiler has heard some of their leaders say that openly and they can't deny it.

As for *Tableegh Jama'âh*, it wallows in ignorance. The bulk of their followers fall among the common folk – peasant farmers, drivers, artisans, etc. And their Da'wah is indeed a 'success' in the South-West Nigeria (the Northerners are too serious with their religion than to become ignoramuses after knowledge). No other *Jamâ'ah* has been able to beat them in the region not in Nigeria nor the world as a whole; not even *Ikhwaanul-Muslimeen* despite its claim to skills of organizing people. Their effect is so great that any Muslim with *Sunnah* identity, in South-West Nigeria, is known to the generality of the people as *Tableeghi*. Thus they take people away from sins and land them in *Bid'ah* (innovation), as Ash-Shaykh Al-Fawzaani said in *Shar'h Shar'h Sunnah of Al-Bar'bahaariyy* [p.380], and he warned Muslims not to be deceived by their huge numbers and show of piety (p. 370); the truth is known because it is the truth not because of the number of those who subscribe to it. 'The *Jama'ah* is that which conforms to the Truth even if you are the only one,' said Ibn Mas'uud (may Allâh be pleased with him).

Tableegh Jama'âh is *Suufiyyah Al-Asr* (the real Sufi body of the Islamic Century), as said by Al-Imam Al-Albâni (may Allâh bestow mercy on him) [*Silsilatul-Huda Wa Nuur, Tape 715*], and that is apparent in their leaders and followers. They compete, by saving hard, to go to Pakistan (to do what?) not Hajj. The one with the greatest *Imaan* is the one that has come with one form of miracle or the other, 'like observing *Naafilah* on water,' sitting still till the mind goes off to sublimity, and other *Khurafaat*. Since the inception of *Tableegh Jama'ah*, it has not produced any scholar except Sufi charlatans. *Tableegh* has its spiritual cum administrative bases in Lagos and Ilorin.

We think this suffices as an answer to what has been asked.¹

[See p. 106 – 114 of *Fatâwâ Al-Albâni* of Ukaasha Abdul-Mannaan At-Tibiyy].

Number Four:

The *Fatwâ* of His Eminence Ash-Shaykh Abdul-Azeez b. Baaz (may Allâh bestow mercy on him) Concerning Sects, Groups and Societies.

Question Number Two:² What is imperative on the scholars of the Muslims in the face of the numerous societies and groups in the Islâmic countries and others, with respect to the differences among them such that a group declares the other as being astray. Don't you see (Your Eminence) that it is appropriate to talk about this issue in a very

Taḍâmunul-Muslimeen has a collection of knowledgeable people (Saudi influence albeit), and just like other parties, it restricts its members to its thoughts and the thoughts of its leaders. The brotherhood among them is a very strong one, and of recent, they have joined forces with their brethren in TMC to strengthen the Ikhwaani Da'wah. They also openly support democracy, many of their members are actively in politics. They are mainly found in Ibadan.

At-Ta'aawunul-Muslimuun is the Jihaadi organization proper in South-West Nigeria; they have taken over from Da'wah Academy when the latter died with his founder 'Shaykh' Abayomi (may Allâh forgive him). The cause of *At-Ta'aawunul-Muslimuun* is liberating the occupied Muslim Lands! most especially the Qudus (Jerusalem). To them, Osama b. Laden and other 'Jihaad superstars' in Iraq and Afghanistan are Islâmic heroes. Whoever supports them is right and whoever does not support them like scholars who decry their methodology such as Ash-Shaykh Al-Albâni, Ibn Uthaymeen, Al-Fawzaan, Bn Baaz, etc. are wrong (in some degree, Ta'aawunu has not reached that level we want to believe, those scholars are *Kuffar* and they ought to be killed alongside their students of knowledge). *Ta'aawunu* has its stronghold in Iwo.

It will interest you to know that *Taḍâmunul-Muslimeen*, *TMC*, *Ta'aawunu* are all *Ikhwaani* offshoots but with slight differences but same root – Hasan Al-Bannah, Sayyid Qutb, Muhammad Qutb, etc.

¹ Indeed it suffices O Shaykh may Allâh bestow His mercy on you.

² As it appears in *Jama'âtu Waahidah Laa Jama'aat Wa Siraatu Waahid Laa Asharaat* {'One Jama'ah not Multiple Jama'aat, One Path Not Ten'} of Ash-Shaykh Rabee Al-Madkhalee (may Allâh preserve him) p.178 - 179.

[Interestingly it is from the title of this book that those who call absolutely to the path of the *Salafus-Saalih* in South-West Nigeria are dubbed 'Laa Jamaah People' as if the accused people really say there is no *Jam'â'ah* in Islâm in the absolute sense. If they (the accusers) have completed the tagging as it appears in the title of the book, it would have been better even though they will not be free from name-calling.]

And may we quash the claim of the fellow (who claims to be 'learned') that the call to *Salafiyyah* that says Muslims should be one by not forming parties and groups is a by-product of 9/11, saying the idea was borne out of a Jewish Conspiracy [*Sub'haana Allâh Adhaa Buhtaanul-Adheem!*] that Muslims should not co-operate together [he must bring proofs for his claim because 'he who asserts must prove his assertion (as they say in 'their law')']. Thus his claim is quashed because this book *Laa Jama'ât* was written in the month of Rabeeul-Awwal 1416 (1995) – years before 9/11. And several other books on the same issue had been written before that time. Another instance is Ash-Shaykh Al-Halabi's *Da'watu Ilaa Allaah...* which was written in the middle of the month of Rajab, which agrees to 11/12/1990.

clear and true manner with respect to these differences so that their going out of hand and evil consequence will not bounce back on the Muslims there?¹

Answer: Indeed our Prophet, Muhammad (ﷺ), explained to us one Single Path which all Muslims must tread – that is the Path of Allâh that is straight and the methodology of His Deen that is upright. Allâh said:

"And Verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)." [Al-An'aam: 153].

So as the Lord of Majesty and Sublimity forbade the Ummah of Muhammad (ﷺ) from forming sects and differing because that is one of the greatest ways of defeat and subjugation by the enemy, as it has come in His Statement – the Mighty and Majestic:

"And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves..." [Aal-Imraan: 103].

And in His Word:

"He (Allâh) has ordained for you the same Religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad), and that which We ordained for Ibrahîm (Abraham), Mûsa (Moses?) and 'Iesa (Jesus) saying you should establish Religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn*, is that to which you (O Muhammad) call them..." [Ash-Shuraa: 13].

Thus the call of Allâh is to unity and convergence of hearts.

Therefore when there are numerous Islâmîc societies in any Muslim land (for the purpose) of goodness, mutual aid, co-operation on goodness and piety among the Muslims **while there are no differing of hearts of those who belong to those societies**, then such formations are good and blessed; and their benefits are great!²

¹ It is apparent from the questioner that what he observes in the Muslim community is that of a chaos among the Muslims with respect to differences in terms of methodologies, creeds and so on. No sane Muslim will rule out this in our own condition in Nigeria; several instances abound whereby Muslim Da'wah workers engage one another in fisticuffs and what is similar all in the name of making Da'wah in the path of Allâh. Indeed the scene is pathetic for the future of Islâm. If not recently that the call to *Salafiyyah* (around the globe) has made some of them to sheath their swords and face the 'common enemy' first as we see them (in South-West Nigeria) run to *Taḍâmunul-Muslimeen* for defence these days. *Tahsabuhum Jamiaan wa quluubuhum shattaa...*

² Most people that support formation of parties and groups in the name of Islâm often cite this aspect (and others that will come) of the *Fatwa* to say that Ash-Shaykh bn Baaz (may Allâh bestow mercy unto him) permitted formation of parties and groups in Islâm! Allâh forbid.

What the Shaykh (may Allâh bestow mercy on him) was saying is similar to what other scholars are saying that Islâm does not forbid Legislated Co-operation (*At-Ta'aawunu Ash-Shar'ee*) and Collective Work (*Al-Amalu Al-Jamaa'ee*). Many parties and

But if each society is declaring others as being astray and pointing holes in the actions of others, then the harm that will attend that is going to be great and the end will be destructive.¹

Therefore what is imperative on the Muslims is to explain what is the reality, and to check (and investigate) all the groups or societies and advise all that they should tread the single line which Allâh has drawn for His slaves and which our Prophet, Muhammad (ﷺ), invited to.² Whoever exceeds this bounds or is persistent on his obstinacy because of personal benefits or because of reasons only Allâh knows then what is obligatory is that such a person (or group or society) must be exposed and warned by those who know his (or its) reality so that people will avoid their way and so that a person that does not know about their reality will not join them hence they mislead him and turn him away from the straight path which Allâh as commanded us to follow in His Statement:

groups who are in existence in the name of Islâm today often hide under this façade, alas they are mistaken because scholars who say legislated co-operation is permissible do not intend what the people are doing today in terms of different groups having their respective aims and objectives (which often run in contrary to the ethos of Islâm), constitutions, oaths of allegiance, and host of other diverse methodologies which do not greatly comply with the *Kitaab* and *Sunnah* (you can go back to the instances we cited in the earlier footnotes). Therefore the Shaykh does not in any way support different groups and societies in a Muslim Community. One, if that is implied in his statement, it runs contrary to the foundation he had laid in the beginning of the *Fatwa* (and may Allâh save the Shaykh from that). Two, see what he said, '**while there are no differing of hearts of those who belong to those societies.**'

Thus Muslims cannot live without associating with one another – contrary to what some people think that those who call to *Salafiyyah* are saying that Muslims should not work together. We would work together to build mosques, to have schools (established strictly on the precepts of Islâm), to aid the Muslims in need, and so on and so forth. But we will not work together based on partisanship, secret allegiances and oaths, thoughts that are not permissible in Islâm like saying 'women without *Mahaarim* (men prohibited to them in marriage) must compulsorily come to our gatherings outside their towns', 'our logo is moon and star [signs of *Shrik*]; take it whether you like it or not', 'you either accept our way or leave us and if you do not you are cursed and you will lose in both this life and the hereafter!' And some other things which those who believe there is no way out of *Jama'ât* celebrate today.

Thus in true *Salafiyyah*, we will not make a distinct name or symbol for ourselves (except the one an Islâmîc government might give us because of the peculiarity of the job we do).

We hope the doubt surrounding this concept will be at least doused. On Allâh we rely.

¹ To remove another doubt here. The Shaykh never intended that Muslims should not correct one another, he is only warning against a situation whereby the differing among the Muslims will be so great that all will be in conflict with one another because of their failure to tread one single methodology; that then the effect of that will be destructive to the Muslims. In fact what he said in the paragraph that follows vindicates the position we are asserting here. Thus impliedly he is enjoining the Muslims to tread one single path (though this is difficult to achieve but that is what must be said because that is what Allâh commanded). Allâh suffices as the Source of strength.

² That we should be one and not divided. *Allâhu Akbar!*

"And Verily, This is My Straight path, so follow it, and follow not (other) paths, for they will separate you away from his Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious)." [Al-An'aam: 153].¹

And from what there is no doubt is that numerous sects (*firaq*) and groups (*Jama'ât*)² in the Muslim community is from what Shaytân invites to³, firstly; and what the enemies of Islâm among the people want, secondly⁴. Because that the word of the Muslims be one, that they should attain what will make them strong and make their creed achievable, and what will make them active towards realizing that – in one single field – so as to benefit the Muslims and to safeguard them from what can pose as danger to their *Deen* and their lands and their brethren is an effort which the enemies (of Islâm) among mankind and jinkind do not want (for the Muslims). This is the reason they strive on what will make the Muslims to differ and break in their ranks; and they make use of the means of causing differences among them.

We ask Allâh to make the word of the Muslims on the truth to be one, and that He should remove from their community all forms of trials, misguidance. Indeed Allâh suffices to grant that and He has the ability over it.⁵ End of quote.

Observation:

In the foregoing verdicts of the scholars especially that of Ash-Shaykh b. Baaz, may Allâh bestow mercy on him, it is clear that proliferation of groups and sects in respective Muslim communities is decried, some people still rely on some other *Fatâwâ* saying Shaykh b. Baaz permitted the phenomenon just as the *Tableeghis* used to say when referring to some *Fatâwâ* that favour them from Ash-Shaykh B. Baaz.

Well, scholars' *Fatâwâ* at every point in time depend on the circumstance whereby they pass them, there is always a misrepresentation and misinformation from those seeking verdicts. Like in the case of the *Tableegh Jamâ'ah*, the Shaykh finally came down to say

¹ Thus it is very clear here that the Shaykh never intended that Muslims should just keep quiet and watch evil go on in some people, groups or societies; they ought to be called to the path of the Deen. Indeed the Deen is sincere advice.

² In the manner that has been earlier indicated not in the way (where each group and society have their distinct methodologies that they follow) the *Shariah* has indeed permitted the like of study circles (*Halaqaat Il'miyyah*), coming together to build mosques, to aid Muslims, etc.

³ It's quite unfortunate that the proponents of *hizbiyyah* used not to read this portion of the *Fatwa* to their people and they will not give a heed. It is only *Jama'atu Taqâmunul-Muslimeen* and their *TMC* brothers that have made a leap by inviting all societies in the South-West to join their Ikhwaani *Jama'ah* so as to forsake the evil of the numerousness, but would these societies respond? Or will they also issue similar invitations? *Allâhu Akbar!*

⁴ What vindicates this fact is that the idea of forming parties and groups as they are known today are the brainchild of the *Kuffar*; and that had its origin back to the fall of the Caliphacy in 1922. And sincerely readers, what is the difference between parties that fight for democracy today and those of Islâmîc parties and groups (like *Ikhawaanul-Muslimuun*, *Hizb Tahrir*, *Jama'atu Islaami*, *Jama'atu Tabligh The Muslim Congress*, *the Muslim Sudents' Society of Nigeria* (in its wider outlook), *Taqâmunul -Muslimeen*, *Ta'aawunul-Muslimin*, *The Universal Brotherhood* but to mention a few) that say they want to establish Islâmîc government in their respective countries? The latter compete to establish democracy and the former compete to establish Islâm! All is about competition! And we know what such competition often leads to...

⁵ *Majmuu Fatâwâ Wa Maqalaat Mutaanawi'ah* (5/202-203).

'they are a people with no *Baseerah* (knowledge and guidance)...¹ and that they are one of the seventy-two sects.² And when scholars like Ash-Shaykh At-Tuwayjiri wrote about the *Tableegh* (while Shaykh bn Baaz was alive) the matter became settled that they are on misguidance, thus the effect of a written work can be seen in that respect.³ So also on the issue of whether the Shaykh permitted *Jamâ'ât* or not, the issue became settled when scholars like Shaykh Rabee Al-Madhkalee (in his *Jama'âtu Waahidah...*), Shaykh Bakr Abu Zayd (in his *Hukmul-Intimaa*), among others, wrote about the phenomenon; thus it is those works that x-ray the evil of proliferation of groups and sects in respective Muslim societies while not ruling out Legislated Cooperation and Collective Work (as earlier pointed out).

Therefore those still relying on some *Fatâwâ* saying *Jama'aat*, with different methodologies as we have it today e.g. Nigeria, are permitted are but showing where they are in the Islamic learning.

In another perspective, even when there are conflicting views (*Fatâwâ* or otherwise) on any given matter of Islâm, those views have to be subjected to the juristic test and see which one comes closer to the Sunnah. One, if it is possible to do a merger (*Jam'u*), then that takes precedence⁴ if not it is the view that comes closer to the Book and the Sunnah that takes precedence.

Ash-Shaykh Abdul-Maalik b. Ahmad b. Al-Mubaarak Ramadaaniiy Al-Jazaairiiy (may Allâh preserve him) wrote⁵:

'When our Pious Predecessors disagree over a matter, referring judgement to the Book and the Sunnah is the only way to follow because of Allâh's Statement:

'... (and) if you differ In anything amongst yourselves, refer it to Allâh and his Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. [Nisâ: 59].'

The phrase 'in anything' is an indefinite usage in form of a condition thus it includes all kinds of differences that stand in opposition to the fundamental (*Usuul*) and supplemental (*furuu'*) rulings; this is as Ash-Shaykh Al-Allaamah Muhammad Al-Ameen Ash-Shinqeete (may Allâh bestow mercy on him) indicated.⁶

Ibn Al-Qayyim (may Allâh bestow mercy on him) said:

¹ *Majmuu' Fatâwâ Wa Maqalaat Ibn Baaz* vol.8 p.296.

² See below.

³ *Fatâwâ* and well-researched work cannot be equaled; the latter usually takes precedence, take note.

⁴ Here all the scholars' dispraise for proliferation of sects and groups in respective Muslim communities take precedence. *Al-Haadhir muqaddam alaa Al-Mubeeh*, an intelligent one will get the message.

⁵ In his book, *Sittu Durar Min Usuuli Ahlil-Athar* ('Six Pearls from the Foundations of the People of Tradition'), p.78.

⁶ *Ad'waaul-Bayaan*: 1/333

'If there has not been in the Book of Allâh and the Sunnah of His Messenger, the sufficient explanation to what people may differ over, Allâh would not command that matters should be referred to both, because it is unintelligible that Allâh – the Mighty – would command that differences should be referred to what would not suffice as a solution.' End of quote.¹

Thus if truly there is a difference of opinion over the matter of forming parties and groups, the Qur'ân and the Sunnah should be the final arbiter. And we present again the statement of Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him):

'I say there is neither in the Book nor the Sunnah (such texts) that make it permissible to form *Firqah* (parties) and *Jama'ât* (groups) rather there are in the Book and Sunnah what render that to be blameworthy.'²

That remains a challenge.

This message is indeed to the intelligent.

"And none receive admonition except men of understanding." [Aal-Imrân: 7]

Number Five:

This other *Fatwâ* from Ash-Shaykh Al-Uthaymeen may also interest you:

He was asked: **'What is your advice with respect to what happens from some people with regard to differing and forming of parties?'**

He replied: There is no doubt that forming of parties and differing in the Deen of Allâh is prohibited and warned against...

[Then he brought some Verses to justify that.]

[Later in the *Fatwâ* he faulted the idea of some people making leaders for themselves in their groups:]

'It is not permissible for the *Ummah* of Islâm to break into parties such that each party has its methodology which is different from the other rather what is obligatory is that they should unite on the Deen of Allâh upon a single methodology which is the guidance of the Prophet (ﷺ), his rightly-guided successor and his Companions that were pleased with...

¹ *I'laamul-Muwaqqieen*: 1/49

² Source earlier given.

'It is not part of the guidance of the Prophet (ﷺ) and his rightly-guided successors that the *Ummah* should break into parties such that each party has an Amir and methodology (which it follows). The Amir of the Ummah of Islâm (should be) one, and the Amir of each region should be one – while they take their authority from the General Amir...'

[See *Kitaab ilm* 143-144].

Number Six:

See this also on Amirship by Ash-Shaykh Muqbil Al-Waada'iyy (may Allâh bestow mercy on him):

RULING CONCERNING THE INSTITUTION OF AMÎR IN THE TABLÎGH JAMÂ'AH AS IN OTHER SECTS¹

Question: What does the institution of Amîr implies in the *Sharî'ah*? When is it allowed and when is it not?

Answer: The institution of Amîr of Sharî'ah is meant for the (overall) Imâm of the Muslims. Once we could find an Imâm for the Muslims, that is the Amîr of the Sharî'ah. Whomever the Imâm of the Muslims appoints as an Amîr over Egypt, Yemen, Sudan or over Libya – as this will happen *in shâ'a llâh* – are all Amîrs of the Sharî'ah.

In addition, the leader of a group of travellers is also referred to as Amîr as the Prophet (ﷺ) says: "**Whenever three persons set out (on a journey), let them appoint one of them as the Amîr.**"²

The Muslims of today are being afflicted with the *Imârah* of *bid'ah*. While I was living in Egypt, sometimes, I will find three people with an Amîr who will invite me to be their

¹ Adapted from Abu Khadeejah's, Qaasim bn Awwal, translation work on the book **AL JAWÂBUL BALÎGH 'AN AS'ILATIN TATA'ALLAQU BI JAMÂ'ATIT TABLÎGH** (*Answers to Questions about the Tabligh Jamâ'ah*) p. 43-44 to be published soon Insha Allâh.

² It is the tradition with our (referring to the original writer of the book) Shaykh in all his authored works and lectures that he does not cite a hadeeth other than that which he considers as authentic. This hadeeth he cited is a *hasan lighayrihi* (a weak hadeeth that has other corroborating hadith (ﷺ) which renders it as 'good' (*hasan*)) and it is recorded by Abû Dâwud (#2608) in the hadeeth of Abû Sa'îd with a hasan Isnâd. It has a corroborating chain of transmission in the hadeeth of Abdullâh bn Umar and with Ahmad (11/227) and another on the authority of Umar as with Al Hâkim (1/344-443). Although, Adh-Dhahabî opines that it is statement of Umar as in his *Mizân* (3/378), nevertheless, with all of these chains of transmissions, the hadeeth becomes *Saheeh lighayrihi* (a hasan hadeeth which has other corroborating *hasan* hadeeth (ﷺ) which renders it authentic). See al Albânee's *Sahîhah* (#1322).

fourth. Consequently, people became segregated because of this Amirship about which Allâh does not revealed any authority.

The Amîr of *Tablîgh Jamâ'ah* is upon *bid'ah*, the Amir of *Ikhwânul-Muslimeen*¹ is upon Bid'ah² and any *Jamâ'ah* that is not from the Imâm of the Muslims will be considered as upon *bid'ah*. When I say, Imâm of the Muslims, I do not refer to the libertine Shiite Imâm of the Muslims; 'Alî Akbar Hâshimî Rafsanjânî. He should not deceive us with his Râfidah (Shiism) as we will not be pleased that other people of Islâm be counted among them'³. End of quote.

Number Seven:

Also read what Shaykh Muqbeel Al-Waadi'yy (may Allâh bestow mercy on him) wrote in his book: 'This is Our Da'wah and Creed'⁴ with regard to groups and sects under points 15-17:

'15. We see these numerous (Muslim) groupings of the time as a means to Muslims' disunity and their weakness.

16. We see the Call of *Ikhwânul-Muslimun* as not being competent and fit for bringing benefits to the (Muslim) society; for it has turned into a political cause, not a spiritual (one).⁵ And that the Call is a heretical one because it invites to making an allegiance (*Bay'ah*) to an unknown being; and that the Call brings tribulations because it thrives and journeys on ignorance. Therefore, we admonish some of our reputable brethren who work under the Call to detach themselves from it lest they waste their time in what will not benefit Islâm and the Muslims. It is imperative on every Muslim to have the belief and hope that Allâh would surely give victory to Islâm and the Muslims.

17. With respect to *Tableegh Jamâ'ah*, this is what was written by a honourable brother, Muhammad bn AbdilWahâb Al-Wasâbi, about them; may Allâh preserve the brother:

a. They act upon weak *Ahâdith* and sometimes fabricated ones or those which have no basis.

b. With them are several innovated practices; in fact, their call is based on innovated practices because the spine of their Da'wah is 'outing' scheduled as: Three days in every

¹ This is referring to the Mother of movement organizations like *Taḍâmunul -Muslimeen*, TMC, *Taawunul Muslimeen*, *Jama'atu Takfeer wal Hijrah*, etc.

² So also are the Amirs of other *Jama'aat* in Nigeria (*MSSN*, TMC, *Taḍâmunul-Muslimeen*, *Ta'aawun*, etc.) and other countries, if to follow the principle laid by Ash-Shaykh Al-Muqbil (may Allâh bestow mercy on him).

³ Ghâratul Ashritah (1/158)

⁴ Translated by our Muallim, Abu Hanun ibn R'abi' Ibn Sulayman. The book will be published soon *Insha Allâh*.

⁵ So also are the wings of *Ikhwaanul Muslimeen* in Nigeria: *Taḍâmunul-Muslimeen*, TMC, *Ta'wunu*, *Jama'atu Tajdeed*.

month, forty days in a year, four months in a lifespan; also in every week there are two *jawla* (walk-round) one of which will take place in the mosque where the member offers (his) Daily Prayer, the other is journeying.

In addition, for everyday there are two sittings, one in the mosque where you (as a member of the Jama'ah) perform Salat; the second in the house. They will not be pleased with a person (who might have decided to join the group) unless he abides by it. There is no doubt that these acts are innovated practices which have no authority from Allâh.

c. They consider the call to *Tauheed* (belief in Allâh's Oneness in all its ramifications) as scary to the Muslims.

d. They (also) regard the invitation to Sunnah (of the Messenger of Allâh (ﷺ)) as driving the Muslims away.

e. Said their Ameer in Al-Hudaydah¹: 'An innovation that brings people together is better than a Sunnah that splits them.'

f. They harbour hostility against the People of Sunnah.

g. They make people turn away from (acquiring) good knowledge (about the *Deen*); (they do so) implicitly and explicitly.

h. They believe no one can succeed (in his religious endeavour) except through their path. They do cite the Noah's Ark as a similitude; that those who are on board are safe and those who fail to board it will perish. They say, 'Our Da'wah is like Noah's Ark.' I have heard them cite this as an illustration in both Jordan and Yemen.

i. They give no importance to *Tauheed Uluhiyah* (Allâh being the Only One worthy of worship) and *Tauheed-Asmaa-Wa-Sifât* (Allâh's Oneness with regard to His Names and Attributes).

j. They are not ready to seek knowledge; they deem the time spent for seeking knowledge as a waste.

They also have some other absurdities². End of quote.

¹ A city in Western Yemen.

² The translated work of Abu Khadeejah that was earlier mentioned will show some of their other absurdities, when it is published *Insha Allâh*.

Number Eight:

The daughter of Shaykh Muqbil, Ummu Abdillaah (may Allâh preserve her), also has advice for the Muslim sisters to shun *Hizbiyyah* (factionalism), as it appears in her book, *Naseati Li-Nisâ*, ['My Advice to Women']:¹

'The people of ignorance are ladders to evil and every affliction, at every time and place. The people of ignorance, and the people of desires and perversion – those who extend open arms to democracy² which is the government of the people by the people; this is unbelief; Allâh said:

"...and whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn*." [Al-Maaidah: 44].

They are the people who welcome elections that came to us from the enemies of Allâh³; they are also the people who embrace demonstrations (on streets) which also came from the enemies of Allâh – the Jews, Christians and the Communists, and others besides them among the people of unbelief and atheism.

I call every sister in Allâh to have jealousy for her *Deen*, that she should free herself from the existing partisanship whether that of *Hizb Al-Ikhwânul Al-Muslimuun* (Party of The Muslim Brotherhood) or *Hizb Al-Islâah* (Party for Reformation) which ought to be referred to as *Hizb Al-Ifsaad* (Party for Despoliation), or the *Jamaa'ah-Tableegh* – whose members are a bunch of ignoramuses about their *Deen*; they only have emotions for ignorance thus they are astray and they mislead (people). Allâh suffices as the Source of strength...

Islâm has indeed warned against forming destructive parties; one of those prohibitions comes in the Statement of our Lord the Mighty:

¹ Being translated by the compiler and another brother; to be published soon *Insha Allaah* by an international Islâmic publishing house.

² Very sadly many of the Islâmic parties and groups (MSSN, TMC, *Taqâmunul -Muslimeen*, *Ta'aawun*, The Universal Muslim Brotherhood, etc.) in Nigeria and elsewhere are seeing democracy as one of the viable options towards achieving Islâm for Nigeria; today there are campaigns for this even on the *Manaabir* (pulpits) of the Friday Prayers [*Innaa Lillahi Wa Innaa Ilahi Raajjuun!*].

³ Still sad that we see many supposed *Ahlu-Sunnah* brothers (and sisters!) taking up the jobs of electoral officers (INEC jobs) in Nigeria because they think that is one of the ways of avoiding rigging in the forthcoming elections. What an erroneous thought!

"... but they will not cease to disagree, except Him on whom your Lord has bestowed His Mercy (the follower of Truth - Islâmic Monotheism) and for that did He create them. [Hud: 118-119]...

'The scholars of *Ahlu-Sunnah* used to be harsh¹, and they do warn against *Hizbiyyah* (partisanship). May Allâh reward them with goodness on behalf of Islâm and Muslims. On their lead was father, Al-Allaamah Ash-Shaykh Muqbil, may Allâh's mercy be upon him.

And what I have written down² here has been from the perspective of a reminder; indeed reminder, with respect to Allâh's (injunctions), benefits the people of *Imaan*. Just as our Lord said:

"And remind (by preaching the Qur'ân, O Muhammad) for verily, the reminding profits the believers." [Adh-Dhariyaat: 55].³ End of quote.⁴

Now what is the way out?

See what Ash-Shaykh Saleem Al-Hilaali (may Allâh preserve him) wrote in *Li Maadhaa Akhtar'tu al-Manhaj-as-Salafi* ('Why I Have Chosen the Methodology of the Salaf'⁵)⁶:

'This command to hold to the Book and the Sunnah according to the understanding of the Pious Predecessors is indicated in his statement (ﷺ) in the hadith of Al-Ir'baadh b. Saariyah (may Allâh be pleased with him):

'Whoever lives long among you will see a lot of differences, be wary of innovated practices (in the Deen) because they are misguidance. Whoever meets that among you should hold to my Sunnah and the Sunnah of the rightly-guided successors; hold unto it with your molar teeth.'

¹ And they need to be so, Al-khateeb Al-Bagdaady referred to them as *Hurraasud-Deen* – the watchmen of Islâm.

² This is from a woman lest you will say it is all-men affair.

³ P.254-256

⁴ Now O readers, compare the foregoing verdicts of the *Rabbani* scholars with the assertion of a Juma'ah Imam that: 'I don't see what is bad in *Tableegh* ... only that these societies should not fight one another.' Perhaps if you make the comparison, you can finger the difference between Light of knowledge and Darkness of *Hizbiyyah* and Lust.

⁵ Also in the book, *Da'watunaa, Al-Kitaab Was-Sunnah...* (p.52-53), Ash-Shaykh Al-Albaani (may Allâh bestow mercy on him) said: 'At this point we say – most especially in this period of time, a period there are conflicting views, ideas, schools-of-thought; with numerous parties (*Ahzâb*) and groups (*Jama'ât*) such that many Muslim youths live in confusion not knowing which *Jama'ah* to affiliate to; here the answer will come in the Verse (which the Shaykh earlier mentioned) and in the two hadeeth mentioned: Follow the Way of the Believers. (One can ask) is it the Way of the Believers of the present time? Answer: NO! It is in the Gone Generation; the First Generation – the Generation of the Companions, *Salafus-Sâlih*.'

In the footnote to the above statement, Ash-Shaykh Al-Halabi made a reference to the *Silislatus-Saheehah* of Ash-Ashaykh Al-Albâni (2739) where he had a chapter entitled *Laa Firaq Wa Laa Ahzaab Fil-Islaam Wa Innamaa Jama'atun Wa Khaleefah* ['No Sects nor Parties in Islâm it is but **One Jamaa'ah and One Caliph**'].

⁶ The book is currently being studied under one of our *Muallimun*, Abu Hanun, every Tuesday morning.

There is in the hadith of Hudhayfah that the Prophet (ﷺ) commanded him to hold to the root of a tree when there are differences, so as to stay away from misguidance.

But there is in the hadith of Al-Ir'baadh the command that he should hold to the Sunnah of the Prophet (ﷺ) according to the understanding of the Sahabah, with his molar teeth, when there are differences, and that he should stay off the innovated practices because they are misguidance.

Thus when we combine the two hadith a soothing meaning will come to the forth which is holding to the Sunnah of the Prophet (ﷺ) upon the understanding of the Pious Predecessors when the misguided sects appear and when there is no One Single Jama'ah (*Jama'atul-Muslimeen* which all the Muslims must belong) and their leader.

What indicates the foregoing is that the command that one should hold to the root of a tree in the hadith of Hudhayfah is not intended apparently.¹ Rather its meaning is that one should be steadfast and patient on the truth, and that one should stay off all the sects of misguidance which are in opposition to the truth.

Or that its meaning is: The vast root of Islâm that is full of leaves will be blown off by strong winds such that its branches will veer off whereby none will remain except its Firm Root which will be daunting to the winds. It is at that point that Muslims must hold to this Root by all their might and strength because the root will grow once again irrespective of the strong and the militating winds.

Thus it is then it will be obligatory on every Muslim to extend his hand to the Group² that holds to this Firm Root so as to save himself from all trials and harm.

This Group will not cease to be victorious on the truth until their last will fight Dajjaal.³ End of quote.³

Conclusion:

By Allâh, what has been gathered in the foregoing is aimed at aiding the truth and nothing more.

¹ So those who say the *Salafis* should go and 'hold to the roots of trees' should see their folly.

² That is the Group which the Messenger of Allâh (ﷺ) and his Companions enjoin the Muslims to belong.

³ In other words, that Group (the *Jamâ'ah*) is the one which all the scholars of Sunnah nay *Salafiyyah* belonged (and belong); that is the Group which Ash-Shaykh Al-Albâni, Ash-Shaykh b. Baaz, Ash-Shaykh Al-Uthaymeen, Shaykh Rabee, Bakr Abu Zayd, Shaykh Fawzaan, Shaykh Halabi, Shaykh Saleem Al-Hilaali, etc. all belong even) with no definite organization or form of leadership such that you ask where is its headquarters and its workers but the Group really exists though those who ascribe to it are indeed few as the Prophet (ﷺ) had said.

And that is the Group which the *Salafis* who are having study circles, *Madaaris*, Mosques, etc. today belong (*Insha Allaah*). A Muslim should seek those scholars (and capable Students of Knowledge as the case may be) and learn his Deen from them. That is the way out of the present predicament. May Allâh assist all.

We hope with what has been gathered, those still in doubt as to the veracity of the call of *Salafiyyah* will have a rethink by coming back to the path of the scholars of the Deen.

And we like to add that we have not intended with this treatise to declare any group of Muslim as being astray except those whom the scholars have specifically declared to be astray such as *Ja'maah Tableegh*, *Ikhwaanul-Muslimun*¹, etc.

Also *Hizbiyyah* (partisanship) is not only in groups and parties; it can be found in individuals too. Thus when a group of students believe that it is what their teacher says that is always the truth (when proofs are not produced), this is another form of *Hizbiyyah* which the *Deen* abhors.

However, the history of the *Deen* is that of students and teachers, the former will always love the latter, but the love they might have for them should not blind them from the truth – it is the truth that everybody should be after. And that truth is embodied in the Qur'ân and Sunnah according to the understanding of the Pious Predecessors.

One beautiful thing about the call to *Salafiyyah* is that it is always about challenges; a teacher today can become a student of his former student tomorrow, when there is sincerity. Thus *Hizbiyyah* in all its forms is forbidden in the *Deen*, take note.

Also *Salafiyyah* is more than 'no parties, no groups!' It is about learning all aspects of the Deen but by ensuring that the guidance of the *Salafus-Saalih* is adhered to; in terms of *Tauheed* (which is the bedrock of the *Da'wah*), *Aqeedah* (Creed) *Manhaj* (methodology), *Da'wah* (call), *Suluuk* (manners)², *Ibaadah* (worship), *Fiqh* (jurisprudence) etc. In other words, *Salafiyyah* is about acquiring knowledge of the Deen to benefit oneself and others (which include one's immediate family, friends, business partners, etc. and the society as a whole). And above all, putting all that is learnt into action.

¹That is the eventual verdict of Sahykh bn Baaz on the two groups: *Jama'atu-Tableegh* and *Al-Ikhwaanul-Muslimun*. See: *Majallatus Salafiyyah*, no 7 (p, 47), year 1422 AH. See the cassette of one of the lectures of *Al-Muntaqâ* in the City of Tâ'if and the book of *Fikr Wa Takfir* of Shaykh 'Abdus-Salâm As-Sahîmî (pp. 274-275) the Fatwa is there with the wordings.

Thus other parties and groups ought to be very careful (by coming back completely to the path of the Salaf) lest they earn the like of the verdict of these two groups. 'An innovation starts small but later becomes a mighty thing.' And that those two mentioned groups are declared to be astray does not mean they are *Kuffaar* (unbelievers out of the Deen) because it is one thing to be on misguidance and it is another thing to be an unbeliever in this regard; meanwhile there are some aspects of misguidance that reach the level of unbelief that takes one out of the fold of Islâm like the misguidance of the *Qadiyaniyyah* (the Ahmadis) and some deviants among the Shia (for instance there are some people among the Shia who believe Aliyy b. Abi Taalib (may Allâh be pleased with him) to be the actual prophet, some even said he is Allâh!), etc. In Allâh we seek refuge.

² The compiler has a translated work entitled 'From Character of the Salaf' authored by Ash-Shaykh Ahmad Fareed to be published soon, Insha Allâh. The book was translated to answer the question of those who say the Salafis lack good manners (and 'spirituality') which in essence is a disparagement of the Salaf because how can one say those who follow Prophet Muhammad (ﷺ) and his Companions lack good character (and 'spirituality'). Thus if the accusation is true, the book will serve as a lesson for the Salafis, and if not, then an addition to the knowledge of the Salafis and a source of rest for them, Insha Allâh.

Sincerely speaking, we still hope the break-up in the ranks of the Muslims will be removed with this little effort.

But if anybody is still in doubt, then Allâh suffices as the Guide to the Straight Path.

Wa sallallahu ala nabiiyinaa Muhammad wa aali-hi wa sahabi-hi aj'maen.

Compiled by a slave in need of His Lord's Mercy and Forgiveness: Ishâq b. AbdirRaheem, Ede, Nigeria.