

# MUSLIM UNITY

In Light of the Numerous  
Groups & Parties

Shaikh 'Ali ibn Hasan ibn 'Ali ibn  
'Abdul-Hameed

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*In Light of the Numerous  
Groups & Parties*

الدَّعْوَةُ إِلَى اللَّهِ  
بَيْنَ التَّجْمَعِ الْحَنَبِيِّ وَالنَّعْمَانِ الشَّرْعِيِّ

by

Shaikh 'Ali ibn Hasan ibn 'Ali  
ibn 'Abdul-Hameed al-Halabee

Translated by  
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To those who believe in Allaah ... and call to Allaah ...

To those who do not put anything before Allaah and His  
Messenger

It is not for the disappointed ... or the languid ... or  
those who give up ... nor those fired by empty passions ...

To those who do not entertain the slightest doubt  
concerning the truth of the saying of their Prophet:

*'I have left you upon the plain and clear white  
ground, its night is like its day, no one strays from it except he is  
destroyed.'*

Acting upon that not merely claiming! Following it in  
practice, not as an unreal fancy!

So they know that it is the sure way, and the proof is  
with it

So no emotion diverts them ... and no situation leads  
them to stray ...

Their highest goal is acting in obedience to Allaah ...  
hoping for the mercy of Allaah ... upon a light from  
Allaah ...

## This Book

Is for those who truly believe in Allaah, the One free of all defects, in accordance with His book and the Sunnah of his Messenger (ﷺ) and upon the way of the *Salafus-Saalih*.

It contains an explanation of the Muslims highest aim and lofty goal.

It contains a clear explanation of important truths of the Islamic work, differentiating between the means and the goals.

It affirms that the appearance of multiple parties means opposition, disunity, contradiction and disagreement, and this is what Allaah, the One free of all defects, has made His *Deen* and call free from.

A scholarly study of the term *hizb* in the language, technically and in the *Sharee'ah*, and an explanation of its bonds and fetters, its failings and its consequences, and its forms and manifestations.

A full explanation of the true link between individuals in an Islamic society.

The true *Sharee'ah* meaning of *Jamaa'ah* and what is done in the absence of a *Jamaa'ah*.

A reply to the doubts raised by supporters of the parties to justify their error and deviation whilst they think that they are doers of good.

The way of salvation and the clear path.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Authors Introduction

Indeed all praise is for Allaah, we praise Him, and we seek His aid, and we ask for His forgiveness, and we seek Allaah's refuge from the evils of ourselves and from our evil actions, he whom Allaah guides then none can misguide him, and he whom Allaah misguides then none can guide him, and I bear witness that none has the right to be worshipped except Allaah, Alone, having no partner, and I bear witness that Muhammad is His Slave and His Messenger, to proceed:

So, 'when Allaah's Messenger (ﷺ) passed away the Muslims were upon a single way with regard to the fundamentals of the *deen* and its details, except for those who displayed agreement, but concealed hypocrisy.'<sup>1</sup>

This state of theirs continued, 'through the Khilaafah of Aboo Bakr, and 'Umar, and the beginning of the Khilaafah of 'Uthmaan, they were all in conformity and did not disagree amongst themselves, they clung to the Quraan and *eemaan*, and the principle which they had as a foundation was Allaah, the Most High's, order:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger (ﷺ), and fear Allaah. Verily, Allaah

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<sup>1</sup> *al-Farq bainal-Firaq*, of al-Khateeb al-Baghdaadee, p. 14.

is All-Hearing, All-Knowing.”<sup>1</sup>

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٤٧﴾

“They speak not until He has spoken, and they act on His Command.”<sup>2</sup>

So they do not say anything about Allaah’s attributes or other than that until He, the One free of all defects, says that, so their informing and their saying follows His informing and His saying, and their actions follow on from what He has ordered.

So this is how the Companions were and the *taabi’een* who followed their way in righteousness and the scholars of the Muslims.

Therefore none of them contradicted the texts with his own views, and did not establish a *deen* other than that which the Messengers (ﷺ) brought. If he wanted to know anything from the *deen* or to speak about it, he would see what Allaah and the Messenger said, and learn from that, speak according to it, examine it and use it as a proof. So this is the fundamental principle of *Ahlu-Sunnah*.<sup>3</sup>

Then afterwards disagreements and splitting into sects began, and initially it was something small, but then increased and became something large and dangerous.

Disunity and splitting is something condemned in the book and the *sunnah*, Allaah, the Most High, says:

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<sup>1</sup> Soorah al-Hujuraat (49):1.

<sup>2</sup> Soorah al-Anbiyaa (21):27.

<sup>3</sup> From the introduction of Shaikh Muhammad ibn ‘Abdur-Rahmaan ibn Qaasim to *Bayaan Talbeesil-Jahmiyyah*, 1/5.

وَلِنَّ الَّذِينَ اَخْتَلَفُوا فِي الْكِتَابِ لِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

“And verily, those who disputed as regards the Book are far away in opposition.”<sup>1</sup>

And He, the One free of all defects, says:

إِنَّ الَّذِينَ قَرَّءُوا دِينَهُمْ وَكَانُوا شِعَاعِلَّتٍ مِنْهُمْ فِي شَيْءٍ

“Verily, those who divide their religion and break up into sects, you have no concern in them in the least.”<sup>2</sup>

And He, the Mighty, says:

وَلَا تَكُونُوا  
كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

“And be not as those who divided and differed among themselves after the clear proofs had come to them.”<sup>3</sup>

And He, the Majestic and Most High says, describing those who split up:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٣﴾

“Each sect rejoicing in that which is with it.”<sup>4</sup>

<sup>1</sup> Soorah al-Baqarah (2):176.

<sup>2</sup> Soorah al-An'aam (6):159.

<sup>3</sup> Soorah aali-'Imraan (3):105.

<sup>4</sup> Soorah ar-Room (30):32.

'This splitting into groups and disagreement leads on to *shirk*<sup>1</sup> and it is a negation of the truth of *tawheed*, which is making all of the *deen* sincerely and purely for Allaah, just as He, the Most High, says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

“So set you (O Muhammad ﷺ) your face towards the religion of pure Islamic Monotheism *Haneefaa* (worship of none but Allaah Alone).”<sup>2</sup>

So establishing the *deen* sincerely for Allaah and turning away from *shirk*, and worshipping Allaah, Alone, associating no partner with Him, and that includes believing in everything which Allaah ordered and informed of, so that all of the *deen* is for Allaah, then Allaah, the Most High, says:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا  
دِينَهُمْ وَكَانُوا شِعَابًا

“And be not of the *Mushrikoon*. Of those who split up their religion and became sects.”<sup>3</sup>

That is because if all of the *deen* is for Allaah, then *eemaan* and obedience to all that He sent down and sent His Messengers with is achieved. This covers all rights and all rights are united upon this.

<sup>1</sup> Not in itself being that, but because of the resemblance to its people, and having the same appearance as them, and the result of disagreement between the Muslims is the same as that between the *mushriks*, and we seek Allaah's refuge.

<sup>2</sup> Soorah ar-Room (30):30.

<sup>3</sup> Ibid, *ayahs* 31-32.

If that is not the case then every people will have their own distinctions, such as one who is given respect and obeyed, or one who is worshipped, whom Allaah did not order to be worshipped or obeyed, or such as particular sayings and innovated *deen* which Allaah gave no sanction for and did not prescribe.<sup>1</sup>

This sectarian splitting and disagreement has been mentioned in a number of *ahaadeeth*, in numerous ways, which emphasises the fact that it will definitely occur!

From these is his (ﷺ) saying, “Indeed the children of Israaeel divided into seventy-two sects and my Ummah will divide in seventy-three sects, all of them in the Fire except one.”<sup>2</sup>

Perhaps someone will say - and it has been said often - that disagreement/disunity is something predecreeed, so it is something that is bound to happen and there is no way to escape it. Shaikhul-Islam Ibn Taymiyyah said,<sup>3</sup> ‘and the disunity indicated by these *ahaadeeth* is that which Allaah forbade in His, the One free of all defects, saying:

وَلَا تَكُونُوا  
كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

“And be not as those who divided and differed among themselves after the clear proofs had come to them.”<sup>4</sup>

<sup>1</sup> *Jaami'ur-Rasaail*, 2/230, of Shaikhul-Islam Ibn Taimiyyah, ch. Muhammad Rashaad Saalim.

<sup>2</sup> An authentic *hadeeth*, reported through many chains which I have gathered in a small booklet entitled, *Kashful-Ghummah 'an Hadeeth Iftiraaqil Ummah*, and see my book, *al-Muntaqan-Nafees min talbees Iblees*, p. 32, Daar Ibnul-Jawzee edn.

<sup>3</sup> *Iqtidaa-as-Siraatal-Mustaqeem*, 1/119 and see 1/47.

<sup>4</sup> Soorah aali-Imraan (3):105.

And His Saying:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

“And verily, this is my Straight Path, so follow it, and follow not (other) paths.”<sup>1</sup>

This corresponds with what Muslim reports in his Saheeh, no. 2216, from 'Aamir ibn Sa'd ibn Abee Waqqaas, from his father, “that he came with Allaah’s Messenger (ﷺ) with a group of his companions from al'Aaliyah until they came to the mosque of Banoo Mu'aawiyah, so he entered and prayed two rak'ahs and we prayed with him, and he called upon his Lord for a long time, then turned towards us and said, “I asked my Lord for three, so he granted me two and refused one. I asked my Lord that he should not destroy my Ummah with drought, so he granted it to me. And I asked my Lord that he should not destroy my Ummah with drowning, so he granted it to me, and I asked that he should not cause them to fight among themselves, but he withheld it from me.”

The meaning of this is also reported elsewhere from the Prophet (ﷺ) and shows that disunity and disagreement is bound to occur, and he used to warn his Ummah so that those whom Allaah wished to remain safe from it could be saved from it. As an-Nazzaal ibn Sabrah reports from 'Abdullaah Ibn Mas'ood who said, “I heard a man recite an aayah different to the way in which I had heard the Prophet (ﷺ) recite it, so I took hold of his hand and went with him to the Prophet (ﷺ), and mentioned that to him, so I detected displeasure in his face and he said, ‘Both of you are doing good, and do not differ, because those before you differed and so were destroyed.’” Reported

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<sup>1</sup> Soorah al-An'aam (6):153.



by Muslim.<sup>1</sup>

And know that most of the differences between the *Ummah* which lead to innovation are of this kind. Both of those who disagree are correct in what they affirm, or in part of it, and incorrect in denying what the other holds. And this differing which is condemned for both sides is sometimes due to defective intention, due to injustice or envy, or wishing for pre-eminence in the land, etc. So due to that he likes to condemn the sayings and actions of others, or to get the better of him, to gain distinction over him, or he loves the saying of those who agree with him in ancestry, or are of the same *madhhab* or land, or is a personal friend etc. Since establishment of his saying entails honour and leadership for him, and how common this is among the children of Aadam, and this is injustice.

Sometime it is caused by the ignorance of those disagreeing about the reality of the matter about which they disagree, or ignorance of the proof by which one may guide the other, or ignorance of one of them of the truth of the other in his final ruling or in his proof, even if he knows that part of the truth which he himself has in his ruling or his proof - and ignorance and injustice are the root of every evil.

Therefore from the deceptions of Iblees is for us to be pleased with the differences and disunity of the *Ummah*, due to the plea that it is something written and pre-decreed!

This disunity increased and became more serious and its evil more widespread when the Islamic *Khilaafah* was annihilated by the filthy greed of nations, through which the Book of Allaah was

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<sup>1</sup> This is what Shaikhul-Islam, (رَحْمَةُ اللهِ تَعَالَى), said, but the *hadeeth* is actually reported only by al-Bukhaaree, no. 2410, he is alone in reporting it, and see *Tauhfatul-Ashraaf*, 7/152.

removed from its role in legislation and government, and the provinces of the *Khilaafah* were torn into pieces and turned into statelets set at each other's throats, and countries in opposition to one another. Then the dagger was thrust into the heart by the planting of the brothers of apes and swine in the core of the Islamic lands from where the Prophet (ﷺ) had ascended to the heavens.

Since that time the Muslims have repeatedly sought the way by which they can return to their glory and by which their voice may be raised high - and they do not find it. So many of them thought of starting organisations, and founding parties, and beginning movements which would take upon their shoulders the task of restoring the lost glory and fulfilling that which was longed for, and because of that some visible good was seen and felt.

Yet at the same time, this also produced evil. It spread its poison secretly like the spread of the poison of the snake in the body of one bitten, without making a noise, clamour or showing itself. To the point that this evil reached alarming and dangerous proportions, and the splits became wider than the patches, as is the situation now.

So at this point some people of wisdom being alert to the situation began to warn against these groups who outwardly appeared to be a mercy but inwardly were an affliction. Since they divided up the Muslims into numerous parties, which they make the basis for whom they are to ally with and whom to be at enmity with, and their only criterion for whom to ally with is the party itself, nothing else. So you see them, and how unfortunate it is, not giving any weight at all to the truth if it comes to them from a direction other than their party, or a way other than the way of their *da'wah*.

Now and again voices are raised calling for unification of these groups and to bring these *Jamaa'ahs* together - but it is as if they are trying to cultivate upon the ocean. Since they have forgotten or pretended to forget that the most important, 'reasons for the failure of attempts to unify the (Muslim's) ranks are the absence of a single and uniform 'aqeedah and *manhaj* (methodology/approach), and blameworthy differing, and bigotry for the party and partisanship (*hizbiyyah*).'<sup>1</sup>

So the reason for which the *Jamaa'ahs* were formed, the parties begun and the groups established, i.e. to unite the Muslims and unify their ranks, has in fact become even harder, since the means have become ends in themselves, and understandings turned upside down, and realities turned over ...

Indeed this is what the enemies of Allaah want, day and night they chant words which the ears accept willingly and find pleasing: 'Freedom,' 'Democracy' and so on, but all they want from these parties is for increase in the disunity of the *Ummah* and worsening of its differences ...

If those enemies knew or even felt that these parties and *Jamaa'ahs* contained any good for the *Ummah* they would have fought them and prevented them, but they are confident that they are a reason for the disunity of the *Ummah*. Therefore they encourage them and work for them to increase and for them to fight amongst themselves.

So all the time we are hearing of the establishment of a party or the beginning of a new *Jamaa'ah*. Will the Muslims not awaken

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<sup>1</sup> *al-Furqaan* magazine from Kuwait, issue 13, p. 46. The writer was speaking about the subject of a speech given by our honourable brother Shaikh Muhammad Ibn Ismaa'eel at the third yearly conference of *Jam'iyyatul-Quraan was-Sunnah* in America.

to this dangerous outbreak which comes upon them in the guise of a beloved friend, whilst it is a monstrous enemy! To the extent that the smallest of a Muslim's rights upon his brother are lost from the people of present-day partisanship. 'So in the age when the Muslims began to be freed from the sectarianism of *madhhabs*, the parties begin swelling with another form of sectarianism which has a greater impact and impression.'<sup>1</sup>

*Allaahu-Akbar* ... how can a Muslim allow himself to pass by his brother Muslim, who is not from his *Jamaa'ah*, and miserly withhold even the saying, *as-Salaamu-'Alaikum?! Why? Even if you have been ordered not to give Salaam to so and so, then this is in contradiction to the tolerant Sharee'ah, it is a sin and cannot be obeyed. It is not permissible to make analogy with the story of the three who were left behind (from the battle of Tabook), since that was done due to Revelation from Allaah and so is something particular.*

*Allaahu-Akbar* ... how can a Muslim abandon the lesson of a scholar and not sit with him? Because he is not from the scholars of his *Jamaa'ah!*

*Allaahu-Akbar* ... how can some of the workers defame other *Jamaa'ahs* as if they were un-Islamic?

*Allaahu-Akbar* ... who can make it lawful for a Muslim to limit his adherence to a few matters in particular, whereas it is obligatory to carry out every service needed by Islaam and its people?! And what we have mentioned is something well-known and it will not be helped by criticising whilst seeming to hide it.<sup>2</sup>

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<sup>1</sup> *Hukmul-Intimaa*, p. 145, of Shaikh Bakr Aboo Zaid.

<sup>2</sup> *al-Jamaa'aatul-Islaamiyyah: Laitahaa Tudeefu ilaa hasanaatihaa*, of Shaikh Abdur-Raooof al-Abboshee, p. 16.

So for how long? If we remain silent or are silenced, then our condition is worse than the ostrich which buries its head in the sand thinking in its foolishness that its private parts are hidden or that the hunter cannot see it.

If we speak then it may be said, the enemies are just waiting for the time when the Muslims speak against each other. Then what does this mean? Indeed the joy of the enemies of Allaah at the differences and splits between the Muslims is far greater than their expectation of Muslims speaking about one another's mistakes! Since differing and disunity is something visible with 'assured results' whereas talk passes away quickly and soon vanishes.

'And we have no doubt that many brothers, from those prompted by concern for the good of Islaam and sincerity in Islamic work, do not think that criticism of and giving advice to collective Islamic work should be done in a clear and open manner. Since that might allow the enemy to know the faults in Islamic work, its mistakes and shortcomings, and then attack it from these points of weakness, and that the attack will be stronger whilst he is weaker. But we see that the enemy is already so fierce and showing such enmity that there is hardly room for increase.

So they feel that whilst this is the condition, it is to be feared that it would be a negative contribution detrimental to the work. They have confused the ways of advising a particular person privately in order to correct some of his errors, which must be done in a personal level or else it becomes no more than slander, with the ways of advising *Jamaa'ahs* with particular orientations, and with broad and divergent principles, since the advising of *Jamaa'ahs* must be done publicly and thus be generally applicable, so that this is seen by all and becomes common knowledge.

And we would like to inform those brothers that the enemies who affect us know our mistakes better than we do because they always have and still attack us through them. That is where they are able to wound us. They strive desperately to consolidate and to perpetuate them, and to prevent us from recognizing them and treating them. And the present situation - which we are not envied for - is a proof of this. The enemies of Islaam know our mistakes and our shortcomings, and the only ones who do not know them, or do not like to acknowledge them, are ourselves, because we persist in them ... unable to treat them or leave them behind.<sup>1</sup>

The most dangerous thing to which the sons of Islaam have closed their eyes is this detested disunity and splitting into different parties and having numerous different ways.

There is no doubt that unifying the Muslims, and bringing about agreement and harmonisation within the *Ummah* is the key to the problem, if only they knew. Since, 'placing the Muslims upon a single way is the basis of Islaam.'<sup>2</sup>

So, in brief, concerning these parties and movements, there are two main views concerning them:

Either that, 'They awakened the public opinion in the *Ummah* of Islaam and caused a great revival<sup>3</sup> and they strove in calling to

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<sup>1</sup> *Nazaraat fee Maseeratil-'Amalil-Islaamee*, p. 45, of Muhammad 'Ubaid Hasanah.

<sup>2</sup> *al-Wahdatul-Islaamiyyah*, p. 19, of Muhammad Rasheed Ridaa.

<sup>3</sup> And we often hear or read, 'That this Islamic awakening and new Islamic revival is a result of the Islamic *Jamaa'ahs*,' (*Mashroo'yyatul 'Amalil-Jamaa'ee*, pp. 27-28) of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq). So we say, 'That this Islamic awakening began with the call of Jamaalud-deen al-Afghanee, then was advanced by Muhammad 'Abduh, then spread by Rasheed Ridaa who for thirty years fed

Allaah, reminded of knowledge and alerted the people to the danger of the colonialists.<sup>1</sup>

Or, 'they tore apart the (*Ummahs*) unity, produced differences, weakened *Sharee'ah* knowledge, hid innovators under the cover of party unity, and paved the way for the members of each group to rent their anger upon and backbite the members of others.'<sup>2</sup>

Whichever of the two views is correct, it is very clear and something about which no two can differ, and about which no two horned rams would fight, that these *Jamaa'ahs* whilst having produced (some) good have also sown the seeds that have caused the *Ummah* to splinter and lose its overall unity. 'And the enemies of Islam know that this overall unity, and comprehensive way to be followed, and concord within the *Ummah*, and their having a single '*aqeedah* and way which they follow, is the reason for its honour, strength and impregnability. Therefore they worked to destroy the *Khilaafah*

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= the Muslim mind non-stop with the ideas of correction/reformation in his magazines *al-Manaar*. Then this spread through the Salafee movement: Baadees, Malik ibn Nabee. Then movements began to organize: al-Banaa, an-Nahaanee, etc., through a chain-reaction which grew so that it is difficult to determine precisely and to calculate, since it has become a general outward awakening, larger than organizations, party or tendency (*Fin-Naqd adh-Dhaatee*, p. 28, whilst having reservations about the conditions of al-Afghanee and Muhammad 'Abduh!) And, 'the truth is that the activity of the *Jamaa'ahs* in the last two decades is one of the products of the Islamic awakening,'\* not the reverse.

\* From a private letter of Shaikh Sa'd al-Husayyin, no. 136, and for the incorrectness of the term '*Islamic awakening*,' see, *Mu'jamul-Manaahil-Lafziyyah*, p. 209, of Shaikh Bakr Aboo Zaid.

<sup>1</sup> *al-Harakatul-Islaamiyyatul-Mu'aasirah*, of Shaikh 'Aayid al-Qarnee, p. 10.

<sup>2</sup> *Ibid.*

built upon the way of the Prophet (ﷺ). Then changed that to the *Khilaafah* of kings and sovereigns, and then to the rule of the rulers in separate areas, then to the rule of tribal chiefs and heads of families, along with that they spread everything they possibly could that would cause splits within the *Ummah*: nationalism - whether built upon common country of birth - language, race, *madhhab*, even whims, sectarianism or schools of thought.

And unfortunately the Islamic *Ummah* quickly complied with this plan to split them and tear them apart, and it is as if it were a sphere made of glass or china, not steel or fibre. And sadly for those who grew up in the time of disunity and disagreement, then separation has become *deen* to them, since it is part of what they have inherited. Indeed the *deen* to them is disunity since they have divided it between nationalities, sects, *madhhabs*, different Shaikhs and parties. Then came that which was even more bitter, the call to Islaam itself began to take on the ways of this disunity and dissension, even reaching the goals of the *deen* and affecting establishment of what is required for the good of the Muslims. **And it is known for certain that it is impossible to achieve the greater goals of the *deen* except through the universal unity and comprehensive brotherhood.**<sup>1</sup>

So does partisanship agree with this unity? And does disunity agree with all-embracing brotherhood? Do the parties in this age have a monopoly of the '*Islamic Movement*'<sup>2</sup> which each of them claims?

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<sup>1</sup> *al-Furqaan* magazine of Kuwait, no. 4, pp. 4-5, editors comments.

<sup>2</sup> 'And we refer here to the term, '*Islamic Movement*,' which is not party membership cards, but rather everyone who is involved in Islamic work, and gives importance to it, and makes it the core of his life, and strives in that then he belongs to the, '*Islamic Movement*,' whether he is in an organisation or not and vice versa, even if he carries a party membership card!' (an-Naqdudh-Dhaatee, of Khaalis Jalbee, p. 228), and this wording, '*Islamic Movement*' should be added to the list of incorrect wordings.



And does the painful situation today make it permissible for us to go against the *Sharee'ah*? Then what is the goal which we are striving towards?

And what are the means allowed and prescribed by the *Sharee'ah* to attain this goal? Why do we confuse the means with the goals? Why do our aims and actions differ? And how do we judge the affairs? How are we to know the *Sharee'ah* ruling? How can we differentiate between good and bad deeds? And how can we compare what is beneficial and what is detrimental?

In order to remove the confusion of the Believing youth and to reply to these questions and difficulties, being enlightened with the lights of the Book and *Sunnah* and with the sayings of the best of the scholars of the *Ummah*, and in criticizing partisanship and its people<sup>1</sup> we know for certain that, 'the deductions made by Islamic groups are open to criticism and correction.'<sup>2</sup>

So hearts should not feel constricted, nor minds become enraged! And we also know for certain that criticising partisanship and our declaring the formation of parties futile does not mean that we say, 'it is not permissible for a Muslim to come together with a second and a third to speak the word of truth, or to confront an oppressor, or to help one in need, or to repel our enemy from the *Ummah* of Islaam.'<sup>3</sup>

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<sup>1</sup> And see, *Majmoo'atur-Rasaail* of Hasan al-Banna, p. 146.

<sup>2</sup> As was said by 'Abdur-Rahmaan 'Abdul-Khaaliq during a speech of his entitled, *Mafhoomun-Naaqidh-dhaatee*, as occurs in *al-Furqaan* magazine of Kuwait, no. 15, p. 17.

<sup>3</sup> From the words of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq in *al-Furqaan* magazine, no. 17, p. 26.

As some of them mistakenly think, or make out to be the case! This is a futile saying! And the door of co-operation according to the *Sharee'ah* and true Islamic work is open to anyone fitting for that, with its established regulations and wise principles.

**'And Allaah, the One free of all defects, does not leave any time without a people who preserve this *Sharee'ah*, rebutting the people of falsehood and explaining the mistakes of those making errors.'**<sup>1</sup>

And the heart is, by Allaah's permission, open to hearing sincere advice or constructive criticism, and all praise is for Allaah, Lord of all creation.

*'Ali ibn Hasan ibn 'Ali ibn 'Abdil-Hameed, al-Halabee, al-Atharee*

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<sup>1</sup> *al-Muntaqan-Nafees min Talbees Iblees*, p. 445.

# Section One

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## THE MUSLIM'S AIM AND PURPOSE

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It will not be hidden from one who has knowledge of the Book and has studied the *sunnah* that the lofty goal and highest aim which the Muslim works to implement in himself and amongst the people is the worship of Allaah, the Mighty and Majestic, and there is no way to keep this worship pure and unblemished except by knowing true *tawheed* of Allaah, the Majestic, in detail.

The *daa'ee* (caller) who knows this way will find it very difficult to implement, yet he does not make this an obstacle in his way. Since day and night in his *da'wah* he is an embodiment of the saying of our Prophet (ﷺ), "*The people who receive the severest trials are the Prophets, then those most like them and then those most like them.*"<sup>1</sup>

How can this not be the case whilst he is following his (ﷺ) path, taking his life as his example and following his way?

So the one most like them, then those most like them are the pious, who follow their method and approach in calling to Allaah. Who call to what they called to, the *tawheed* of Allaah and making worship purely and sincerely for Him alone and rejecting *shirk* of anything along with Him. So they will meet with similar harm and misfortune as was met by their example, the Prophets.

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<sup>1</sup> Reported by at-Tirmidhee (2400), Ibn Maajah (4023) and Ahmad (1/172 and 174) from Sa'd ibn Abee Waqqaas, with a *hasan* chain of narration.

(Due) to this you see many of the callers turning away from this difficult way and rugged path. Since the caller who follows it will meet opposition from his mother, his father, his brother, those he loves and his friends, and he will have to face the community and its hostility, its mockery and harms ...

So instead they deviate and turn their attention to aspects of Islaam which have importance - and will not be denied by anyone believing in Allaah - but these areas do not carry the difficulty, hardship and ensuing mockery and harm, particularly in Islamic societies. Since the majority of the Islamic *Ummah* rally around this type of *daa'ee* surrounding them with a ring of respect and honour, not mockery and harm, unless they threaten the rulers or their authority, in which case they are restrained by force. Such as the political parties which oppose the rulers and threaten their positions. So when this is the case the rulers show no affection for them whether they are ones near to them or related, Muslim or *Kaafir*.

Whatever the case, we say to those *daa'ees*, that however much noise they make and however much they raise their voices in the name of Islaam: check yourselves – because you have deviated from Allaahs way and His straight and clear path which was followed by the Prophets and their followers, in calling to *tawheed* of Allaah and making the *deen* sincerely and purely for Him. So however active you are and however much you raise your voices in the name of Islaam, then still you are deviating from the way of the Prophets which Allaah laid down; and whatever your efforts to cause your *da'wah* and your way to materialise, then you are preoccupying yourselves with the means at the expense of the goal, and the mean is useless if it harms the goal and is given undue importance at its expense!

Woe to those callers who persist in pursuing the programmes which they have innovated and thus are at war with the way of the Prophets - who gave *da'wah* to the *Tawheed* of Allaah. So they call beneath flashy slogans, beguiling the foolish and simple minded and turning them away from the way of the Prophets.<sup>1</sup>

Since Islaam has many branches and various parts, then it is essential, 'to begin with what is of greatest importance, then that which follows in importance. So that the first thing to give *Da'wah* to is to the correction of '*aqeedah*, by ordering that worship be made sincerely for Allaah and forbidding *shirk*. Then ordering establishment of Prayer, payment of *Zakaat*, carrying out obligatory duties, and avoiding forbidden acts which was the way of all the Messengers, as He, the Most High, says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every *Ummah* a Messenger (proclaiming), ‘Worship Allaah (Alone) and avoid (or keep away) from *Taaghoot* (all false deities).”<sup>2</sup>

And He, the Most High, says:

وَمَا أَرْسَلْنَا  
مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ ﴿٢٥﴾

“And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying), ‘None has the right to be

<sup>1</sup> *Manhajul-Anbiyaa fid-Da'wah illallaah, feehil-Hikmah wal'Aql*, of Shaikh Rabee' ibn Haadee, p. 31.

<sup>2</sup> Soorah an-Nahl (16):36.

worshipped but I,' so worship Me (Alone and none else),”<sup>1</sup> and other *aayahs*. This way of his (ﷺ) and his life in *da'wah* is the best example, and his method the most perfect. He remained for years calling the people to *tawheed* and forbidding them from *shirk* before ordering them with the Prayer, *Zakaat*, Fasting and *Hajj*, and before he forbade them from usury, fornication, stealing and unlawful killing.<sup>2</sup>

So the most fundamental principle then is to establish the worship of Allaah, the Mighty and Majestic, as He, the One free from all defects, says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“And I created not the *Jinns* and humans except that they should worship Me (Alone).”<sup>3</sup>

That cannot be except through knowing and implementing the *Tawheed* of Allaah, the Most Majestic, in knowledge, action, in everyday life and in *Jihaad*.

You will find many callers to Islaam, and *Jamaa'ahs* within Islaam, using up their lives and wasting their youth (apparently) gasping for the rule of Islaam, or seeking establishment of the Islamic state.

But if you examine them you find them immersed in acts contrary to the *Sharee'ah* and *shirk* and innovation, except for those on whom my Lord, the One free of all defects, has had mercy upon,

<sup>1</sup> Soorah al-Anbiyaa (21):25.

<sup>2</sup> From the introduction of Shaikh Saalih ibn Fawzaan to, *Manhajul-Anbiyaa*, p. 9, slightly adapted.

<sup>3</sup> Soorah adh-Dhaariyat (51):56.

forgetting or pretending to forget, ignorant or feigning ignorance, 'that establishing the rule of Islaam in any land will not come by the like of these ways. It will not be except through a long and slow way which keeps in mind the principle not the summit, and begins with planting 'aqeedah anew, and cultivation of Islamic manners. This way which appears slow and very long is the shortest and quickest way.'<sup>1</sup>

'Since achieving implementation of the Islamic order and rule by the *sharee'ah* of Allaah is not a short term goal. Since it cannot be achieved until whole societies, or at least a good portion of them, having sufficient weight in the society, are taken to a correct understanding of Islamic 'aqeedah, then of the Islamic order and receive correct Islamic training upon the manners of Islaam, however long that takes and however slow the stages.'<sup>2</sup>

Thus, in summary, establishment of the *sharee'ah*, application of the prescribed punishments, establishment of the Islamic State, avoidance of what is forbidden and carrying out what is obligatory, all of these things are from the rights of the *Tawheed* and (are) things which render it complete. They follow on from it, so how can secondary matters be given such importance that the primary matter is neglected?

It is my view that the contradictions of the *Jamaa'ahs* to the way of the Messengers in calling to Allaah occur due to their ignorance of this way, and the ignorant person should not be a caller, since one of the most important conditions for *da'wah* is knowledge, as

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<sup>1</sup> *Limaadhaa A'damoonee?*, of Sayyid Qutb, p. 67.

<sup>2</sup> *Ibid.*, p. 29.

He, the Most High, says concerning His Prophet:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى  
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ ﴿١٠٨﴾

“Say, (O Muhammad (ﷺ)), ‘This is my way; I invite to Allaah with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allaah (above all that they associate as partners to Him). And I am not of the polytheists.’”<sup>1</sup>

Thus the most important attribute to a *daa’ee* is knowledge, (and one who himself does not have something cannot give it!). Then we see these *Jamaa’ahs* which are associated with *da’wah* are at variance with one another, each *Jamaa’ah* setting out a program for itself different to the programs of the others and each follows a different way! (Indeed) this is something which is certain to occur since they are at variance with the way of the Messenger (ﷺ). Since the way of the Messenger is a single way containing no divisions and no disputes as He, the Most High, says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى  
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say, (O Muhammad (ﷺ)), ‘This is my way; I invite to Allaah with sure knowledge, I and whosoever follows me.’”<sup>2</sup>

So the followers of the Messenger (ﷺ) are upon this single way, (they) do not differ, rather those who differ are those who

<sup>1</sup> Soorah Yoosuf (12):108.

<sup>2</sup> Ibid.



deviate from this way, as He, the Most High, says:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ  
وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرَقَ بَيْنَكُمْ عَنْ سَبِيلِهِ

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”<sup>1 2</sup>

(Therefore) in conclusion, ‘*tawheed* is the starting point for *da’wah* to Allaah and its goal. There is no *da’wah* to Allaah without it, even if it takes upon itself an Islamic name and attributes itself to it. Since all the Messengers, and at their head the most noble of them and the seal (of them), Muhammad (ﷺ), their *daw’ah* had as its beginning, goal and end the *tawheed* of Allaah. So every Messenger went to his people by saying:

يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ

“O my people! Worship Allaah! You have no other *Ilaah* but Him.”<sup>3 4</sup>

So this is the highest goal for the Muslim and his loftiest aim, for which he strives all his life, exerting himself to propagating it amongst the people and implanting it amongst the creation. “And the Creator Who made ready for His servants everything

<sup>1</sup> Soorah al-An’aam (6):153.

<sup>2</sup> From the introduction of Shaikh Saalih ibn Fawzaan to the book, *Manhajul Anbiyaa*, p. 8.

<sup>3</sup> Soorah al-A’raaf (7):65.

<sup>4</sup> From the introduction of Shaikh ‘Abdur-Rahmaan ‘Abdul-Khaaliq to the book, *Manhajul-Anbiyaa*, p. 11.

required for the well-being of their world is the same One who prescribed the *deen* of Islaam for them and guaranteed its preservation for ever, and His care in preserving the *deen* is greater since that is the purpose of this world. Allaah, the Mighty and Majestic says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I created not the *Jinns* and humans except that they should worship Me (Alone).”<sup>1 2</sup>

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<sup>1</sup> Soorah adh-Dhaariyaat (51):56.

<sup>2</sup> *at-Tankeel*, 1/48, of Allaamah al-Mu'allamee al-Yamaanee.

## Section Two

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### ISLAMIC WORK - BETWEEN THE MEANS AND THE GOALS

Many enthusiastic Muslim youth, who want the return of the *Ummah* and establishment of Allaah's *sharee'ah* on the earth, are confused about many concepts in the *sharee'ah* due to their being immersed in the ocean of enthusiasm, work and *da'wah*.

This confusion of thought always produces a larger mistake in comprehending the true nature of the call to Allaah or '*Islamic work*' (as they call it today!). So you see them striving constantly and actively to gather the youth ... to organise them ... to establish them in the party ... and to mobilize their strength, which in itself causes them to forget and neglect that all of this, if permissible, is a means to the end and not the end itself!

Yes, the goal, as we have seen, is establishment of the worship of Allaah, and implanting the pillars of *tawheed* in the souls, and the means to this end is the call to Allaah, the Exalted and Most High. Reminding of the good, ordering right and forbidding wrong, within the *sharee'ah* framework and Prophetic way 'only. Since *da'wah* to Allaah, the Most High, is a call agreed to by the natural disposition, is easy, having clear signposts in the Book and *sunnah*. (It has) no need of anything from outside its own program (the prophetic way) either in form or essence, at any time or place.

Calling to Allaah upon this way and working to produce a profound effect upon the souls is the duty of everyone possessing the ability (to do so) within Islaam. Since it is higher than to be restricted by partisanship. Rather it is work done upon the prophetic way and shares its comprehensiveness and universality. It is obligatory upon everyone having the competence required in the *sharee'ah*; it does not wait for the door of party-membership to be opened.

Rather attachment to this obligation of *da'wah* is something agreed upon from the *deen*, something known from it by necessity, however it awaits those who will enter the arena of moulding men, and for the people of Islaam to come out of their second period of being strangers, and it is established that the Prophet (ﷺ) said, "Islaam began as a stranger and will return to being a stranger just as it began, so 'Toobaa' (the name of a tree in Paradise) is for the strangers."<sup>1</sup>

(Indeed) there is no way to remove this 'strangeness' except by what removed the first period of 'strangeness,' which is why Imaam Maalik, (رحمة الله تعالى) said, 'The end of this *Ummah* will not be corrected except by that which corrected its first part,' — by following the prophetic methodology.

Upon this proceeded the first generation, then those who followed in their tracks. They are the *Jamaa'ah* of the Muslims, bearers of the correct Islamic 'aqeedah, free from their diseases of desires and doubts, as opposed to those who split from them, left the *Jamaa'ah* actually or in their methodology, in name or in practice as is not agreed to by the *sharee'ah*.

Islaam is not to be presented in a way which is at variance with the prophetic way, either by addition or deletion, since any deficiency in the means of *da'wah*, in word or form, will cause an

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<sup>1</sup> Reported by Muslim, 145, from Aboo Hurairah.

obstacle between Islaam and the hearts. Since that would be a deficient way and that which is deficient does not lead to that which is perfect and complete.<sup>1</sup>

If that is clear and understood then say, 'It is not permissible in any situation for anyone to say regarding the method of *da'wah* that there is room for the *daa'ee* to choose in any time or place whatever fits his condition or place, as long as the intentions are correct!'

So we say, 'the principle alluded to here, 'that the goal justifies the means' is not correct. 'Since the means may involve something corrupt, either something hated or forbidden. Whereas the goal for which they have been made a means is not itself forbidden or hated.'<sup>2</sup>

This is exactly the case with regards to the present day organisations and parties. Since their presence has caused division between the *daa'ees*, has made the diseases of the hearts even harder to cure, and has caused separation in the *Ummah* and produced grief. Even though we agree that, 'The good done to the Muslims by the Islamic *Jamaa'ahs* is something not denied except by,'<sup>3</sup> one conceited.

So the presence of something like this, even if we take it to be a means which can be arrived at through *ijtihaad*, would still be categorized by the scholars as, 'a means used for something lawful, not intended as a means to something corrupt, except that it mostly leads to that, and its bad consequences outweigh its benefits,'<sup>4</sup> and

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<sup>1</sup> *Hukmul-Intimaa*, pp. 74-75, 2<sup>nd</sup> printing.

<sup>2</sup> *Madaarijus-Saalikeen*, of Ibnul-Qayyim, 1/116.

<sup>3</sup> *Mashroo'iyatul-'Amalil-Jamaa'ee*, of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq, p. 27.

<sup>4</sup> *I'laamul-Muwaqqi'een*, of Ibnul-Qayyim, 3/136.

**this is prohibited!**

If one of us, the *daa'ees*, looked around him, then how many classes of people would he find? He will find them as follow:

- (i) Groups of *kaafirs* or apostates.
- (ii) Groups of Muslims, except that they are weak, abandoning some of the Obligatory duties and falling in to some sins.
- (iii) Groups of Muslims, fulfilling the obligatory duties, avoiding the forbidden, except that they are negligent in calling to Allaah.
- (iv) The same as the previous group except that they establish the call to Allaah, the One free of all defects and Most High, in Islamic spirit, and based upon the pure *sunnah* without any partisanship or alteration.
- (v) The Islamic *Jamaa'ahs*, *da'wah* groups and parties based upon the *deen!*

**So look and consider amongst the four Muslim groups:**

*Where do you find the embers of disagreement?  
Where do you find disease of the souls?  
Where do you find loathsome rivalry?  
Where do you find views as hard as iron?  
Where do you find clear sectarianism and schism?  
Where do you find ill-natured grins?  
Where do you find justifications and deceptions?  
Where do you find warnings and alienation?  
Where do you find idle talk?  
Where do you find far-fetched explanations and excuses?  
Where do you find false rumors?  
Where do you find futile propaganda?*

I am sure that the question itself contains the answer — so do not be anxious.

Thus, 'having numerous leaders and Islamic *Jamaa'ahs* today is a sickness which must by no means continue ... and every Muslim is responsible for curing the phenomenon. So that the Muslims can return to what they were, the best nation raised for the people, and so that the *deen* can be entirely for Allaah.'<sup>1</sup>

Therefore, 'The parties are outwardly an organised means of Islamic work, of carrying out the purpose for which mankind was created, to worship Allaah, the One free of all defects, and to call to that. But they have turned into strange formations within the body of the *Ummah* ... have become ends (in themselves) ... and have become centres for monopolising Islamic work, due to the rulings they send out concerning other *Jamaa'ahs* and the rest of those giving *da'wah* to Allaah. Their objectives become individual authority, as is shown by internal struggles, gathering wealth and seeking to capture centres of authority.'<sup>2</sup>

So in conclusion, it is not permissible in any case to use means which are not prescribed in the *sharee'ah* and which have no proof to support them, nor means which are in essence allowed in the *sharee'ah* but lead to something evil and in contradiction to the texts of the Book and *sunnah*. Since, 'everything which necessarily results in '*fitnah*' (discord) and disunity is not from the *deen*, whether it is a saying or an action.'<sup>3</sup>

Indeed here is something very important which will make the matter clearer, and it is that the Muslim in all his actions within the *sharee'ah* does them as a means to the higher goal, which is the worship of Allaah and that He alone is worshipped; *da'wah* to Allaah is likewise. It is also a means to establish Allaah's worship

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<sup>1</sup> *Manhajul-Anbiyaa fid-Da'wah ilallaah*, of Muhammad Suroor Zainul'Aabideen, 1/168.

<sup>2</sup> *Hukmul-Intimaa*, pp. 149-150, adapted.

<sup>3</sup> *al-Istiqamah*, of Shaikhul-Islaam Ibn Taymiyyah, 1/37.

in the souls and to propagate that amongst the people, and it is itself worship. The principle in matters of worship is to abstain from any action and the the futility of that action unless it is supported by a proof, as is established in its place.<sup>1</sup>

So there is no place here for individual experimentation, nor for independent thoughts and judgement ... rather this is an area of worship, having no place at all for analogies and opinions, 'it is noble in its aim, pure in its means.'<sup>2</sup>

'It is not allowed for us ever to clothe the *da'wah* to Allaah in the clothes of organisation which is foreign to it and to exert ourselves in that, which will only lead to destruction and negation of the principles of *da'wah* and its foundations, and leads to disunity.'

Thus, *da'wah* is composed of means and a goal, and the reality of *da'wah* is something fixed and does not change along with place, time<sup>3</sup> and condition. **Likewise, the principle with regard to the means of spreading the *da'wah* is that it must be limited to the prophetic way.**<sup>4</sup> Since 'all means (to an end) which Allaah ordered for his servants are worship.'<sup>5</sup>

The means of *da'wah* **in our time, and before it, and after it** must be the means of *da'wah* with which the Prophet (ﷺ) was sent and within which he reached the limit. They do not vary in our time, for example, except in some aspects which are still connected to its principles of limitation. But this change is limited

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<sup>1</sup> I have fully explained this in my book, 'Ilm Usoolil-Bida', so refer to that.

<sup>2</sup> *Fusool minas-Siyaasatis-Shar'iyah*, of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq, p. 79.

<sup>3</sup> Compare with, *Mashroo-'iyyatul-'Amalil-Jamaa'ee*, p. 18!

<sup>4</sup> Compare with, *al-Muslimoon wal-'Amalus-Siyaasee*, p. 26-28.

<sup>5</sup> *al-'Uboodiyyah*, of Shaikhul-Islam Ibn Taymiyyah, p. 66.



to the domain of the *sharee'ah* and weighed according to the Book and *sunnah*. So when anything is found wanting then it must be rejected and avoided.

As for an innovated means<sup>1</sup> used as a means of worship, then no!<sup>2</sup> Since, 'the way of *da'wah* is a single way, trod by Allaah's Messenger (ﷺ), his Companions and the callers. We tread upon it due to Allaah's having guided us to that, in *eemaan* and action, love and brotherhood ... He called them to *eemaan* and action and then gathered their hearts in love and brotherhood. So the strength of *'aqeedah* and the strength of unity came together, thus their *Jamaa'ah* was the model *Jamaa'ah* whose word must become uppermost and will be victorious even if all the people of the earth are against them.'<sup>3</sup>

This is something extremely important, its details are a problem for many callers. What is obligatory is to be precise in it and not to confuse what it involves so that it does not become the plunder of personal interest and desires, and a matter for discretion, opinions, experimentation and inclinations.

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<sup>1</sup> From that is making wealth a pillar and support for gathering the people and bringing them near, 'using similar superficial methods of *da'wah* as used by Christian missionaries,'\* and when the wealth decreases the *eemaan* decreases - and when the wealth finishes they part company! As we ourselves have witnessed - and have felt its shameful results with our hands! And being informed is not the same as witnessing for oneself. How strange is making an analogy between the general use of wealth in giving *da'wah* upon giving share of the *Zakaat* to consolidate (new converts) hearts - and the futility of this analogy is obvious so as not to require a reply.

\* From, *Manhajud-Da'wah ilallaah*, and from it, *Hukmul-Intimaa*, p. 100.

<sup>2</sup> *Hulkmul-Intimaa*, pp. 157-161, summarized.

<sup>3</sup> *Tareequd-da'wah*, p. 13, of Mustafaa Mashoor! And from him, *ad-Da'watul-Islaamiyyah bainal-Fardiyaay wal-Jamaa'iyyah*, p. 7, of Sulaimaan Marzooq.

## Section Three

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### SYMPTOMS OF THE MULTIPLICITY OF PARTIES

**M**ultiplicity of parties in any society means that there are social affairs about which there are conflicting opinions, and different views. So that it is not possible for them to arrive at a standpoint acceptable to all, rather what is regarded by one party to be success, the other thinks is misfortune!

So as is known, these matters are not trivial matters affecting only a few individuals, small *Jamaa'ahs* or inward-looking groups, rather they are matters which affect most of the society and most nations. So it is not possible to ignore or neglect them; rather one has to play a part in these things and take a definite stand.

Far from this, in Islamic terms we say, 'Multiplicity of parties will either be based upon differences in *'aqeedah* and principles, or in *sharee'ah* laws and rulings, or in methods and attitude, and everyone who has the slightest awareness of the nature of Islaam knows that Islaam does not have any room for disagreement in any of these areas. Disagreements in these areas have never produced anything except noxious fruits throughout the long history of Islaam, which has lead to the disunity of the *Ummah* - to its falling to the lowest degradation, and has given its enemies the opportunity to poke fun at and play with its might and honour, and (to) plunder its riches and resources as they please.

As for Islaam not having any room for differences in these areas, then it is because Islaam is a complete and comprehensive *deen*, not leaving any aspects of life without supplying sufficient and complete guidance, thus sufficing the Muslims from any need for conflicting views and opinions.<sup>1</sup>

So our glorious Islaam, and all praise is for Allaah, came to us, 'With the best of this life and the completeness of the Hereafter, causing them to have no need of anything other than it. So how can it be imagined that His complete *sharee'ah*, the like of which there has never been in the world, is deficient and in need of external politics to complete it<sup>2</sup> or (in need of) analogy, or any reality or thought from outside itself?'

Anyone who thinks that, then he is like one who thinks that the people have need of a further Messenger after him (ﷺ). The reason for all of this is the fact that, 'what he (ﷺ) came with remains hidden from the one who thinks that, and his paucity of the understanding which Allaah granted to the Companions of His Prophet, those who were satisfied with what he came with and had no need of anything else, and with it they conquered hearts and lands.'<sup>3</sup>

'So beware, may Allaah have mercy upon you, of parties and groups, whose members wander around, and when they appear they appear with evil. So they are just like drains, they gather dirty water and carry it along uselessly, except those whom your Lord has mercy upon, who are upon that which the Prophet (ﷺ) and

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah fil-Islaam*, of Shaikh Safiyyur-Rahmaan al-Mubaarakfooree, pp. 19-20.

<sup>2</sup> 'And that is assured since the *sharee'ah* contains sufficiency for the political affairs,' as was said by Ibn al-Jawzee in, *Talbees-Iblees*, p. 481, of its abridgement.

<sup>3</sup> *I'laamul-Muwaqqi'een*, of Ibnul-Qayyim, 4/376.

his Companions, *radiyallaahu 'anhum*, were upon.<sup>1</sup>

So what is the meaning of partisanship (*hizbiyyah*)? With what meanings does the Noble Quraan use this term? And what are its effects on the souls?

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<sup>1</sup> *Hilyatut-Taalibil-Ilm*, of Shaikh Bakr Aboo Zaid, no. 65.

# Section Four

## **HIZBIYYAH** **(PARTISANSHIP)**

The term 'hizb' (party) occurs in the Quraan in more than one sense and it has more than one meaning in the language. Al-Fayroozabaadee says in, *Basaair-Dhawit-Tamyeez*, ( 2/457), 'Hizb is a sizeable group,'<sup>1</sup> (the same author says, 'A group of people'). It is said, 'hizb is a group,' and *al-Ahzaab* (parties) were those groups who gathered to fight against the Prophets, 'alaihimus-salaam, and His saying:

فَإِنَّ حِزْبَ اللَّهِ

"Then the party of Allaah,"<sup>2</sup> means: 'The helpers in Allaah's Cause.'

It occurs in the Quraan with more than one sense:

Firstly, meaning the differing groups of people according to religious groupings, sects and religions:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣١﴾

"Each sect rejoicing in that which is with it."<sup>3</sup>

<sup>1</sup> And, *al-Qaamoosul-Muheet*, p. 94.

<sup>2</sup> Soorah al-Maaidah (5):56.

<sup>3</sup> Soorah ar-Room (30):32.

Secondly, meaning the army (horde) of *Shaitaan*:

أُولَئِكَ حِزْبُ الشَّيْطَانِ

“They are the party of *Shaitaan*.”<sup>1</sup>

Thirdly, meaning the army of *ar-Rahmaan*, (the Most Merciful):

أُولَئِكَ حِزْبُ اللَّهِ

“They are the Party of Allaah.”<sup>2</sup>

They are the victorious and those who put things right in this world:

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُغْلِبُونَ ﴿٥٦﴾

“Then the party of Allaah will be the victorious.”<sup>3</sup>

And in the Hereafter they are successful:

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾

“It is the Party of Allaah that will be the successful.”<sup>4</sup>

Shaikh Safiyyur-Rahmaan al-Mubaarakfooree says in *al-Ahzaabus-Siyaasiyyah fil-Islaam* (p. 7), “*Hizb* in the language is a class of people, who are united by a common attribute, or aim. Either

<sup>1</sup> Soorah al-Mujaadilah (58):19.

<sup>2</sup> Ibid., *ayah* 22.

<sup>3</sup> Soorah al-Maaidah (5):56.

<sup>4</sup> Soorah al-Mujaadilah (58):22.

united by 'aqeedah and eemaan, or by *kufri*, sin and disobedience to Allaah, or united on the basis of common homeland, tribe, ancestry, profession, language, and other similar links, attributes and goals which the people are used to uniting and organising upon.'

It will not remain hidden from the people of intellect that each party has principles, ideals, internal regulations and views which together form a constitution for the party, **even if some of them do not call it that.**

So this constitution is, 'the foundation from which the party organisation grows and is built upon. He who agrees to it and believes it to be true - or to put it another way - affirms it and takes it as the foundation for activity and work, is affiliated with that party. He becomes one of its members, or even its chief members; and if not, then he does not.

The constitution is the foundation of their allegiance and enmity, their uniting and their splitting, their regarding some as equals and others as lesser than themselves.'<sup>1</sup>

In the light of this, 'there are only two parties in the world: the party of Allaah and the party of *Shaitaan*, the successful and the losers, the Muslims and the *Kaafirs*.'

He who seeks to bring about other parties within the party of Allaah, then he has taken part in splitting the party of Allaah and dividing its strength. He who affiliates and aligns himself with part of the party of Allaah at the expense of another part of His party, then he has shown enmity to those loved by Allaah

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah fil-Islaam*, p. 13.

and has fallen under the authentic *hadeeth-qudsee*, "He who shows enmity to a 'Walee' of mine, then he has challenged Me with war."<sup>1</sup>

**'And from the rights of the Muslim is the rejection of restrictive and repugnant partisanship which weakens the party of Allaah, the Most High, and not to allow it to gain predominance, so that all of the *deen* may be for Allaah.'**<sup>2</sup>

So some of them flee from using the term *hizb* (party) to something more befitting and more pleasing to the ears than it, but this is a flight which will deceive only the ignorant. Since the word *hizb* itself is not something blameworthy in the language or the *sharee'ah*, rather what is blameworthy is the reality behind it. Its various effects, the disunity and disagreement.

One who considers the noble *ayaahs* where the word *hizb* occurs will see this very clearly.<sup>3</sup>

Thus, 'this altering names is not permissible.'<sup>4</sup> Since names will not change the reality of the things carrying those names, whilst the outer appearances are a reversal of the actual state. So he who gives you a sickly smile, because your eyes meet - but when you do not see him he turns his face away - indeed he does that only because of the allegiance in him to his party, his love for its members (only) and to his defence of them.

This matter is not surprising since, 'It is now established that a person's perception is very much affected by passions and emotional and ideological factors which govern his behaviour. Experimental studies done on bigoted followers of radical doctrines,

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<sup>1</sup> Reported al-Bukhaaree in his *Saheeh*, and see *Silisilatus-Saheehah*, 1640.

<sup>2</sup> *al-Harakaatul-Islaamiyyatul-Mu'aasirah*, of Shaikh 'Aayid al-Qarnee, p. 12.

<sup>3</sup> See what follows in Section Thirteen.

<sup>4</sup> *al-Muntaqan-Nafees min-Talbess-Iblees*, p. 470, and see Section Twelve.



or those who are firmly fixed in their contempt for particular races and groups of people, have shown that these people only have selective perception in the areas of their prejudice. They do not remember anything which they see or hear about this, except what supports their prejudice. As for those things which conflict with their beliefs, then they either totally fail to notice that, or very quickly forget it, or corrupt it by any means until it agrees with their views.<sup>1</sup>

Partisanship is, without a doubt, one of the worst manifestations of this psychological effect and this twisted behaviour!

“So differing in *'aqeedah* and fundamental matters can in no way be a reason for formation of political (or non-political) parties. Since it is definitely not reasonable to make room for the like of this deviation and misguidance and to allow it to remain and continue so that it grows, establishes itself and germinates, until it finds a party for itself to propagate it and assumes responsibility for the affairs of the Muslims.

**By Allaah, this is a very grave thing and it will bring nothing to the Muslims except evil and harm.** Indeed the Muslims have tasted the bitterness of this disagreement many times. This is what has lead the *Ummah* to decline and collapse in the prime of its youth. If it were not that Allaah preserves and protects it and decreed that it will remain<sup>2</sup> and again flourish, then it would have been destroyed by the evil designs of the enemies of Allaah and (would) have become something of the past. So how can the like of these differences be made an excuse for the formation of parties?

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<sup>1</sup> From the words of Dr. Maalik Badree, pioneer of Islamic Psychological Studies, as quoted in the footnotes of, *Manhajun-Naqd 'Indal-Muhadditheen*, of Shaikh Mustafaa al-A'zamee, p. 41.

<sup>2</sup> Despite those who rejoice at its misfortunes and its enemies.

Indeed they are an affliction for Islaam and the Muslims, and a large hindrance to the Islamic lands being able to follow the straight path, and to the growth of faculties and flourishing of talents useful to the *Ummah*.

Indeed they are the worst misfortune and a chronic disease having no cure, and Allaah and His Messengers are free from it.<sup>1</sup>

And this partisanship produces fetters and shackles ...

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah fil-Islaam*, p. 25.

## Section Five

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### THE SHACKLES OF PARTISANSHIP

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The reliable Imaam Ayyoob as-Sakhtiyaanee said, 'If you wish to know the mistakes of your teacher, then sit with other than him.'<sup>1</sup> So the people of partisanship forbid their followers from sitting with anyone who is not with them, or is not a helper of theirs!

If they relent a little, then they allow it, but (still) make many conditions and restrictions by which they hope to keep away from their minds anything they hear which might be contrary to their way or refute their innovation. In this way they have been corrupted by the *Soofee* orders (*tareeqahs*) and follow the nonsense of having a 'shaikh' and his 'mureed' (devotee).

'And what relation do the conditions made by the Shaikh upon his devotees bear to the obligatory obedience to Allaah's Messenger (ﷺ) in the binding Islamic oath of allegiance (*bai'ah*)?'<sup>2</sup>

And Imaam as-Suyootee (رحمته الله تعالى) was asked<sup>3</sup> about a man amongst the *Soofees* who pledged himself to a Shaikh, but then chose another Shaikh to whom he pledged himself. So which pledge is

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<sup>1</sup> Reported by ad-Daarimee in his *Sunan*, 1/153.

<sup>2</sup> *al-Muntaqan-Nafees min Talbees-Iblees*, p. 250, and I added a note there saying, 'And exactly like this, even though different in outer form and in name, is what the people of partisanship do in this age - taking pledges and covenants and using symbols etc., which is certainly futile.'

<sup>3</sup> *al-Haawee lil-Fataawaa*, 1/253.

binding, the first or the second?' So he (رَحْمَةُ اللهِ تَعَالَى) said, 'Neither the first nor the second pledge is binding upon him, all of that has no basis.'<sup>1</sup> So all of these restraints and conditions are futile, having no basis in the Book or *sunnah* and, "Every condition not in the Book of Allaah is futile even if it is a hundred conditions."<sup>2</sup>

One of the foulest restraints of partisanship is that, 'It reduces the importance given to *Sharee'ah* knowledge. Since knowledge is one thing and talking something else. The pious predecessors were people of beneficial knowledge, but the late-comers are people of popular talk; the knowledge of the *Salaf* was succinct, blessed and abundant, but the knowledge of the late-comers has many words but little benefit.

And the *Ummah* of Islaam is an *Ummah* of knowledge and action, its knowledge is its source, its clear proof and distinction:

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<sup>1</sup> And in the book, *al-Mimhatul-Muhammadiyah fee Bayaanil'Aqaaidis-Salaftiyyah*, (pp. 254-266) of ash-Shuqayree there is a long explanation establishing that the like of these pledges are an innovation and futile.

So the saying of some of them that what unites them as a party or an organisation is merely 'a pledge' or 'special oath of allegiance' (*ba'iah*) etc., then all of this has no basis, nor is it in any way correct, and refer to my treatise, *al-Bai'ah bainas-Sunnah wal-Bid'ah*, for further explanation; and my book *al-Bai'ah* has been widely circulated, *alhamdu-lillaah*, and has met with acceptance from the people of knowledge, many of them quote it, agreeing to it and benefitting from it ... then unexpectedly a certain (respectable person) wrote a reply to it - haphazard and confused and going outside the manners of the people of knowledge in discussion and replying, and publishing this in *al-Balaagh* magazine of Kuwait (no. 891, 1407 H), so I wrote a detailed reply upon him to add to the second edition of *al-Bai'ah*, which is almost ready but then Allaah, the One free of all defects, sufficed me from that by a short but comprehensive saying of Shaikh Bakr Aboo Zaid in his treatise, *Hukmul-Intimaa*, (p. 164) where he described the previous reply as, 'nonsense,' *alhamdu-lillaah*.

<sup>2</sup> As is authentic from the Prophet (ﷺ) as reported by al-Bukhaaree, Muslim and others, the wording here is reported by Ibn Maajah (2521), from 'Aaishah, *radiyallaahu 'anhaa*.

وَقُلْ رَبِّ زِدْنِي عِلْمًا

“And say, ‘My Lord! Increase me in knowledge.’”<sup>1</sup>

وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

“But none will understand them except those who have knowledge (of Allaah and His Signs etc.).”<sup>2</sup>

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Say, ‘Are those who know equal to those who know not?’”<sup>3</sup>

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“Allaah will exalt in degree those of you who believe, and those who have been granted knowledge.”<sup>4</sup>

Indeed there will not cease to be those who take acquiring knowledge lightly due to the excuses of knowledge of the current situation, *da'wah* to Allaah and roaming around the world ... but with what will you come to know the current situation? Why will you give *da'wah*? And with what will you roam around?

Indeed reasoning has its limited place ... but is not knowledge, fiery speeches may awaken ... but they do not build, and wild flights of fancy may amaze ... but quickly pass away:

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<sup>1</sup> Soorah Taa-Haa (20):114.

<sup>2</sup> Soorah al-Ankaboot (29):43.

<sup>3</sup> Soorah az-Zumar (39):9.

<sup>4</sup> Soorah al-Mujaadilah (58):11.

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً  
وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ<sup>٤</sup>

“Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.”<sup>1 2</sup>

And these shackles, as we have said, have a precedent, and what an evil precedent - the *Soofees*. As Ibn al-Jawzee reports in, *Talbees-Iblees*<sup>3</sup> from Aboo 'Abdullaah ibn Khaleef that he said, 'Busy yourselves with learning knowledge and do not let the sayings of the *Soofees* beguile you, because I used to hide my inkpot in the pocket of my ragged clothes, and parchment in a slot in my trousers, and I used to go secretly to the people of knowledge, so when they (i.e., the *Soofees*) found me out they argued with me and said, 'You will not prosper!'"<sup>4</sup>

The like of this restriction grew until today it has many forms, which have been generated by partisanship and which are a product of the multiplicity of parties. 'And one of the most dangerous things caused by partisanship and its callers is a new terminology: 'Scholars of the movement,' ... 'scholars of present circumstances,' ... 'the thinker,' and 'the active worker,' in order to cause destruction and snatch away the *Ummah* from its true scholars, the scholars of the *Sharee'ah*.

<sup>1</sup> Soorah ar-Ra'd (13):17.

<sup>2</sup> *al-Harakaatul-Islaamiyyatul-Mu'aasirah*, of Shaikh 'Aayid al-Qarnee, p. 16.

<sup>3</sup> *al-Muntaqan-Nafees*, p. 443.

<sup>4</sup> I added a note here in, *al-Muntaqaa*, saying, 'How much today resembles yesterday, as many of the present day parties do worse than this, and we seek Allaah's refuge, thinking that they are doing good.'

This terminology is very like the terminology of the *Soofees*: 'Scholar of (hidden) reality' and 'Scholar of the *Sharee'ah*.' In a number of ways, from them is the barrier it causes between the people and the Scholars of the *Sharee'ah*, and the claim to have reached knowledge not reached by the Scholars of the *Sharee'ah*.

It is nothing more than the tendencies of the followers of the movements and their feelings, and the views, opinions and thoughts concerning the future contrived in their minds which the intellect of their followers is unable to reach. So they have no choice but to accept.<sup>1</sup>

The *Soofees* do not find any alternative to following this way, in order to split the people away from the Book and *sunnah*, and to fetter their minds and possess and direct them as they please. These ones say, 'Scholar of the movement' and 'Scholar of the *Sharee'ah*.' So that 'the Scholar of the Movement' can pounce upon Islamic work, and distance the Scholars of the *Sharee'ah*, such as Shaikh 'Abdul-'Azeez ibn Baaz, and the Shaikh of this age in *Hadeeth* Naasiruddeen al-Albaanee, Shaikh Muhammad ibn Saalih al-'Uthaimain, Shaikh Muqbil Ibn Haadee al-Waadi'ee and the rest of the rightful scholars of the *Sharee'ah*. Due to the claim that they are ignorant of present circumstances and similar doubts which they plant in the minds of the youth.

Indeed this is a very great evil, in order to separate *da'wah* from its true scholars, the bearers of the Book and *sunnah*. So they take away respect for knowledge and bearers of the *Sharee'ah*, they put halos upon the movement and its people, whose only provision is a blend of their tendencies, views and theories! So if you

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<sup>1</sup> Compare this with the note of our distinguished brother Saleem al-Hilaalee to, *Taflees-Iblees*, p. 27, of Ibn Ghaanim, which indicates exactly the like of this.

say, 'Shaikh Ibn Baaz says...', they say, 'He is ignorant of circumstances',<sup>1</sup> and if you said, 'The Shaikh, the Scholar of Hadeeth, Naasirud-deen al-Albaanee says,' they say, 'He is ignorant of political affairs!'

Indeed if Shaikhul-Islam Ibn Taimiyyah were present they would accuse him of ignorance of what they preoccupy themselves with.

To the point that those who are called 'scholars of the movement' and 'Islamic workers' become the heads of *da'wah* and its directors. Whereas the scholars of the *Sharee'ah* and students of *Sharee'ah* knowledge become like their followers, they are not listened to.<sup>2</sup>

You will hardly find a party that has not laid down a program for itself, and it will not give attention to any matter of *'aqeedah* or action until it is said, 'It is important for the movement.'

Then they view it with their eyes turned towards the future,<sup>3</sup> and it becomes adorned with the parties feelings, views and opinions. It is then taken on by the well-trained party worker who thrusts it forcefully and menacingly into the minds of the followers.<sup>4</sup>

Woe to anyone who has the courage to ask for proof, or criticises because of an *aaayah* or *hadeeth* based upon the understanding of

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<sup>1</sup> And this word, 'Present Circumstances,' (*al-Waaqi*) is a great fraud from some of them, which is uncovered by comparing their '*fiqh*' and their '*knowledge*' to the circumstances which they buzz around and call to. A fuller explanation of this is given in my treatise, *Fiqhul-Waaqi*' *Bainan-Nazariyyah wat-Tatbeeq*.

<sup>2</sup> So therefore a base person is given precedence in the party (such that) one who disagrees with them is distanced and people are warned against him even if he is a possessor of noble qualities.

<sup>3</sup> *Translators note:* 'Not to the past to find its real meaning.'

<sup>4</sup> So they, 'in their actions blindly follow their Shaikhs, without any proof or resemblance of it, they do whatever they command them, and what they see them doing,' said by Ibn al-Jawzee in, *Talbees-Iblees*, p. 495.



the *salaf*, he is treated like the mangy camel amongst its brothers.

'Then whoever debates or argues, or desires to remove a particle (from the eye) will not be respected. They will malign his *deen*, and make his honour a target for arrows and swords.'<sup>1</sup>

So the followers are frightened away from acting on the manifest meanings of the Book and *sunnah*, as the *Salaf* used to, and are instead diverted to the copious flow of inspired thoughts of the scholar of the movement, or '*faqeeh*' of the movement. Just as the followers of one of the *Soofee* orders were frightened away from acting on the manifest meanings of the Book and *sunnah*, and diverted to the scholars of (hidden) reality in order to understand the *deen*, for fear of deviation as they claimed!

O Muslims! A barrier has been placed between the people and connection with the scholars of the Book and *sunnah* by innovated ways and means which change with time. So cling to the scholars of the *Sharee'ah* and the students of the *Sharee'ah* knowledge, those who repel every innovation and impurity away from the Book and *sunnah*. Gather around them, listen to them and remember the Saying of Allaah, the Most High:

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَعَائِثَ رَبِّهِ فَأَعْرَضَ عَنْهَا

“And who does more wrong than he who is reminded of the *aayaat* (proofs, lessons, signs etc.,) of His Lord, but turns away from them.”<sup>2</sup>

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<sup>1</sup> *al-Badrut-Taali*, 1/136.

<sup>2</sup> Soorah al-Kahf (18):57.

And like this, 'Since partisanship with its innovated ways and formations, which were not known to the *Salaf* (Pious Predecessors) is considered one of the greatest impediments to knowledge and causes of separation within the *Ummah*, and how greatly it has weakened the rope of Islamic unity and caused afflictions to fall upon the Muslims.'<sup>1</sup>

All of this is, 'One of the evils of partisanship and zealotry (*ta'assub*), since awareness of differing views and comparisons between them helps a person to be able to research and verify, to advise, correct and reform.'<sup>2</sup> The like of this is abolished, or indeed distorted by the parties, who split up in their *deen* between the valleys and mountain passes.

(Also) from the fetters of partisanship which is very clear is: secrecy, and it is apparent from what we have mentioned that *Ahklus-Sunnah* are those who follow (what came before) whereas the people of innovation are those who display that which was not present previously and has no basis. **Which is why they seek to disguise themselves and their innovation, but *Ahklus-Sunnah* do not hide their position. Their word is manifest, their position well known and final victory is theirs.**

Imaam Ahmad reports in *az-Zuhd*, p. 48, and ad-Daarimee in his *Sunan*, 1/91, from 'Umar ibn 'Abdul'Azeez, that he said, 'If you see a people discussing anything of their *deen* secretly, to the exclusion of people in general, then know that they are upon the foundation of misguidance.'<sup>3</sup>

(Also) Ibn al-Jawzee quotes this report in, *Talbees-Iblees*, and I added a note to it in, *al-Muntaqan-Nafees*, p. 89, saying, 'So our *deen*, all

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<sup>1</sup> *Hilyatut-Taalibil'Ilm*, of Shaikh Bakr Aboo Zaid, no. 65.

<sup>2</sup> From 'Umar 'Ubaid Hasanah's introduction to the book, *Fiqhud-Da'wah*, 1/8.

<sup>3</sup> *al-Muntaqan-Nafees min Talbees Iblees*, p. 40.

praise being for Allaah, is clear and manifest, containing nothing hidden, nor anything concealed, suppressed or secret. So whatever the people of partisanship employ from that, then it is the door to misguidance, and Allaah's refuge is sought.'

And if you wonder, then wonder at how they try to employ texts of the Book and *sunnah* as proofs for this secrecy, and when researched it is seen that none of them are such:

From them is Ibraaheem's, *alaihis-salaam*, hiding the fact that it was he who broke the idols, as occurs in Soorah al-Anbiyaa, *ayaahs*, 62-63, and the Believer amongst the family of Pharaoh hiding his *eemaan* as occurs in Soorah al-Ghaafir, *ayaahs* 28-29, and other stories of the previous people as mentioned in the Book of our Lord, the One free from all defects.

They likewise try to use the condition of the Prophet (ﷺ) in Makkah, and how he then used to give *da'wah* secretly, and also with his (ﷺ) saying, "Seek the help of secrecy for successful accomplishment of your needs."

The reply to these is that each of these evidences, except for the last, is in the context of when Muslims are weak and fearful of declaring their Islaam openly. Further, 'Most of these are actions done because of orders received through revelation.'<sup>1</sup> Or pertains to a situation where the *daa'ee* is not able to say of himself, 'I am a Muslim.'

As for the final *hadeeth*,<sup>2</sup> then it is not related to this matter, since it has a final sentence which those who try to use it as a proof

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<sup>1</sup> *as-Sirriyyah wa Atharuhaa fee Adaa'il-Mahaamil-'Askariyyah*, p. 26, of Shaikh Muhammad Aboo Raheem.

<sup>2</sup> If we take it to be authentic, and this is a disputed matter which requires further research!

for secrecy omit, and it is his (ﷺ) saying, "For everyone who has a blessing is envied," which makes clear what is referred to, i.e., concealing blessings and not speaking of them for fear that an envious person will find out and affect them with the evil eye.

Indeed secrecy has today become a cause of the disunity of the *Ummah* from two directions:

(i) The deviated rulers with misguided systems who fear for their positions and their thrones and therefore strike with a hand of iron against anyone whom they suspect of secrecy, not to mention those whom they are sure of making use of it.

(ii) The rest of the Muslims, by producing a deep chasm between them, hiding from them that which is not permissible to hide, and keeping secret that which it is not permissible to keep secret, thus oppressing the souls and blackening the hearts.

So it is obligatory upon the *daa'ees* to keep clear of both of these things. Since, 'The fundamentals of *da'wah* have been openly proclaimed and propagated in the everlasting Book, the Noble Quraan, and in the pure prophetic *sunnah*, and in the works of Islaam, the books and volumes that have become the property of all people. Therefore I hold that there can be no justification for finding excuse for secrecy in the Islamic movement with the excuse that it is at the initial secret stage. Rather it is possible to say, 'The initial secret stage of *da'wah* has ended forever until Allaah inherits the earth and all upon it, since this *deen* has been proclaimed and completed, and the matter of its being hidden has ended.'<sup>1</sup>

One who studies past history, not to mention the present age, will see that whenever obscurity and secrecy is found then things

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<sup>1</sup> *al-Manhajul-Harakee lis-Seeratin-Nabawiyyah*, 1/33, of al-Ghadbaan, and compare with, *Atharaat wa Saqataat*, of Zuhair Saalim, p. 33.

contrary to the *Sharee'ah* will occur, and when things are disguised and concealed, fear comes and confidence and safety pass away.

Islaam with its clarity, purity and refinement is above all of this, having no place for hiding the reality, concealing any way or disguising any path.

'Indeed the call to secrecy does not limit itself to facing the enemies of the *da'wah*, and does not stop at the threshold of Islamic *da'wah*. Rather it infiltrates elsewhere under the name of 'the common good,' and has become a passageway for giving precedence to private allegiances and distancing the competent from positions of responsibility. The first signs of the call to secrecy came from the components of Islamic work, not from its enemies! We must also not forget the deceptions and plots against Islaam which came with the secret and *Baatinee da'wah*. The deviation in its thoughts and perversions in its '*aqeedah*, because of their moving along dark tunnels and thus not leaving any means for correction, discussion and application of its results. All this being done in the name of preserving the organisation, secrecy<sup>1</sup> and security.'<sup>2</sup>

Consider with me, may Allaah protect you, the saying of our Prophet (ﷺ), "I have left you upon the clear white ground, its night

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<sup>1</sup> 'Every action branded with the seal of secrecy and working underground which thinks itself to be wise and cunning and that its enemies are unable to infiltrate it and uncover its secrets, then it is deluded! And the dark and secret circles are circles which provide the opportunity for strange seeds to grow, whose nature is unknown and are suitable for shady underground work...' *Fin-Naqdih-dhaatee*, of Khaalis Jalbee, p. 41.

<sup>2</sup> *Nazaraat fee Maseeratil'Amalil-Islaamee*, (pp. 38-39), adapted.

is like its day, no one deviates from it except that he is destroyed.”<sup>1</sup>

So it is the way, and it is the proof.

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<sup>1</sup> *Hadeeth Hasan*, I have quoted its references in, ‘*Arba’oon Hadeeth fid-Da’wah wad-Du’aat*,’ no. 6, (*Forty Hadeeth about the Call and the Caller*), printed by Daar Ibnul Qayyim, Dammaan.

## Section Six

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### THE CONNECTION BETWEEN DISUNITY AND PARTISANSHIP

It will not be hidden from scholars and seekers of knowledge that the connection between disunity and partisanship is a very close connection, with a strong link such that whenever partisanship is present disunity occurs, and when disunity occurs partisanship is started.

The seeds of disunity are very old, the Prophet (ﷺ) battled against it when he saw its foretokens making a fleeting appearance, things which might cause disunity. As al-Bukhaaree reports in his *Saheeh*, nos. 3518, 4905 and 4907, from Jaabir, (رضي الله عنه), who said, 'We went along with the Prophet (ﷺ) on a military expedition and so many *Muhaajirs* went along with him that their number was very great, and amongst the *Muhaajirs* was a man who enjoyed pranks and he struck a man of the *Ansaar* on his rear, which caused the *Ansaar* to become very angry to the point they began to call out – the *Ansaaree* saying, 'O *Ansaar!*' and the *Muhaajir* saying, 'O *Muhaajirs!*' Then the Prophet (ﷺ) came out and said, "Why the calls of the days of *Jaahiliyya*?" Then he said, "What is the matter with them?" So he was told of the *Muhaajir's* striking the *Ansaaree*, so he said, "Leave these calls for they are foul." And Muslim reports its like from him also, no. 2584.

'So these two names: the *Muhaajirs* and the *Ansaar* are two names prescribed by the *Sharee'ah*, mentioned in the Book and the *sunnaah*,

Allaah described them with those names just as He had called us Muslims before that. And a persons being affiliated to the *Muhaajirs* or *Ansaar* is something good and praiseworthy before Allaah and His Messenger, not being merely something allowed for recognition and acquainting like the naming according to tribes and lands, nor is it from that which is hated or forbidden such as affiliation to that which will lead to innovation or further sin<sup>1</sup> ... but despite this when each of them called upon his group seeking their aid, the Prophet (ﷺ) criticised that and called it the calls of *Jaahiliyyah*.<sup>2</sup>

Then the Prophet (ﷺ) explained to them what was correct, 'and guided them to call each other 'Muslims' and 'Believers' (*Mu'minoon*) and 'Slaves of Allaah' (*Ibaadullaah*). These are the names which unite contrary to those which disunite such as, 'The party of so and so' and 'The party of so and so,' and it is Allaah whose aid is sought.'<sup>3</sup>

So in summary the meaning of calling out with the calls of *Jaahiliyyah* is that it is, 'Such as calling to tribes, and fanaticism for a single person - like fanaticism for the *madhhabs* - or sectarian groups or Shaikhs, preferring some to others due to desires and fanaticism and due to being allied to him, calling to him, forming friends and enemies based upon that, and weighing the people according to that, so all of this is from the calls of *Jaahiliyyah*.'<sup>4</sup>

All of this shows that, 'Disunity of any kind and differing and diverging upon whatever basis does not conform with the nature

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<sup>1</sup> And this classification will remove a number of problems, and this is not the place to fully explain this.

<sup>2</sup> *al-Iqtidaa as-Siraat al-Mustaqem*, of Shaikhul-Islam Ibn Taymiyyah, 1/211.

<sup>3</sup> *Madaarijus-Saalikeen*, of Ibnul-Qayyim, 2/370.

<sup>4</sup> Said by Ibnul-Qayyim, as reported from him by the author of, *Tayseerul-Azeezil-Hameed*, p. 515.



of Islaam, it is certain to bring to the Muslims more harm and evil than benefit and good, and the evil consequences it produces are greater than its benefits.”<sup>1</sup>

Therefore, ‘Then just as what is meant by differing, diverging and disunity in the *deen* is divergence and differing in *'aqeedah* and *Sharee'ah*, then just as much it means that the people of a single *deen* should not split into *Jamaa'ahs* and groups which vie and quarrel amongst themselves, whatever is the basis of this disunity and vying. This is what is indicated by the texts, and Allaah, the Most High, forbade disagreement and dispute absolutely, and made it a reason for the weakness of the Muslims and dissipation of their strength, saying:

وَلَا تَسْرِعُوا بِالنَّفْسِ أَنْ تَنْزِعُوا عَنْهَا لَكُمْ رِجَالٌ

“And do not dispute (with one another) lest you lose courage and your strength depart.”<sup>2</sup>

So He did not restrict it to a particular type of disagreement, rather it covers all of its types, and Allaah, the Most High, did not only forbid disagreement but also made it obligatory upon the Muslims, if any disagreement does occur between them, to strive to arrive at what is correct and to work together in that regard in order to remove the disagreement and to agree upon a single thing in the light of the Book and the *sunnah*. He did not leave them to use disagreement as a foundation for the formation of parties and for them to strike at one another with opposing views. Allaah, the Most High, says:

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah*, p. 34.

<sup>2</sup> Soorah al-Anfaal (8):46.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.”<sup>1</sup>

‘And Allaah, the Most High, did not particularise the forbiddence of disagreement and the command to take a unified position, to any particular or specific matters, rather He left it general and unrestricted. So it is an obligation in political and social matters also, just as it is obligatory in affairs which are matters of ‘aqeedah or purely worship.’<sup>2</sup>

So disunity and partianship are two sides of the same coin, no matter how trifling it seems in the eyes of the people, and however slight it is taken to be by the thinkers.

<sup>1</sup> Soorah an-Nisaa (4):59.

<sup>2</sup> *al-Ahzaabus-Siyaasiyah*, pp. 35-36.

## Section Seven

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### THE CONSEQUENCES AND RESULTS OF PARTISANSHIP

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After all that has been explained we will mention an important principle here which will make clear what is correct and manifest the truth, Shaikh Ibnul-Qayyim (رحمة الله تعالى) said, (*Madaarijus-Saalikeen*, 1/496), 'If the ruling about something is unclear to someone, whether it is allowed or forbidden, then let him look at its evil consequences, its fruits and its end results. So if it involves a clear preponderant evil, then it is impossible that the *Sharee'ah* orders or allows it. Rather knowledge of its forbiddance in the *Sharee'ah* is definite, particularly if it is a means to something which angers Allaah and His Messenger, leading quickly to that, promoting it or leading on to it, then people of understanding will not have doubt about its forbiddance.'

'And the wise scholar is the one who looks at both the means and the consequences and carefully considers the intent and purpose.'<sup>1</sup>

So let us measure partisanship with this precise scale! What will we and you find? 'Look at the hideous effects left behind by your disagreement due to *madhhabs* and your allegiance to various movements, as you call them, which have taken the place of correct allegiance demanded by the *deen*.

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<sup>1</sup> *al-Muntaqan-Nafees min Talbees-Iblees*, p. 289.

They have caused great harm to the people, deepened the roots of hatred amongst them, excited the fever of mutual enmity in their hearts, so that one of them does not know which way to turn, which saying to depend upon or which scholars of verdict to follow! They tumble around in confusion which may lead finally to their fleeing away from Islaam totally, then who is the criminal here if it is not you?

(Due to) these disagreements the Scholars and callers have become targets of ridicule, mockery and suspicions. Do not be deceived by the praise that some people give you to your faces, since that unfortunately is a type of hypocrisy which has pleased people in this time and in the past. And do not be fooled by your numbers, and have pride in that, since most people, however much you desire it, are not Believers, and most of them are not thankful as Allaah, the One free of all defects has said.

Quantity has never been a true measure of the truth, if it is not itself founded upon the truth! The true *fiqh* in the *deen* is the universal principle from which its thinking springs. The comprehensive and precise clarity of *'aqeedah* is what binds and leads to unified allegiance to their Lord.

Do you not comprehend, O illustrious callers and exemplary scholars, that with these disagreements you have belittled yourselves and the people have belittled your knowledge. You have followed in the tracks of the previous nations which differed about their books and Prophets; and you have established an understanding for yourselves that you will not be allies except of those whom you wish – if you are not like this, then why do you not act sincerely and remove the malice from your hearts, and separate away from your desires and be pleased with what your Prophet (ﷺ) was pleased with for you. Who left you upon the clear guidance, its night being like its day, from which no one strays except that he destroys himself?

But rather I think that each party of you is happy with what it is upon saying, 'I alone am upon the clear guidance, no one but me.'<sup>1</sup>

The fact that the members of the modern parties do not think sincerely and deeply and comprehensively about matters is shown by our asking them, 'Does the party allow for a number of parties in a single land and for its members to have other allegiances? And what happens when it splits up and disunites?' So he who says, 'Yes,' then this is the answer of one without intellect who does not want good for the *Ummah*. If he says, 'No,' then how is it that he allows his own party but none of the other parties – whereas each of them claims that it represents *Islaam*?<sup>2</sup>

So it is obligatory upon everyone having knowledge and insight to make clear the danger of these *Jamaa'ahs* and parties which have appeared in the name of 'Da'wah to *Islaam*.' Whilst many of their members, and even their leaders do not know the reality of *Islaam*, or what negates and breaks it, or reduces it, and they do not possess the pre-requisites for calling to it.<sup>3</sup>

So look and you will see, consider and you will find.

From this is that, 'the parties produce a company which kills off Islamic brotherhood in its comprehensiveness, since they build a dense barrier which prevents that. So Muslims from two different groups meeting together - the heart of each of them being engrossed in planning and a system which does not agree with the other's in its outward slogans, or in some or all of what is behind the symbols and slogans, due to some necessity at a place - is bound to result in some hostility between the hearts and exchange of sour

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<sup>1</sup> *Risaalah Naasihah ilal'Ulamaa wad-Du'aat*, p. 5, of Muhammad (Saabir Ameen)

<sup>2</sup> *Hukmul-Intimaa*, p. 140.

<sup>3</sup> From the introduction of Shaikh Saalih ibn Fawzaan to the book, *Tanbeeh-Ulul-Absaar*, of as-Suhaimee, p. 'P.

looks and it will either be a meeting of false courtesy or contention. As for meeting beneath the symbols (banner) of Islaam and the brotherhood of *eemaan* and love of goodness, and the judge being the Qur'aan and *sunnah*, then this, by Allaah, is complete brotherhood and the harmony between the armies.

Partisanship destroys brotherhood, for it tears the fabric of the all-embracing brotherhood of *eemaan*, which organises the people of the *Qiblah*. Those who come with the *Shahaadah*, according to their standing with regard to it. So partisanship produces a lesser brotherhood, particularising that which was left general, and basing it upon the foundations and slogans of the party!

Is this anything but a fragmentation of the Islamic brotherhood and a means of introducing malice, enmity and contention? And in the end it leads to splitting brothers from brothers - just as is done by political parties.

Look how the *Jamaa'ahs* dispute and contend to grab members even if it means speaking favourably about one group and attacking another,<sup>1</sup> which to them is all right due to 'The interests of the *da'wah*,' as they claim!

What benefit is there to *da'wah* in falling into what is forbidden and in committing sins? 'Indeed the saying, 'In the interests of *da'wah*' should be removed from the directory of the callers because it is a point where errors are made, and is an opening for *Shaitaan* who manages to come upon them through it by use of personal interests. 'The interests of *da'wah*' has turned into an idol which the various callers worship, and because of it forget the original methodology of *da'wah*.

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<sup>1</sup> *Hukmul-Intimaa*, pp. 147-148.

Rather the callers should remain firm upon its (straight) way and strive to adhere to this true way, without paying attention to the results this will lead to, since it may appear to them to be hazardous for the *da'wah* and its people. But the single danger which they must strive to avoid is the danger of deviating from the (correct) methodology for any reason. Whether this deviation is great or small, and Allaah knows better than they do about the interests (of *da'wah*), they are not responsible for that. Rather they are responsible and duty bound with one thing: that they should not deviate from the methodology or depart from the true way.<sup>1</sup>

'One of the obvious results of the contention between the *Jamaa'ahs* is their use of specialised and invented titles, and this is a mark of *Jaahiliyyah* abolished by Islaam, then the people of innovations revived its usage, as is seen in the books about sects and rhetoric.

From this is the use made by some modern day *Jamaa'ahs* of terms for those attached to them such as, 'brother' and that he is a 'possessor of understanding' and 'committed.' But those who do not belong to them but have sympathy with them are described as, 'supporter,' 'sympathiser,' 'helper,' 'familiar' and 'good.' The scholar who does not affiliate himself with them is described as, 'not perceptive' or 'not having knowledge of circumstances,' etc., thus building a long bridge of nods and winks to reach the scholars of the *Ummah* in order to discredit them.

Indeed the matter has reached the level of *takfeer* (declaring others to be *kaafir*) and what is lesser than it, which they extract from the dictionary of their parties views, and this desire for performing *takfeer* is not far from that of some sects of the past - but it is far

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<sup>1</sup> Fee Zilaalil-Quraan, of Sayyid Qutb, 5/617.

from the way of the *Jamaa'ah* of the Muslims, who declare that one who is contrary to a proof, due to a doubt he has, is mistaken, but do not declare him to be a *kaafir*, unlike the innovators who do the opposite.<sup>1</sup>

Also from the evil fruits of partisanship is, 'granting a halo of praise to the leaders of these *Jamaa'ahs* even if they are ignorant persons, or not versed in knowledge.'<sup>2</sup> Through this they open a very serious and dangerous gateway, and it is, 'the gate of restricting the minds and understanding of the followers, so that they should not observe except with the view of the Shaikh, and should think with a single intellect, which is the intellect of the Shaikh, without stopping to think and consider what the Shaikh says. So when the blind-follower of a *madhhab* (or a party) becomes active he uses as his basis the sayings of his Shaikh, and uses his mind and thoughts to support these sayings against every book and author, of the past and present, but the truth is that what must be made the basis is the Book and the *sunnah*, and to measure the sayings of Shaikhs and people against this.'<sup>3</sup>

'So leave off restricting Allaah's bounty from them out of ignorance, and do not go beyond bounds in their favour but rather abandon partisanship, and it is no dishonour that a *madhhab* is not formed for you, but go along with the proof wherever it takes you in order to choose, without any party or centre which you seek refuge with, except for the truth, so whoever brings it then say, 'Welcome.'<sup>4</sup>

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<sup>1</sup> *Hukmul-Intimaa*, pp. 148-149.

<sup>2</sup> *Tambeh Ulul-Absaar*, of as-Suhaimee, p. 253.

<sup>3</sup> *at-Talee'ah fee Baraa'at Ahli-Sunnah*, of 'Abdul-'Azeez 'Utaibee, p. 11.

<sup>4</sup> *al-'Alamush-Shaamikh fee Eethaaril-Haqq 'alal-Abaai wal-Mashaaikh*, of Shaikh Saalih al-Muqbilee, p. 253.



The best saying here is that this gory picture of the evil consequences that partisanship has produced in its people is due to, 'A superiority complex as regards culture and organisation. Therefore you see them accusing the others of being superficial, having limited horizons, and a lack of *fiqh* of *da'wah* (by which they mean party organisation), all of this being laid upon the slaughtering slab of blind-party spirit and its particular views merely strike at the unity of the *Ummah* from within.'

'From its effects also is the sick dread of theirs of presenting their understandings before the scholars and their fleeing from having discussions with the scholars.'<sup>1</sup>

Indeed if we wanted to speak at length about this important matter and to mention its dark consequences, then this would become very long and run into many pages ...

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<sup>1</sup> *Hukmul-Intimaa*, p. 150.

## Section Eight

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### THE LINK BETWEEN INDIVIDUALS IN AN ISLAMIC SOCIETY

Alliance for a Muslim is to be for Allaah and His Messenger and the Believers, through a deep rooted belief (*'aqeedah*) and upon a firm basis. He does not form alliances based upon parties, groupings, interests or goals, nor upon a way which contradicts what Allaah, the Majestic, mentions in His saying:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

“Verily, your *Walee* (Protector or Helper) is Allaah, His Messenger and the believers.”<sup>1</sup>

The Muslims have no need of any written policy, or sealed agreement, or another system agreed upon other than the Book and the *sunnah*. It is not for any Muslim to ally himself with any group or organisation and to form enemies upon that basis, or to think that the truth is what his group holds and that other than that is futile.<sup>2</sup>

Since, ‘as regards the link between the Muslims in this worldly life, then the *Sharee’ah* has not left them to their own devices and at the mercy of blind-adherence to *madhhabs* and parties, which

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<sup>1</sup> Soorah al-Maaidah (5):55.

<sup>2</sup> *al-Harakaatul-Islamiyyatul-Mu’aasirah*, of ‘Aayid al-Qarnee, p. 10.

disunite that which Allaah ordered to be joined.’<sup>1</sup>

So the firm bond means, ‘Always sticking to the methodology of Islaam ... with that which Allaah prescribed, which was embodied in the fine example of the life of the Messenger (ﷺ). So he is the model to be followed, and we do not attach ourselves to persons, *Jamaa’ahs*, *madhhabs*, sects or governments.

The defects and weaknesses which permeate Islamic life are due to obstinate avoidance of this criterion, or seeking to snatch it away from the hand of the Muslim, and then false infallibility is given to certain persons, and justifications - which should make one laugh or weep - are given for their actions and their mistakes which run contrary to what Allaah loves and is pleased with. This is where the stage of collapse begins: when Islamic aims and values are used rather than served.

And how good is the saying which Allaah granted its sayer:

*‘Indeed I will act openly and unrestrictedly,  
but the party makes this forbidden.  
How terrible are the misfortunes of our Ummah,  
Islaam is made to serve an organisation.’*

Then rulings start to be tailor-made for particular people and stratagems are established until there are books written for them! Indeed it is not fitting for a servant who loves Allaah, and who loves his brothers for the sake of Allaah to think that calling to adherence to the correct way and to avoidance of adherence to individuals and badges and banners means a retreat into disunity and a wastage of efforts!

Rather this basis which the links between the Muslims are tied to

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<sup>1</sup> *at-Talee’ah fee Baraati Ahlis-Sunnah*, p. 15.

is not something which we have a choice about. Rather it is correction of the direction of the Muslim society, and is a removal from peoples lives of the feudalism brought about by humans. And means adherence to the Islaam which Allaah is pleased with as *deen*, and which Allaah's Messenger (ﷺ) fully explained.<sup>1</sup>

'So the true connection which unites that which is divided, and harmonises that which is divergent is the bond of *Laa ilaaha illallaah* (none has the right to be worshipped except Allaah). So it is the bond which makes the whole Islamic society like a single body, and makes it like a single building – each part of which supports the others ... so it is not permissible at all to call out with any other connection.<sup>2</sup>

All of this is to be counted, 'From the virtues of Islaam; that it precisely organises social life, and joins the people of *eemaan* together with a firm bond of love and brotherhood. It made binding upon them the rights of co-operation and alliance such as will ensure their unified society; and it prevents every man-made system - so it has no need of any other organisation within the organisation of Islaam. Indeed Allaah, the Most High, has indicated these strong and firm bonds in His Saying:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"The Believers, men and women, are *Awliyaa* (helpers, supporters, protectors) of one another."<sup>3</sup>

<sup>1</sup> *Halaawaatul-Eemaan*, pp. 52-53, of our brother Saleem al-Hilaalee, and as for that which is contrary to his saying here, which occurs in, *al-Jamaa'atul Islaamiyyah*, p. 179, 1<sup>st</sup> edn., (then) it is to be doubted.

<sup>2</sup> *Adwaaul-Bayaan*, adapted, of the scholar, Muhammad al-Ameen ash-Shanqeetee, 3/447-448.

<sup>3</sup> Soorah at-Tawbah (9):71.

## إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are nothing other than brothers.”<sup>1</sup>

Also the Messenger of Allaah (ﷺ) gave great importance to this bond of *eemaan*, emphasised its importance, and made clear the rights and manners which are dependant upon it.

Allaah’s Messenger (ﷺ) said, “The Muslims are equal with respect to their blood. The least of them may give protection on their behalf, and the one residing furthest away of them may give an agreement on their behalf, and they are a single hand against other than them.”<sup>2</sup>

And he (ﷺ) said, “You will see the Believers in their mutual mercy, love and affection like a single body: if one part is pained then the rest of the body is affected by sleeplessness and feverishness.”<sup>3</sup>

And he (ﷺ) said, “The Believer to the Believer is like a building, each part of which supports the rest,”<sup>4</sup> and this is only a small part of a great deal from the guidance given by Allaah’s Messenger (ﷺ) regarding the rights of the Muslims, and the bond and the co-operation which Islaam makes obligatory between them.

So this basis is the foundation for all links between the Believers, and establishment of this alliance and its application is the meaning of adherence to the *Jamaa’ahs*; and neglect of this alliance means

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<sup>1</sup> Soorah al-Hujuraat (49):10.

<sup>2</sup> Reported by Aboo Daawood, no. 2752, Ibn Maajah, no. 2683 and Ahmad, 2/192, from ‘Abdullaah ibn ‘Amr, with a *hasan* chain of narration.

<sup>3</sup> Reported by al-Bukhaaree, 10/366 and Muslim, no. 2586, from an-Nu’maan ibn Basheer.

<sup>4</sup> Reported by al-Bukhaaree, 5/71 and Muslim, no. 2585, from Aboo Moosaa al-Ash’aree.

departing from the organisation laid down by Islaam, and to return to the disparity of *Jaahiliyyah* - which was based upon tribalism, language, homeland and so on.

Therefore Allaah's Messenger (ﷺ) made it clear that departure from the *Jamaa'ah* is a departure from Islaam, and death upon that is a death upon *Jaahiliyyah*.<sup>1</sup>

So what are the *ahadeeth* reported concerning adherence to the *Jamaa'ah*? And what is the *Jamaa'ah* that is meant? What is the difference between the *Jamaa'ahs* amongst the Muslims and the '*Jamaa'ah of the Muslims*' (*Jamaa'atul-Muslimeen*)? And what are the principles to be applied in this regard?

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah fil-Islaam*, pp. 43-44, abridged.

## Section Nine

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### THE JAMAA'AH - THE TERM AND ITS EXPLANATION

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The word 'Jamaa'ah' occurs in a number of prophetic *ahaadeeth* which make it obligatory upon the Muslim to adhere to it and forbid him from splitting away from it. From these are his (ﷺ) sayings, "I order you with five which Allaah ordered me with: Hearing and obeying, Jihaad and Hijrah, and the Jamaa'ah, for he who leaves the Jamaa'ah by a hands-breadth, then he has thrown off the yoke of Islaam from his neck."<sup>1</sup>

And his (ﷺ) saying, "He who abandons obedience and leaves the Jamaa'ah and then dies, dies a death of Jaahiliyyah."<sup>2</sup>

And his (ﷺ) saying, "He who sees something from his ruler which he hates, then let him have patience, since there is not anyone who splits from the Jamaa'ah by a hands-breadth and dies except that he dies a death of Jaahiliyyah."<sup>3</sup>

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<sup>1</sup> Reported by Ahmad, 4/130, 202 and 344, at-Tayaalisee, no. 1161, Ibn Hibbaan, no. 1550, Ibn Khuzaimah, no. 930 and al-Haakim, 1/236, through different chains of narration from al-Haarith al-Ash'aree, and its *isnaad* is authentic.

<sup>2</sup> Reported by Muslim, no. 1848, from Aboo Hurairah.

<sup>3</sup> Reported by al-Bukhaaree, 13/5 and Muslim, no. 1849, from Ibn 'Abbaas, and these three *ahaadeeth* show the connection between the role of an *Ameer (Imaarah)*, hearing and obeying and the *Jamaa'ah* - and that these things are inseperable. So obligating upon any Muslim, obedience to anyone other than the obedience to the Chief of the Believers, except for the obedience due to

The *Jamaa'ah* has two definitions; firstly in the language and secondly in the *sharee'ah*.

The language meaning of the *Jamaa'ah* is, 'Those of the people who unite upon a particular matter, and its smallest (possible) number is two ... and there is no maximum limit for it since it may reach thousands, or thousands of thousands and yet still be a single *Jamaa'ah*.'<sup>1</sup> The *Jamaa'ah* with this meaning can apply to the family in a household, the students in a school, the workers in a factory etc.

So this certainly is not what is meant in the *ahaadeeth* which we have just mentioned, and so it may not be said therefore (that), 'Every *Jamaa'ah* which unites upon a matter must have an *Imaam* who is obeyed.'<sup>2</sup> This is a saying without proof! Acting upon idle talk and obligating that which is not an obligation.

Likewise it is, as has preceded,<sup>3</sup> generalising that which the *Sharee'ah* texts have restricted and particularised, and this is not permissible. Even more surprising than this is the statement that, '*Zakaat, Hajj* and *Salaat* are forms of worship which are not correct except with *Jamaa'ah* and an *Imaam*.'<sup>4</sup>

Like it is the saying that, 'It is binding upon the Muslims to adhere to the view of the *imaam* and the majority of the people.'<sup>5</sup>

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= the father, husband and the like, is a case of making a judgement about Allaah's *deen* which is certainly futile, and this matter requires fuller explanation, so perhaps I will write a treatise on it in particular.

<sup>1</sup> *Mashroo'iyatul'AmalilJamaa'ee*, p. 7.

<sup>2</sup> *Ibid.*

<sup>3</sup> See Section Two: Islamic Work - Between the Means and the Goals.

<sup>4</sup> *Mashroo'iyatul'AmalilJamaa'ee*, p. 11.

<sup>5</sup> *Ibid.*



Which *Imaam* is this? Is it the *imaam* of a certain *Jamaa'ah* ... a certain party ... a certain organisation? Or is he the *Imaam* of a certain mosque ... or another ..? Or is he the head of the *Jam'iyyah* (society)? Or leader of the 'group?' Or guide of the 'movement?'

And the majority of the people! Of what value is their number? What obligates this adherence? What are the limits of this obligation? And by what right?

And analogising leadership of the Believers in general and the leadership of one placed in charge of them by the *imaam* of the Muslims, with leadership of other groupings amongst the people, and saying that this leadership of new smaller groupings is an obligation, then none of this is supported by any proof, and does not have the backing of the slightest piece of evidence! Analogy in worship and its means is clearly futile. It is as if being enveloped in the passions of political affairs and the form of the 'movements' for *da'wah* causes the *daa'ee* of the movement to forget the first principles of how proofs are established in the *Sharee'ah*.

So if we are aware of what has preceded and have comprehended it fully then we ask: What is meant by 'the *Jamaa'ah*,' which if a Muslim abandons, then he is sinful? Does it mean the organisations present today spread out throughout the world? Or is it what is meant by the *Jamaa'atul-Muslimeen* those who are united upon oath of allegiance to a Muslim ruler? So what is clear from the texts is that what is meant by the *Jamaa'ah* which a person is sinful if he abandons is the *Jamaa'ah* (united party) of the Muslims at the head of whom is a Muslim *Imaam*. It is essential to make this known these days, since regarding the organisation to be what

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<sup>1</sup> One who sees the definition of organisation from its people will see that which is very strange, comical thinking and contradiction of what is correct. So refer to, *at-Tanzeemul-Harakee fil-Islam*, p. 15!

is meant by, 'the *Jamaa'ah*,' which is mentioned in the texts has in practice overpowered the attitudes and perceptions of very many of those who work in the domain of the modern Islamic movements. This mistaken understanding shows itself most clearly when a person or group of people leave a particular movement, and this causes serious psychological problems and ruinous behaviour. Therefore we stress that every organisation, movement and *Jamaa'ah* is no more than a *Jamaa'ah* from amongst the Muslims, and one who does not attach himself to an Islamic organisation or movement, is not one who has split away from the *Jamaa'ah*, and if he dies, he does not die the death of *Jaahiliyyah*.<sup>1</sup>

All of this, whilst remembering that we are discussing a situation present, not about an Islamic ruling, since the *sharee'ah* ruling about which there can be no disagreement is what we will arrive at further on, and its indications have preceded, that these parties entering upon the system (*manhaj*) of Islaam are to be prevented, and all that leads to separation and disagreement between the Muslims is to be avoided.

This is the way of the people of the truth, since, 'The people of the *sunnah* and the *hadeeth* are the people found to be most in agreement and conformity.'<sup>2</sup> And the people of desires and deviance are the people who split into parties and mutually differ the most.

(Also) like the term *Jamaa'ah* completely is the word, 'The *Imaam*,' these two are inseparable, (they are) joined and cannot be split.<sup>3</sup>

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<sup>1</sup> From the words, which I have, of the honourable brother, Mashhoor Hasan, and that which contradicts it which was published in, *Naseehah-Dhahabiyyah*, has a story behind it and this is not the place for it!

<sup>2</sup> *al-Majmoo'ul-Fataawaa*, of Shaikhul-Islaam Ibn Taymiyyah, 4/51.

<sup>3</sup> See Section Ten of this treatise.

Since there is no *Jamaa'ah* except with an *Imaam*, and nor an *Imaam* unless there is the *Jamaa'ah*. Just as Imaam Ahmad (رحمة الله تعالى) said, as reported from him by Ibn Haani in his *Masaail*, no. 2011, in explanation of the *hadeeth*, "He who dies not having an *Imaam* dies a death of *Jaahiliyyah*," he said, 'Do you know what the *Imaam* is? The one upon whom the Muslims unite, all of them saying, 'This is the *Imaam*,' this is its meaning.'

There is no proof whatsoever in the *sharee'ah* for the innovated distinction which we have heard and read from some who say that there is a general/greater *Imaam* and a particular/lesser *Imamate!*

Confusing 'the *Imaam*' with 'the *Ameer*' is a vile error which the precise Scholars would be far removed from. So to say about a particular *Ameer* that, 'One who thinks his condition to be good, and is pleased with his manners, actions and his call, then he may adhere to his *Jamaa'ah*. And he who dislikes that and sees something better and more fitting, then that is fine for him, and there is no harm in that.'<sup>1</sup>

This is a reckless and erroneous saying which is self negatory. What has happened to the principles for unification of the Islamic *Ummah*? What has become of the reality of the united structure of *Islaam*? Where is the single body, each part of which supports the others, not opposing them?

How can such a verdict be given when this is the state of the matter and these are its fruits, along with what is firmly established in the hearts of the scholars and students of knowledge that, 'Allaah ordered *Jamaa'ah* and conformity and forbade innovation and seperation.'<sup>2</sup>

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<sup>1</sup> *Mashroo'iyatul'AmalilJamaa'ee*, p. 36.

<sup>2</sup> *Majmoo'ul-Fataawaa*, of Ibn Taymiyyah, 3/285.

Is the correct *sharee'ah* procedure based upon what people deem to be good? Or upon the evidence and textual proof? Is the fact that there are in a certain land, 'More than forty *Jamaa'ahs* all calling to Islaam, except that each of them calls to a different (form of) Islaam,'<sup>1</sup> counted as being something about which there is no harm? This is something which no student or scholar would say.

In summary, concerning the meaning of *Jamaa'ah*, then it means, 'Uniting upon the *Imaam* who is in agreement with the Book and *sunnah*, and this clearly shows that uniting upon other than what is the *sunnah* is outside the meaning of *Jamaa'ah* which is mentioned.'<sup>2</sup>

And does the *sunnah* praise disunion or censure it? Who can say that partisanship is unity and not disunion? Whereas our Prophet (ﷺ) said, "The *Jamaa'ah* is a mercy and disunion is a punishment."<sup>3</sup>

This is something well known to the *Imaams* of knowledge who proceeded upon the way of the *Salaf*, called to it and defended it. Shaikhul-Islaam Ibn Taimiyah said, 'And innovation is coupled with disunity, just as the *sunnah* is coupled with the *Jamaa'ah*.'<sup>4</sup>

So, 'there must be unity, disunion is not allowed, rather there has to be a coming together and this cannot be except through

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<sup>1</sup> *ash-Shooraa fee Nizzaamil-Hukmil-Islaamee*, of 'Abdur-Rahmaan 'Abdul-Khaalig, p. 33.

<sup>2</sup> *al-I'tisaan*, of ash-Shaatibee, 2/265.

<sup>3</sup> Reported by Ahmad in his *musnad*, and his son in his additions to it, 4/2784 and 375, and by Ibn Abee 'Aasim, no. 93, from an-Nu'maan ibn Basheer, with a *hasan* chain of narration.

<sup>4</sup> *al-Istiqaamah*, 1/42.

following a single way ... and it can only be through judging in every small or large matter with the Word of Allaah and the words of His Prophet Muhammad (ﷺ).'<sup>1</sup>

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<sup>1</sup> *al-Wasaayal'Ashar lil'Aamileen bid-Da'wah illallaah*, of 'Abdur-Rahmaan 'Abdul-Khaaliq, p. 21.

## Section Ten

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### WHAT IS TO BE DONE IN THE ABSENCE OF THE *JAMAA'AH*?<sup>1</sup>

From Hudhayfah, *radiyallaahu 'anhu*, who said, 'The people used to ask Allaah's Messenger (ﷺ) about the good, but I used to ask him about the evil for fear that it would overtake me, so I said, 'O Messenger of Allaah! We used to be in ignorance (*Jaahiliyyah*) and evil, then Allaah brought this good to us, so is there any evil after this good?' He said, "Yes." I said, 'And is there any good after that evil?' He said, "Yes, but it will be tainted." I asked, 'What will taint it?' He said, "A people guiding others with other than my guidance, you will approve of some (of their deeds) and disapprove of (others)." I asked, 'Then is there any evil after that good?' He said, "Yes, callers at the gates of Hell-Fire, whoever responds to them in that will be thrown into it." I said, 'O Messenger of Allaah! Describe them to us.' He said, "They will be from our own people and speak our language." I said, 'What do you order me to do if that should happen in my lifetime?' He said, "Stick to the united body (*Jamaa'ah*) of the Muslims and their *Imaam*." I said, 'If they do not have a united body, nor an *Imaam*?' He said, "Then keep away from all those sects even if you have to bite upon the root of a tree until death overtakes you in that state."<sup>2</sup>

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<sup>1</sup> This is the title of a chapter given by *Imaam al-Bukhaaree* in his *Saheeh*, 'The Book of Trials,' Chapter 11.

<sup>2</sup> Reported by *al-Bukhaaree*, no. 4084, and *Muslim*, no. 1847.

This *hadeeth* is very great and important since it contains, 'A very clear statement of fact connected to the condition of the Muslims today, since they do not have an established united body (*Jamaa'ah*) and an Imaam who has the pledge of allegiance, rather they are split into separate parties which differ in their thoughts and systems also. So this *hadeeth* shows that the Muslim in the like of this situation should not take part in joining the parties, nor unite with any *Jamaa'ah* or sect, as long as that *Jamaa'ah* which has at its head an Imaam having the oath of allegiance of (all of) the Muslims is not present.'<sup>1</sup>

Al-Haafiz Ibn Hajr in *Fathul-Baaree*, 13/35, explains the chapter heading given by al-Bukhaaree for this *hadeeth* by saying, 'And it means: *'What should the Muslim do in the state of disunity before there is Ijmaa' (consensus) upon a Khaleefah?'*

The wording of the *hadeeth* clearly shows that the conversation between Allaah's Messenger (ﷺ) and Hudhaifah (رضي الله عنه) was about unity and disunity with regard to the political field. And the final question totally applies to the new situation that has occurred in the Islamic world at the end of the 'Uthmaanee Khilaafah' and after its collapse. The answer obligates sticking to obedience to the *Ameer* and joining together under his banner, but if the state is reached where there is no longer any *Ameer* and each one is pleased with his own opinion then it is obligatory to avoid all the *Jamaa'ahs* and sects who struggle with one another to attain the position of *Ameer* and authority, and their only aim is authority, and they have no clear '*aqeedah* ... but if a just Muslim Imaam appears, then it is obligatory to align with him.

Here the vileness of what the political parties are based upon is

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<sup>1</sup> From the words of our Shaikh al-Albaanee (حفظه الله تعالى) on a cassette tape from the series, *Silsilatul-Hudaa wan-Noor*, no. 200/1, compiled by our brother Muhammad Aboo Laylaa.

clear, since the order is to stick to the *Jamaa'ah* and the *Imaam*, and to stay clear of all the sects however much hardship that causes: It shows the extent of the vileness of partisanship and splitting into *Jamaa'ahs* formed upon the basis of race, nationalism, territory, language, and their like, and upon the basis of differences in *'aqeedah* and Islamic rulings. So this *hadeeth* gives us a firm standpoint for the situation in this age in which we live.<sup>1</sup>

And it is what is binding for the Muslim to do, and that is: 'To avoid all (of these) people even if that means biting upon the root of a tree until death overtakes him. This is better for him than entering into a group having no *Imaam*, for fear of the corruption this will cause due to the divergent desires and conflicting views.'<sup>2</sup>

*Imaam* Ibn Jareer at-Tabaree said, 'And the *hadeeth* shows that when the people do not have an *Imaam*, and the people split up into parties, then he should avoid all of them if possible, for fear of falling into evil.'<sup>3</sup>

Since in disunity there is resemblance to the people of *Jaahiliyyah* who, 'did not have an *Imaam* to unite them upon a *deen* and a single view, rather they were split into differing groups and sects, and opposing views, and their *deens* were separate,<sup>4</sup> and Allaah, the Most Perfect, has rendered the people of *Islaam* above this throughout the ages and differing conditions.

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah*, p. 88.

<sup>2</sup> *Umdatul-Qaaree*, of *Imaam* al-'Aynee, vol. 12, book 24, p. 193.

<sup>3</sup> Ibn Hajr quotes it from him in, *Fathul-Baaree*, 913/37, and agreed with it, and from them Muhammad Rasheed Ridaa in, *al-Khilaafah*, p. 23, likewise our Shaikh al-Albaanee in completion of what we quoted from him a short while ago.

<sup>4</sup> *al-'Uzlah*, of Aboo Sulaimaan al-Khattaabee, p. 58, Damascus edn.



There are two further points to be noted here:

(1) What Imaam ash-Shaafi'ee (رحمة الله تعالى) says in his book, *ar-Risaalah*, no. 1319 and 1320, about sticking to the *Jamaa'ah* of the Muslims, 'If their *Jamaa'ah* is spread out through the lands, then no one can stick to a body of people who are separate, and it may be that the people found together are composed of Muslims and *Kaafirs*, the pious and wicked, so then there would not be any meaning to uniting bodily since it is not possible, and because uniting into a mass of bodies does not produce anything so adhering to that would be meaningless, except for regard to sticking to their *Jamaa'ah* - what is *halaal* and *haraam* and obedience in that, and whoever says what the *Jamaa'ah* of the Muslims says has stuck to them, and whoever opposes what the *Jamaa'ah* of the Muslims says has opposed their *Jamaa'ah* which he was ordered to stick to. Error occurs in disunity, but as for the *Jamaa'ah* then it is not possible for all of them to be in error about the meaning of (a text of) the Book, the *sunnah*, or *qiyaas*, if Allaah wills.'

Because of this 'Abdullaah Ibn Mas'ood (رضي الله عنه) said his well-known golden saying referring to the absence of the *Jamaa'ah* of the Muslims, 'The *Jamaa'ah* is what accords to the truth, even if you are alone.'<sup>1</sup>

There is no place for parties, disuniting and alterations, rather there has to be a coming together upon the *minhaj* (correct way) and a rallying around the straight path and clear and guided way.

(2) No one should think that our showing the *hadeeth* to be a forbiddance of separate parties means that we say, 'that work should not be done to bring about Islamic life or to create a society ruled by Allaah's laws,' rather these things are the fruits of following

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<sup>1</sup> Reported by al-Laalikaa'ee in *as-Sunnah*, no. 160.

the way of guidance, even if those who follow that are few, so what is counted is the one who speaks the truth, not the one who speaks first, and the quality, not the quantity”<sup>1</sup>

Thus his (ﷺ) saying in the *hadeeth*, “...even if you (have to) bite upon the root of a tree...” does not mean that you have to stay at a distance from the Muslims, or abandon ordering good and forbidding evil, in order to bite the root of the tree and avoid the Muslims totally! As some of them, without right, think.

Rather that is not true, since the word ‘*Law*’ (if) in the Arabic language<sup>2</sup> here necessitates avoidance of something in order to avoid what is contrary to it, since often withholding from joining the sects and parties - and that is what is ordered to keep far from and avoid - involves not biting onto the roots of trees, therefore the meaning is, ‘If keeping away from those sects can only be done by biting (on the root of the tree), then that is what must be done,’<sup>3</sup> due to the severity of what this involves.

So the order to remain aloof refers to the places of trials and disunity, and that in no way means that you leave, ‘The *Ummah* of Islaam and its obligatory function, with which Allaah sent down His Books and sent His Messengers; ordering good, and the greatest of that is *tawheed*, and forbidding evil, the worst of which is *shirk*, this being established upon knowledge, controlling the self with objectivity, being filled with mildness, patience and certainty.’<sup>4</sup>

Not as is the situation with our *Ummah* today, since, ‘We are afflicted with those who push themselves forwards in giving *da’wah*

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<sup>1</sup> *Mu'allafaat Sa'eed Hawwaa Diraaatan wa Taqweeman*, of Saleem al-Hilaalee, p. 170.

<sup>2</sup> See, *Mu'jamun-Nahoo*, of 'Abdul-Ghanees ad-Daqr, p. 315.

<sup>3</sup> *'Umdatul-Qamee*, 24/194.

<sup>4</sup> *Hukmul-Intimaa*, p. 91.

to Allaah, the Most Perfect and the Most High, and make lawful political assassination and barbaric rabble, rousing and seeking help against falsehood with further falsehood.’<sup>1</sup>

So by that they negate that noble duty and lofty task whilst thinking that they are doors of good.

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<sup>1</sup> *Fusool fis-Siyaasatish-Shar’iyyah*, of ‘Abdur-Rahmaan ‘Abdul-Khaaliq, p. 87.

# Section Eleven

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## THE FORBIDDANCE OF PARTISANSHIP (HIZBIYYAH)

One of the most basic affairs to all the Muslims is, 'That Islaam united the Muslims with such bonds not possible for any human organisation to produce, no matter how strong or refined. And that the Islamic bond or brotherhood is the foundation of all allegiance and enmity in Islaam. So the Muslim is the ally of the Muslim, whether he knows him or not, even if one of them is in the east and the other in the west...'<sup>1</sup>

This means that Islaam does not allow any organisation within itself such that the foundations of that organisation and its principles form the basis of alliance and enmity. Since this form of organisation would mean that he who becomes part of it has the right of help, aid and brotherhood and other rights, but he who does not join it does not deserve these rights, whereas Islaam gave these rights to every Muslim just because he is a Muslim not

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<sup>1</sup> Al-Laalikaa'ee reports in, *Sharh Usoolis-Sunnah*, no. 50, from Yoosuf ibn Asbaat that he said, I heard Sufyaan ath-Thawree saying, 'If you hear of a man in the east who is a person of the *sunnah* and another in the west then send your *salaam* to them and make *du'aa* for them - how few are the *Ahlus-Sunnah wal-Jamaa'ah*.' This is the prescribed 'organisation' for the connection between the Muslims of *Ahlus-Sunnah*. So let the people of partisanship and the callers to the innovated and divisive organisations fear Allaah, those who establish their links of alliance and their enmity according to the rules and principles of their party and organisation.

for any other reason. So this clearly shows the meaning of his (ﷺ) saying, “There is no alliance based on oaths in Islaam, and whatever [good] oath was made in Jaahiliyyah then Islaam does not except strengthen it.”<sup>1</sup> That is because Islaam put an end to all the sources of alliance and enmity in Jaahiliyyah, and made itself the source of alliance and enmity - and made all of the Muslims equal in their rights – so there remains no place within it for plurality of parties and diverse groups such that each of them has no rights upon or connection with the others, and therefore has need of oaths of allegiances amongst them. So the hadeeth shows that forming parties and splitting into *Jamaa’ahs* and parties is something which does not concord with the meaning of Islaam and cannot be imagined within it.<sup>2</sup>

‘Since distinguishing oneself by a particular oath of allegiance places those who do not do that in a position lower than those who do,<sup>3</sup> and this is not permissible in Allaah’s *sharee’ah*, since lowness or rank is according to obedience, not to anything else such as that which negates unity and *Jamaa’ah*.

Shaikhul-Islaam Ibn Taimiyyah (رحمة الله تعالى) said, ‘And it is not for anyone to set up a person for the *Ummah* and to call to his way and form alliance and enmity based upon that, except for the Prophet (ﷺ). Nor is any speech set up for them based on which they form alliance and enmity except for the Speech of Allaah and that of His Messenger and that upon which the *Ummah* are agreed. Rather this is the practice of the people of Innovation who set up a person, or a saying with which they cause splits in the *Ummah* forming alliance or enmity based upon that saying or ascription.’<sup>4</sup>

<sup>1</sup> Reported by Muslim, 2350, from Jubayr ibn Mut’im

<sup>2</sup> *al-Ahzaabus-Siyaasiyyah*, 1/123, and *Tanbeeh Ulul-Absaar*, p. 252.

<sup>3</sup> *Musannafatuh-Nazmul-Islaamiyyah*, p.31, and from it, *Hukmul-Intimaa*, p. 123.

<sup>4</sup> *Majmoo’ul-Fataawa*, 20/164, and *al-Fataawal-Iraaqiyyah*, pp. 100-101.

‘This is the case with many of the *Jamaa’ahs* and Islamic parties today; they set up leaders for themselves and form friendship with their friends and are at enmity with their enemies. They obey them in every decision they make for them, without referring back to the Book and *sunnah*, and without asking for the proof for what they say and declare. The like of these systems cannot be the basis for change and for uniting the Muslims, indeed it never happened that the Muslims became united upon a single *madhhab* or upon a single party despite the efforts expended by some states to obligate following of that *madhhab*, or that tribal or party orientation.’<sup>1</sup>

‘In the light of this it is possible to understand the ruling regarding political parties in Islaam, since the political parties organise their followers upon foundations and principles which they choose, and then make attachment to the party the foundation of alliance and enmity ... So the party, when it behaves well with someone who is not a member, does not treat him except with mere good behaviour and fair treatment which Allaah has allowed the Muslims to show to the *Mushriks* in His saying:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم  
مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ

“Allaah does not forbid you to deal justly and kindly with those who fought not against you and did not drive you out of your homes.”<sup>2</sup>

But as regards the friendship and alliance which is above and beyond this good treatment, then the party reserve that for their

<sup>1</sup> *Manhajul-Anbiyaa fid-Da'wah illallaah*, of Muhammad Suroor Zainul-'Aabideen, 1/16.

<sup>2</sup> Soorah al-Mumtahinah (60):8.

own members. After this I say, 'If we say that political parties can be set up within Islaam, then the party will either make Islaam the basis of alliance and enmity or make something else its basis. So if it makes Islaam its basis **then Islaam has no need of the establishment of another party** or organisation or further *Jamaa'ah*, rather it is itself sufficient in that.'<sup>1</sup>

'What is meant is that the pure *sharee'ah* has forbidden everything which has amongst its characteristics that it cuts off the connection between the Muslim and his brother Muslim, just as it made binding and obligatory everything which will lead to strengthening of the bond linking the Muslim to his brother Muslim and his love for him.'<sup>2</sup>

With this the ruling will have become clear, the saying apparent, and the forbiddance settled,<sup>3</sup> all of this being supported with various proofs - those of the intellect and textual proofs, from within and from outside, such that no one, by the permission of Allaah, is able to repel except with hollow words of disapproval or words designed to frighten others away ... and this is worthless.

Also the verdict given<sup>4</sup> by the 'Permanent Committee for Scholarly Research and Religious Verdicts' of the major scholars of Saudi Arabia, no. 1674, dated, 7/10/1397 H, under the leadership of Shaikh 'Abdul'Azeez Ibn Baaz affirms this prohibition and declares

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<sup>1</sup> *al-Ahzaabus-Siyaasiyyah*, p. 46.

<sup>2</sup> *al-Maqaasidul'Aamah lish-Sharee'atil-Islaamiyyah*, of 'Abdur-Rahmaan 'Abdul-Khaaliq, p. 32.

<sup>3</sup> And see the saying of our Shaikh Muhammad Ibraaheem Shaqrah, *Nazarah Mawdooiyyah fit-Ta'addudiyyah wal-Hizbiyyah*, (5/2/1990), as it contains that which supports this prohibition.

<sup>4</sup> And it is quoted in, *Manhajus-Salaf fil'Aqeedah wa Atharuhaa fee Wahditil-Muslimeen*, of Shaikh as-Suhaimee, p. 40.

it forbidden (*haraam*).<sup>1</sup>

And the book, *Hukmul-Intimaa ilal-Jamaa'at wal-Ahzaabil-Islaamiyyah*, of the honourable Shaikh Bakr Aboo Zaid of 'The Assembly of Islamic *Fiqh*,' contains a clear representation of this important matter, with enlightening proofs and abundant corroboration, and it is such that no just person can reject it, and that no one seeking to refute it is able to do so.

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<sup>1</sup> And in the words of our Shaikh, the *Muhaddith* of this age, Muhammad Naasirud-deen al-Albaanee, found in the various tape recordings of his sittings and his verdicts, there are a great deal of sayings which affirm the forbiddance of forming into parties, and an explanation of their deviation and danger, and if his words about it were compiled (حفظه الله تعالى) it would form a separate book, and something of that has preceded.



# Section Twelve

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## PARTISANSHIP - ITS FORMS AND MANIFESTATIONS

Something that scholars do not differ about is that, 'changing the names does not mean that the reality is changed.'<sup>1</sup>

So something ugly does not become something handsome just because we called it beautiful, and evil does not become good by us calling it goodness, and so on. Thus, disunity does not become prescribed and authorised because we call it unity, weakness does not become strength because we call it power, and partisanship does not become *deen* because we call it 'working collectively as a *Jamaa'ah*.' Or whether we say, '*Jamaa'ah*' or '*Jam'iyyah*,' (society) or '*Lajnah*,' (committee) or '*Harakah*,' (movement) and upon that basis then compare.

What is counted is that which carries the name and the realities, not the names applied and the outward form. So as for that which is forbidden in the *sharee'ah* then, 'Its ruling is not changed by a change in its appearance and outer form.'<sup>2</sup>

Indeed the like of these names may be something slight, but one day become something large and dangerous, therefore:

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<sup>1</sup> *Miftaah Daaris-Sa'aadah*, p. 153, and *I'laamul-Muwaqqi'een*, of Ibnul-Qayyim, 3/130.

<sup>2</sup> *Ighaathatul-Lahfaan*, of Ibnul-Qayyim, 1/349.

'Beware of small innovations in the affairs, because small innovations grow until they become large, and this was what happened with every innovation introduced amongst this *Ummah*, at the beginning it was slight, having resemblance to the truth, which is why those who entered it were deceived by it, and they were then unable to get out of it, so it grew large and became taken as the *deen* which they followed.'<sup>1</sup>

How much harm the like of these names and unreal terminologies, far removed from clarity, have caused to Islaam and the Muslims. Likewise these present day parties and groups - their beginning was good intentions ... then they became organisations which were an end in themselves ... then they began, 'To look for justification and to exploit textual evidences to support the position of a certain *Jamaa'ah* and its organisation ... etc., and this is the reverse of how things should be, since the *sharee'ah* principle is, 'Acting upon the proof,'<sup>2</sup> without distorting or false interpretation.

'So look, may Allaah have mercy upon you, at every saying of the people of your time in particular, and do not be hasty, and do not enter into anything of it until you look and see: Did any of the Companions of the Prophet (ﷺ) speak about it? So if you find a report about it from them, then cling to it, and do not overstep it for anything and do not prefer anything to it and so fall into the fire.'<sup>3</sup>

There are two important matters here that must be borne in mind:

(i) Peoples excited emotions, if they are not checked by the true proofs of the Book and *sunnah*, then they cause evil and harm. So love of good, love of working for Islaam and love of *da'wah* to

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<sup>1</sup> *Sharhus-Sunnah*, of al-Barbaaaree, no. 5.

<sup>2</sup> *Hukmul-Intimaa*, p. 137.

<sup>3</sup> *Sharhus-Sunnah*, of al-Barbaaaree, no. 5.

Allaah - all of these are to be kept hand in hand with the *sharee'ah* proofs and encompassed by the texts of guidance. So it is not permissible to depart from them for anything else claiming that it is something better, or has a quicker result, or for 'order' or 'grouping' or 'organisation,' as they claim.

There is no ordering except as occurs in the *sharee'ah*, nor any grouping except what is authentically reported from the best of creation, nor any organisation except what Islaam brings us.

(ii) Test yourself, O servant of Allaah, about that action which you find yourself upon, which you think is according to the *sharee'ah*, but may be innovatory:

(a) Do you rush towards people, from other than your party, who have greater knowledge and understanding of the *deen* as you rush towards the people of your party who have less knowledge and understanding?

(b) Is it your *eemaan* which impels you to rush forward to good and to call to Allaah, and do you do it in the way prescribed by the *sharee'ah*; such as giving reminders and admonitions? Or is what pushes you forward the orders of your party<sup>1</sup> ... or the instructions of your president ... or the ideas of your head?

(c) Are you careful to practice the *sunnahs* and commands of Islaam with (at least) as much devotion as your care in keeping to the 'principles' of your party, and 'meetings' of your *Jamaa'ah*, and 'appointments' of your groups? I do not wait, my brother, for an

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<sup>1</sup> And I do not say, 'For personal gain,' since, 'from the deviant ways of *da'wah* is turning collective work into an end in order to bring about monetary gain for its people,' as is pointed out by Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq in *al-Furqaan* magazine, no. 17, p. 24.

answer from you, so just as it is said, 'Each man is a sufficient recokner of himself.'

Further, do not think that partisanship is only emblems and tokens, or pledges of allegiance and having an *Ameer*. Rather it is what is put into practice, the way of conduct and how the affairs are administered.

So a party is not only that which is called a 'party' or an 'organisation' or a '*Jamaa'ah*,' as some mistakenly think, or pretend to think. 'And as is known these evils are joined with these realities, and will not disappear through changing their names and outer forms.'<sup>1</sup>

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<sup>1</sup> *Ighaathatul-Lahfaan* of Ibnul-Qayyim, 1/353.

# Section Thirteen

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## DOUBTS AND THE REPLY TO THEM

Some of the callers to partisanship may use as evidence some *Sharee'ah* texts and sayings of scholars, as a support for their partisanship and their organising into groups – all of these are rejected from them and thrown back against them, 'and if it were not that an ignorant one might come across them and be fooled then it would not be something worth mentioning.'<sup>1</sup>

So the most important evidences which they seek to use are:

(1) The many *Sharee'ah* texts reported about the Chief of the Believers and the Greater Imaamate, which they use to refer to these *Jamaa'ahs* and parties established for *da'wah*. (Indeed) they know how dangerous this reasoning is and its futility and they also agree<sup>2</sup> that these texts, 'all refer to the Greater Imaamate.'<sup>3</sup> Yet still they seek to use them as evidence! Then why?

We have rebutted this argument in Section Nine, '*The Jamaa'ah: The Term and its Explanation*,' and have shown that it goes against the correct principles of deduction and is a cause of the fragmentation of the *Ummah's* unity.

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<sup>1</sup> *al-Muntaqan-Nafees min Talbees-Iblees*, p. 314.

<sup>2</sup> Just as 'Abdullaah 'Alwaan does in his treatise, *Bainal'Amalil-Fardee wal'Amalil Jamaa'ee*, p. 79.

<sup>3</sup> *Ibid.*

(2) Making an analogy between some Islamic obligations carried out collectively and the means of giving and spreading *da'wah*.

This is analogy in worship, and that is futile since the basis in all of these matters is that they are purely worship. If that were not the case then, for example, we would have been ordered to pray the regular *sunnah* prayers and extra *nafl* prayers in congregation, since our *deen* is 'collective.'<sup>1</sup>

If it is said, 'This is not the case because that is not reported in the *sharee'ah*.' Then we say, 'Yes, and this is also not reported in the *sharee'ah* – there is no difference!' A further and more detailed explanation has preceded in the second section, '*Islamic Work – Between the Means and the Goals*,' so there is no need for repetition.

(3) Allaah, the Most High's saying:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

“Let there arise from you a group of people inviting to all that is good (Islam), enjoining *al-Ma'roof*, and forbidding *al-Munkar*.”<sup>2</sup>

So they say, 'This is an order for some of the *Ummah* to give *da'wah*, and this part of the *Ummah* cannot be except a *Jamaa'ah*!'<sup>3</sup> Therefore it is, 'a *sharee'ah* obligation and a human necessity,' and

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<sup>1</sup> As they repeatedly state, and refer to, *ad-Da'watul-Islaamiyyah Fareedah Shar'iyyah*, of Saadiq Ameen, p. 37, *at-Tanzeem al-Harakee fil-Islaam*, p. 18, and *Mashroo'iyatul-'Amalil-Jamaa'ee*, of 'Abdur-Rahmaan 'Abdul-Khaaliq, pp. 10-11.

<sup>2</sup> Soorah aali-'Imraan (3):104.

<sup>3</sup> *Al-Madhaahib wal-Afkaarul-Ma'aasirah fit-Tasawwuril-Islaamee*, of Muhammad al-Hasan, p. 6!

‘anything which is essential for the completion of an obligation is itself obligatory.’<sup>1</sup> So the reply to this is:

(a) Restricting the meaning of the word, *Ummah*, to this meaning is an obstinacy which has no support, since this is a word for which the scholars of the language mention fifteen meanings, and I have seen some who mention that it has forty meanings, from them is that ‘*Ummah*’ means ‘*the Jamaa’ah*,’ and from them is that ‘*Ummah*’ can mean a single man who calls to the truth.<sup>2</sup>

(b) The scholars have two sayings about the *tafseer* of this *ayah*:

(i) That the *min* in His saying, ‘*minkum*’ occurs as an explanation of a certain kind required and referred to, that is: ‘All of you be like that, not some to the exclusion of others,’ and this is just like Allaah, the Most High’s, saying:

وَلَنْ مِّنكُمْ إِلَّا وَاْرِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

“There is not one of you but will pass over it (Hell); this is with your Lord a decree which must be accomplished.”<sup>3</sup>

So the *ayah* does not distinguish some people from others, but rather it is an address to all the *Ummah*, each according to his capability and capacity.

(ii) That *min* here means, ‘*a part of*’ and means that the ones meant here, those who are to order have to be scholars, and

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<sup>1</sup> *Bainad-Da’watil-Fardiyyah wal’Amalil-Jamaa’ee*, of ‘Abdullaah ‘Alwaan, p. 81.

<sup>2</sup> *Ahkaamul-Quraan*, of Qaadee Ibn ‘Arabee al-Maalikee, 1/292.

<sup>3</sup> Soorah Maryam (19):71.

not all the people are Scholars. This is the meaning preferred by Imaam al-Qurtubee in his *tafseer*, 4/165.<sup>1</sup>

(iii) When Allaah, the Majestic and Most High, mentioned this *Ummah* He followed that with His saying:

وَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿٥٥﴾

“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.”<sup>2</sup>

‘And here there is a subtle indication and a great connection between the obligation of ordering good and the forbiddance of evil and disunity, so it is as if these two *ayaahs* indicate that it is not possible for the *Ummah* to establish this obligation unless it is united, clinging together and supporting itself, a single *Ummah* and a coherent body. But if the *Ummah* splits up and divides into sects, innovated groups and parties, then it has disabled itself and so cannot possibly carry out this obligation towards others.’<sup>3</sup>

(iv) This is further clarified and made certain by the *ayah* which precedes it also, which is His saying:

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<sup>1</sup> And Shaikh Bakr Aboo Zaid said in, *Hukmul-Intimaa*, p. 65, ‘And the community here is the community of the scholars, those through whom Allaah rectifies the rest of the *Ummah*. They are the people of influence in the *Ummah*, and they are the ones whom the people are satisfied with. They spread the lights of Revelation and call to Allaah.’

<sup>2</sup> Soorah Aali-Imraan (3):105.

<sup>3</sup> *Hukmul-Intimaa*, p. 132.



وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast, all of you together, to the Rope of Allaah (i.e., this Qur’aan), and be not divided among yourselves.”<sup>1</sup>

So the *ayah* is an explanation of the unity of the *Ummah* and a call to hold together to the *Jamaa’ah*, it is not an instrument for there being a number of *Ummahs* and to split into *Jamaa’ahs* — so consider.

Shaikh ‘Abdur-Rahmaan ibn Naasir as-Sa’dee said, ‘...and those who enter into this group are the people of knowledge and the teachers, and those who have to give *khutbah* and admonish the people in general and in particular, and those in charge of ordering the people to establish Prayer and to give *Zakaat* and to establish the *sharee’ah* laws and forbidding them from evil acts. So all those who call the people to good, in general or in particular, or sets about giving sincere advise in general or particular, then he falls under this noble *ayah*. Then He forbade them from following the way of those who split up into sects, those to whom the *deen* and the clear signs came, which necessitated that they establish that and unite, but they separated and became sects.’<sup>2</sup>

To summarize, the work of all the Muslims - scholars, callers and students of knowledge - all of it has its value and weight and, ‘It is not for any Muslim, whoever he is, to start *da’wah* with that which is in contradiction to it, so nothing of Allaah’s *deen* and prescribed way is to be changed, twisted, mixed or compromised.’<sup>3</sup>

So Islamic work is not a ‘company’ or a ‘foundation’ which the people

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<sup>1</sup> Soorah aali-Imraan (3):105.

<sup>2</sup> *Tayseerul-Kareemir-Rahmaan*, 1/195.

<sup>3</sup> *Hukmul-Intimaa*, p. 159.

are waiting for permission to enter into, or for it to be agreed that they can be its workers!

(4) As regards using as an evidence the principle, 'That which is essential for the fulfillment of an obligation is itself an obligation.' Then it is false and futile to use this as an evidence, since both of these obligations have to be something prescribed and allowed by the *sharee'ah* themselves, or that it does not in any way go against the other *sharee'ah* texts. As has preceded in detail the means in *da'wah* is the same as the goal, it has to be something prescribed in the *sharee'ah*, something known from the *sunnah* and narrations (*aathaar*).

Indeed the futility of their using this as an evidence can be seen in a number of ways:

(i) If a person made a pledge, then it is obligatory upon him to fulfill it, unless he does not have the money to fulfill it, then is that an offence for him? Or is it obligatory for him to use deceit to obtain that, not to speak of stealing, in order to fulfill that pledge? The *sharee'ah* answer is that fulfilling it is obligatory upon him if and when able to do so, if he is unable to then it is not obligatory upon him,<sup>1</sup> and the case is the same here.

So the *sharee'ah* orders co-operation and agreement and forbids splitting into groups and sects - so what is obligatory upon the *Ummah* in order to bring about the great obligation which is 'establishing the Laws of Allaah on the earth?'<sup>2</sup>

Is it obligatory for the *Ummah* to carry out this obligation by falling into what is forbidden? Or is what is obligatory to adhere to what is prescribed and to avoid that which is prohibited?

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<sup>1</sup> *I'laamul-Muwaqqi'een* of Ibnul-Qayyim, 3/29.

<sup>2</sup> As we hear and read them always stating.

(ii) If splitting into parties and establishing *Jamaa'ahs*, were an obligation, 'then it would have been obligatory upon the Messenger (ﷺ) to have explained this to the people in a way sufficient to cut off their excuse,'<sup>1</sup> and not have left it at the mercy of opinions and desires, and something to cause argument and difference, and to bring about schism and separation.

But what was made clear by Allaah, the Sublime, in His Book, and by His Messenger (ﷺ) in his *sunnah* is sticking to the unity of Islaam and of the unity of the Muslim *Jamaa'ah*, not splitting away to the right and left.

(iii) This obligation to be sought, as they claim, what is its underlying reason and authority? Is it the intellect or the *sharee'ah*? Is it desires or the text? Differing or agreement? Splitting into groups or coming together? Or is it the case with them that the end justifies the means?

(iv) That for this principle, (i.e., 'that which is essential for the fulfillment of an obligation is itself obligatory'), to be followed correctly there are two conditions:

(a) That the execution of the original obligation rests solely upon and depends upon this subsidiary obligation, there being no other way to carry it out.

(b) That it is certain that the original obligation will definitely be established by the presence of this subsidiary obligation, not that it is just something expected or presumed — and these two conditions are not present here.

(5) A saying attributed to Shaikhul-Islaam Ibn Taimiyyah, which

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<sup>1</sup> *Manhajul-Anbiyaa fid-Da'wah illallaah*, of Shaikh Rabee' ibn Haadee, p. 114.

they misunderstand and supply with a meaning which it does not carry.<sup>1</sup> Shaikhul-Islam (رَحْمَةُ اللهِ تَعَالَى) says in *Majmoo'ul-Fataawaa*, 11/92, whilst discussing some terms used by various sects, such as the *Soofees* and others, which had become technical terms having specialised meanings and indications, so amongst what he said is, '...and as regards the head of the group (*ra'sul-hizb*), then he is the head of the group which has formed itself and become such, so if they are together upon that which Allaah and His Messenger ordered, without making any additions or deletion, then they are Believers, for them is that which belongs to them (the Believers) and upon them is that which is upon them. But if they have made additions and deletions to that, such as party-spirit/bigotry (*ta'assub*) for the one in their group, whether he is right or wrong; and shunning those who do not enter into their group, whether he is right or wrong (in something), then this is from the sectarianism which Allaah, the Most High, and His Messenger censured, since Allaah and His Messenger ordered *Jamaa'ah* and agreement and they forbade separation and disagreement, and they ordered co-operation in doing good and avoiding evil, and they forbade co-operation in committing sin and in enmity.'

This is what he (رَحْمَةُ اللهِ تَعَالَى) said, so what does it contain? And the reply to the one who tries to use this great saying to support forming separate groups is from various angles:

(i) That his words (رَحْمَةُ اللهِ تَعَالَى) were concerning names, not named things as is shown by what we have quoted. This is what he was talking about before and after regarding the name, '*Futuwwah*' (brother-hoods), '*az-Za'eem*' (head of a group) and '*ad-Daskarah*,' (a

<sup>1</sup> See *al-Muntaliq*, p. 146, and from him his blind-followers: *ad-Da'watul-Islaamiyyah bainal-Fardiyyah wal Jamaa'iyyah*, p. 81, *Atharul-Jamaa'aatil-Islaamiyyah fil-Qarnil-'Ishreen*, p. 161, of Muhammad 'Ubaidaat, and *ad-Da'watul-Islaamiyyah Fareedah Shar'iyyah wa-Duriirah-Bashariyyah*, p. 44, of Saadiq Ameen, and *Rasaailul-Ikhaa*, p. 13, of Naadirun-Nooree and others.

cell/gathering).

This is why he (رَحْمَةُ اللهِ تَعَالَى) had said on the previous page about the same topic, 'So every name which Allaah connected with praise and reward in the Book and *sunnah*, then its people are praised; and every name which is connected with censure and punishment in the Book and *sunnah*, then its people are censured. Such as the wording, 'falsehood,' 'deception,' 'wickedness,' 'oppression' and 'indecenty,' etc.

We have explained previously that the word *hizb* at one time occurs in the Qur'aan in the context of praise, if the *hizb* is a single one, and another time in the context of censure, when there is more than one *hizb*. So where in his explanation of the word *hizb* here, in the light of this, is there an allowance for formation of groups?

(ii) That he gave a description to this group whose meaning he was explaining in the language, that they should be, 'together upon that which Allaah and His Messenger ordered, without adding or deleting anything,' and is partisanship (*hizbiyyah*) in principle like that or is it in fact founded upon adding and deleting?

(iii) What is well-reported from Shaikhul-Islam Ibn Taimiyyah (رَحْمَةُ اللهِ تَعَالَى) as regards warning against partisanship and for people to flee from it, some of which has preceded, and consider his (رَحْمَةُ اللهِ تَعَالَى) saying in, *Majmoo'ul-Fataawa*, 28/15-16, '... and it is not for the teachers to cause the people to separate into parties, and do that which will cause enmity and hatred between them, rather they should be like brothers, co-operating in doing good and in fearing Allaah...'<sup>1</sup>

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<sup>1</sup> What will the present day partisans do with this clear quote which does not leave the slightest room for interpretation? And I would like to point out something important here, and it is that this saying of Shaikhul-Islam is directed towards the teachers - and they are the people of knowledge and understanding

Consider also his saying, 11/512, ‘... and it is not for anyone to ascribe himself to a shaikh and befriend on that basis and have enmity on that basis. Rather he should befriend all those from the people of *eemaan* and those known for having *taqwaa*, from all the Shaikhs and others, and no one should be particularised with extra adherence unless he sees extra *eemaan* and *taqwaa*. So precedence is given to those whom Allaah and His Messenger have given precedence to, and excellence is for those given excellence by Allaah and His Messenger.’

This is repeated in many statements and scattered words, you will see them in so many places in the works of this great and zealous Imaam, (رَحْمَةُ اللهِ تَعَالَى).

So to take his words about the language meaning of a technical word to mean something which he himself forbids and does not allow is clear injustice and certain and clear wrong.

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= in charge of directing and educating the people, so how would it be if he (رَحْمَةُ اللهِ تَعَالَى) saw the callers to ‘partisanship’ and leaders of the ‘movements’ who have little knowledge and a lack of understanding, acting contrary to the scholars of this time and going against the great imaams? Without a doubt the case would be more severe and his warning harsher. And see, *al-Madkhal* of Ibnul-Haajj, 3/216, where he strongly criticises and rebuts the like of this.

# Section Fourteen

## THE WAY OF SALVATION

Imaam Aboo Nu'aim al-Asbahaanee reports in his book, *Hilyatul-Awliyaa*, 2/218, by way of Sufyaan Ibn 'Uyainah who said, 'I heard 'Aasim al-Ahwal narrating from Abul-'Aaliyah who said, 'Beware of these innovations because they cause enmity and hatred between you, but stick to the original state of affairs present before they divided.'" 'Aasim said, 'So I told it to al-Hasan al-Basree, so he said, 'He has given you sincere advice, by Allaah, and has told you the truth," and its chain of narration is authentic.<sup>1</sup>

Consider, may Allaah have mercy upon you, what Aboo Nu'aim reports in *Hilyatul-Awliyaa*, 2/204, and from him adh-Dhahabee in *Siyaar A'laamin-Nubalaa*, 4/192, with a fine and *saheeh* chain of narration, from Mutarrif ibn 'Abdillaah ibn ash-Shikhkheer (one of the reliable and trustworthy scholars of the *Taabi'een*) that he said, 'We used to come to Zayd Ibn Soohaana,<sup>2</sup> and he used to say, 'O servants of Allaah, behave generously and honourably, because the servant's way to Allaah is by means of two characteristics: fear and hope.' So I came to him one day and they had written a document and arranged some speech in the form of poetry as follows:

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<sup>1</sup> See, *al-Muntaqaan-Nafees min Talbees-Iblees*, which I have written.

<sup>2</sup> *Translators note:* A famous scholar and worshipper who lived in the time of the Prophet (ﷺ) and became Muslim but did not reach the Prophet (ﷺ). He narrates from 'Umar, 'Alee and Salmaan, and he died in the time of 'Alee (رضي الله عنه) at the Battle of the Camel. (*Siyaar A'laamin-Nubalaa*, 3/575).

*'Indeed Allaah is our Lord, and Muhammad is our Prophet,  
And the Quraan is our Imaam ..., and whoever is with us, then we  
are ... and ... and he who opposes us then our hand is against him,  
and we are ... and ...'*

He said, 'So he (Zayd) showed it to them one by one, saying, 'Do you agree, O so and so?' And they agreed until they came to me and said, 'Do you agree to it, O young man?' I said, 'No!' He (Zayd) said, 'Do not be hasty with the young man. What do you say, young man?' I said, '**Indeed Allaah has taken a Covenant from me in His Book, so I will not innovate a further Covenant beyond the one which He took from me.**' So all of the people reversed their view until no one agreed to it, and they were about thirty in number.'

This is an amazing incident which shows the understanding of the Pious Predecessors of collective work, and that it must not, either in form or content, depart from what is in the Book of Allaah and the *Sunnah* of His Messenger (ﷺ).

So there are many points to be learned from this incident:

- (1) To persistently adhere to and sit with the scholars,<sup>1</sup> to listen to them and benefit from them.
- (2) That one should not hesitate in accepting something good which conforms to the *sharee'ah*.
- (3) That everything which is not explained in our *sharee'ah* is

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<sup>1</sup> And Zayd is from them, see *Tabaqaat Ibn Sa'd*, 6/123-126, and *Taareekh Baghdaad*, 8/439.



rejected, even if the people think that it is something good just as Ibn 'Umar (رضي الله عنه) said, 'Every innovation is misguidance even if the people think that it is something good.'<sup>1</sup> So embellishing and decorating something which is wrong does not make it right!

(4) That *sharee'ah* actions and sayings in the *deen* must be applied in the form given to them in the *sharee'ah*, without the addition of anything which is new or which has no proof to support it.<sup>2</sup>

(5) To hear and accept the truth from any person, old or young, as long as he has proof and the evidence is with him.

(6) That Allaah's Covenant in His Book is totally and comprehensively sufficient, such that there is no need for a further covenant besides it.

(7) That what is taken into account is the real state of things, not just names and outer forms; that which goes against the *sharee'ah* is rejected whatever its name is and however it is adorned.

(8) The excellence of returning to the truth.

(9) That the large or small number of people (majority or minority) is not a way to measure right and wrong, or truth and falsehood.

(10) The obligation to know the proof.

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<sup>1</sup> Reported by al-Laalikaa'ee in *Sharh Usool I'tiqaad Ahlis-Sunnah*, no. 126, with an authentic chain of narration.

<sup>2</sup> Therefore Mutarrif did not merely look at what these composed words were saying, since there is nothing wrong with their meaning, but he considered the way in which these words were being used.

(11) The importance of consultation and knowing the view of others.

(12) That 'collective work' done as prescribed in the *sunnah*, and done as it should be naturally, has a great fruit, even if outwardly it appears small.

And I almost say about this brave stance from this noble group, which heard the truth and rushed to accept it, that it was *ijmaa'* (consensus) or something like *ijmaa'* from them upon the forbiddance of everything that smacks of partisanship or splitting from the *Ummah* in the form or content (of an action). So remember this, may Allaah have mercy upon you, and keep it as a reminder, since it will benefit you in places where opinions differ.

If we know this then, "The way of salvation"<sup>1</sup> becomes clear to us, and that it is built upon the Saying of Allaah, the Most High:

وَقَعَا وَنُورًا عَلَى الْبِرِّ وَالنَّقْوَى  
وَلَا تَكْفُرُوا عَلَى الْأَيْمَانِ وَالْعُدْوَانِ

<sup>1</sup> And we do not say, 'The alternative,' (*al-Badeel*) as we hear repeatedly from the present day thinkers who have introduced many things into the *deen* claiming them to be the (*Badeel*) 'alternative.' So we find them saying, 'Islamic Bank,' 'Islamic Nasheeds,' 'Islamic plays,' etc. For how long will we remain crouched in the caves of dependence upon others and blindly-following? We look around us and blindly follow others, and if we see something contrary to the *deen*, then we hasten to make an alternative for it in the *deen*, using diverse means to do so, use of craftiness (e.g., altering the names of things), using any allowances of scholars we can find or their mistakes, or by trying to 'modernise' Islam! And this, as will be obvious to the fortunate, is in total contravention of the principles of Islamic character in its independence, clarity and conspicuousness. So our *deen*, all praise is to Allaah, leads us to do *da'wah* in the light of the Book and *sunnah* — it is not our changed present day circumstances which impel us to that, so consider. And let the term, 'The alternative' be added to the list of incorrect wordings.

“Help you one another in *al-Birr* and *at-Taqwa* (virtue, righteousness and piety), but do not help one another in sin and transgression.”<sup>1</sup>

As was understood and followed by our Pious Predecessors, *rahimahumullaah*. So the principle in action, *da'wah* and meeting is, ‘*Tawheed* and the (correct) *manhaj* (approach and methodology), enmity is shown for them, about them and upon them. And from the things necessary for *tawheed* are obedience to Allaah, the Mighty and Majestic, and to His Messenger, and following his Companions. So enmity is not due to partisanship, and we do not separate for the sake of a *Jamaa'ah*.’<sup>2</sup>

As regards using this noble *aayah* as an evidence for working collectively in the newly invented way and with the innovated methods then this is a reversal of the *sharee'ah* concepts, since our Lord, the One free from all defects, says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

“Help you one another in *al-Birr* and *at-Taqwa* (virtue, righteousness and piety).”<sup>3</sup>

And He also says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“And hold fast, all of you together, to the Rope of Allaah (i.e., this Quraan).”<sup>4</sup>

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<sup>1</sup> Soorah al-Maaidah (5):2.

<sup>2</sup> *as-Sabeel ilaa Manhaj Ahlus-Sunnah wal-Jamaa'ah*, of 'Adnaan 'Uroor, p. 146.

<sup>3</sup> Soorah al-Maaidah (5):2.

<sup>4</sup> Soorah aali-Imraan (3):105.

And He, the Most High, says:

وَلَا تَكُونُوا عَلَىٰ الْإِسْمِ وَالْعُدْوَانِ<sup>١</sup>

“But do not help one another in sin and transgression.”<sup>1</sup>

And He also says:

وَلَا تَفْرَقُوا<sup>٢</sup>

“And be not divided among yourselves.”<sup>2</sup>

So what is obligatory is to carry out the order to work together in a manner prescribed by the *sharee'ah* which does not lead in any way to contradicting the order to cling together, so beware and do not be one of those who slip and make errors.

Therefore, this noble *ayah* is the foundation, and it is the starting point, since it, ‘covers all things beneficial for the servants in their living and their Hereafter, regarding relations between them, and what is between them and their Lord. Since every servant does not cease to be in one of those two conditions, and those two obligations: What is obligatory from him for his Lord, and what is obligatory upon him towards the creation.

So as regards what is between him and the creation, (concerning) day to day life, co-operation and companionship, then what is obligatory upon him is that his meeting with them and accompanying them is such that it is co-operation with them in a manner pleasing to Allaah and in obedience to Him, which is the highest happiness and success of the servant. There is no happiness

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<sup>1</sup> Soorah al-Maaidah (5):2

<sup>2</sup> Soorah aali-'Imraan (3):103.

for him except through it, this is righteousness and *taqwaa*,<sup>1</sup> and these two comprehend all of the *deen*.<sup>2</sup>

So his separating and joining are upon these two, and upon them is his loving and his hating. All his relations are established upon His, the Most High's, saying:

﴿تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“And recommend one another to the truth (ordering one another to perform all kinds of good deeds which Allaah has ordained), and recommend one another to patience (for the sufferings, harm and injuries which one may encounter in Allaah's Cause).”<sup>3</sup>

That is with regard to his uniting with his brothers, so his relations with them are all established, ‘upon co-operation upon the means to salvation and mutually encouraging with the truth and with patience, and this is one of the greatest of profits to be gained.’<sup>4</sup>

‘So co-operating in righteousness and *taqwaa* and mutual advising necessitates warning against evil and not co-operating with the wicked.’<sup>5</sup> It necessitates a number of types of good: studying, teaching, learning, *da'wah*, giving reminder, giving guidance,

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<sup>1</sup> *Translators note: Taqwaa* - obedience to Allaah by doing what He has commanded and avoiding what He has prohibited, hoping for His reward and fearing His punishment.

<sup>2</sup> *ar-Risaalatut-Tubookiyyah*, of Ibnul-Qayyim, p. 10, with my checking. Translated by Dr. Muhammad al-Jibaalee (حفظه الله تعالى), with the title, ‘*The Magnificent Journey*.’

<sup>3</sup> Soorah al'Asr (103):3.

<sup>4</sup> *al-Fawaaid*, of Ibnul-Qayyim, p. 50.

<sup>5</sup> *al-Furqaan* magazine, no. 14, p. 15, article, ‘*The obligation in goodness and Taqwaa*,’ by our Shaikh, the noble scholar, 'Abdul'Azeez ibn Baaz.

ordering good, forbidding evil, solidarity, brotherhood and the rest of the affairs which are too many to be counted, which Islaam commands and encourages and which will be the seed for the desired change which the callers aspire to and which they gather for:

إِن يَبْتَغِ اللَّهُ  
لَا يَغْيِرُ مَا يَقَوْمٍ حَتَّىٰ يُغْيِرُوا مَا بِأَنْفُسِهِمْ

“Verily, Allaah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allaah).”<sup>1</sup>

And the parties ... and *Jamaa'ahs* ... and organisations ... what do they do, if they do anything, more than this?

Indeed they, by the One who sent Muhammad (ﷺ) with the truth, do not do more than what we have said. Their work is done in accordance with the view of the party, and with distorted vision. The driving force behind many of them, as has preceded, is usually the command of the party and obedience to the organisation.

Indeed this is not fitting and not permissible, since, ‘Every action must have a beginning and a goal. So an action will not be an act of obedience and worship until its source is *eemaan* and its incentive is purely *eemaan*, not custom or desires, nor seeking praise or position and other than that. Indeed its source must be purely *eemaan* and its goal seeking Allaah’s reward and His pleasure.’<sup>2</sup>

And pure *eemaan* is that which is not adulterated with any stain, nor is it removed by misfortune.

<sup>1</sup> Soorah ar-Ra’d (13):11.

<sup>2</sup> *ar-Risaalatut-Tabookiyyah*, p. 12.

Consider, may my Lord grant you success in what is good, the condition of many of the people of party-spirit who have been removed from their parties, and whose activities in them have ceased. What do you see to be their condition before and after? You mostly find that before, they were blazing with activity and zeal. Then after you see them – weak and inactive.

What is the reason for that? It is very clear! It is the party spirit which has hold of their minds, they are unable to move without orders from the party ... or decision of the movement, until they become like puppets controlled by others, or like chess pieces which do not move except when the players move them.

This is due to the partisanship which has taken hold of their intellect, and there is another group who realise the degeneration of their parties, and percieve the bitterness of their condition, so they prefer to remain at a distance and abandon partisanship, keeping away from sectarianism. So this does not affect them at all, since due to their alertness, they know that all their actions must have as their source pure *eemaan*. So their actions do not change, and their way of thinking does not differ, nor their work.

Except ... except from the comprehensive Islamic outlook and according to the standard of unrestricted *eemaan*, which does not differentiate between the people, when there is no Khilaafah, except levels of *eemaan*. So there are no ranks of leadership or position! Rather obedience to the scholars and ones of greater understanding.

This is the condition of the noble, 'The original state which they were upon before they separated,' so adhere to it and do not leave it.

Follow the example of those noble ones who ordered good and forbade evil, and called to Allaah through co-operation and mutual encouragement in truth and patience.

So look to the noble Companion Hishaam ibn Hakeem ibn Hizaam, az-Zuhree said of him,<sup>1</sup> 'He used to order the good amongst the men who were with him.' What caused him to do that? Restricted party-spirit and warped organising? Or was it righteousness and *taqwaa*?<sup>2</sup>

So in this way this noble chain of Scholars and callers has continued from the first time until our time. Beginning with the great Imaam Ahmad ibn Hanbal and his (and those with him) brave stand in the face of the trial of 'The Creation of the Qur'aan,' and its passage through the time of Shaikhul-Islaam, the exemplary scholar Ibn Taimiyyah an-Numairee (رَحْمَةُ اللهِ تَعَالَى) and his confronting (and his companions and those of his land who took up arms along side him) the Tartars and their violence, and reaching this time of ours with its new awakening for which a number of scholars have worked in different times and places, like Shaikh al-Aaloosee, Shaikh al-Qaasimee, Shaikh Muhammad Bahjatul-Baitaar, Shaikh Ahmad Shaakir, Shaikh Naasirud-deen al-Albaanee, Shaikh Ibn Baaz and others.

These Scholars have striven hard in calling to Allaah, the Most High, upon the purity of Islaam and the pure *sunnah*, without fighting or having squabbles which lead into sectarianism or party-spirit or splitting, so that they all fall under Allaah, the Most High's saying:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا مَا صَبَرُوا وَكَانُوا بِعَايُنِنَا  
يُوقِنُونَ ﴿١٤٦﴾

<sup>1</sup> *al-Isaabah*, of Ibn Hajr, 6/285.

<sup>2</sup> And how amazing is the saying of the author of, *al-Muntaliq*, p. 150, about this report, 'So he had established a *Jamaa'ah* to order (the good)?' Its feebleness and untenability is sufficient to demolish it.



“And We made from amongst them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *aayaat* (proofs, evidences, signs).”<sup>1</sup>

There has preceded in Section Thirteen, ‘*Doubts and the Reply to Them*,’ the various quotes from Shaikhul-Islaam Ibn Taimiyyah with regard to the warning against party-spirit and criticism of its heads and the callers to it.<sup>2</sup>

So for someone to come and describe Ibn Taimiyyah as, ‘The head of a group which followed his orders, acted upon his advice and sprung from his views,’<sup>3</sup> and that he was a pioneer of ‘*Collective Work*,’ with the meaning of the forbidden partisanship,<sup>4</sup> (then) this is foolish talk and should be treated with contempt.

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<sup>1</sup> Soorah as-Sajdah (32):24.

<sup>2</sup> And if all that he said was gathered it would fill a medium sized book which could be called, for example, ‘*Ibn Taymiyyah, and the Innovation of Working in Parties!*’

<sup>3</sup> *al-Furqaan* magazine, no. 12, p. 8, article, ‘*Ibn Taymiyyah and collective work.*’

<sup>4</sup> We say, ‘*forbidden*’ because, as has preceded, what is meant is the allowance of multiple parties. As regards collective working which is prescribed, then that is brotherly co-operation and giving *da’wah* under the comprehensive and general umbrella of Islaam, upon the clear way, which has no darkness and is not obscured by anything. The same entirely goes for the word, ‘*tanzeem*’ (organisation), which in the language means working together and being far from chaos, and all of our *deen* is ‘*organised*,’ with this meaning, no-one differs about this. But using it to mean (organising a separate party) or the like is false, as has preceded, and is an innovation which has no basis in the *sharee’ah* nor in the sayings of the scholars of the *sunnah*. So if what is meant by it is working in harmony and having mutual love and calling to Allaah, then its meaning is acceptable but not its use and it should be replaced with the *sharee’ah* wording found in the Book and *sunnah*, which is *ta’aawun*.

And we say to the callers (who use the term) ‘*organisation*’ with the other (i.e., false) meaning: This kind of organisation is either from the *deen*, or it is not, so if it is from the *deen*, then undoubtedly every part of it, no matter how small

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(Indeed) the one who considers the statements quoted by those who hold that view will see that it is (in fact) giving meanings to the words which they do not carry, and is clearly unnatural and obvious knavery: 'The Shaikh wrote to his *Jamaa'ah*,' (i.e., those who knew and accompanied him) 'The Shaikh and his *Companions*' went out,' 'Some of them envied him due to the large number of his *followers*," and the like of this is much, but what does that mean? Are these texts to be understood in the light of present day party-spirit? Or are they to be understood in the light of the two matters which have been clearly explained and which should not be confused:

- (i) Prescribed co-operation, '*at-Ta'aawunush-Shar'ee*.'
- (ii) The censure of splitting into parties.

Both of these are clear in the methodology of Shaikhul-Islam Ibn Taimiyyah and his approach in *da'wah* and his thinking, and it is from him that we have learned and have been trained and educated by his thoughts.

And the meaning of the word *Jamaa'ah* in the language and the *sharee'ah* has preceded, so we shall not repeat it.

As regards the Shaikhs having '*followers*' and '*companions*,' so what can be inferred from that? What is important is that their gathering was one of prescribed brotherly co-operation, not dividing into a party and organisation, or splitting from the *Ummah* in form or content.

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= must have a *sharee'ah* proof in the Book and the *sunnah*, and if it is not from the *deen*, then it is rejected and thrown back upon its leaders and callers, no matter how they seek to beautify and adorn its exterior and its doors. And it is not hidden that, 'all misfortune lies in looking only at the outer form, and relying upon that, and using newly invented terms and wordings and sticking to that.' (*al-Maddarij*, 3/173).

When I say this, I direct it to all the Muslims with their differing orientations and views, and particularly that small group who have chosen the hardest path for the souls, because it is the way of truth, and it is also in reality the easiest, not being something fanciful, because it is the way prescribed in the *sharee'ah* ... indeed they are those who, 'follow the Book and *sunnah*, and are careful to adhere to the way of the Believers, and stick to the way of those whom Allaah has blessed, the Prophet (ﷺ), and his Companions and the pious *Salaf*,<sup>1</sup> in knowledge and action, in *da'wah* and *Jihaad*. Going out, 'with the *da'wah* of Islaam, outside the sphere of partisan *da'wah*, to calling all the people, without regard for organisations, and not looking from the perspective of a particular party or *Jamaa'ah*.<sup>2</sup>

Whilst following this way they affirm day and night that their *da'wah* comes, 'To proclaim the methodology and the way for everyone who wishes to head towards his Lord, the Most Perfect and Most High, and that it is the way to understand and practice the *deen*, and it is not the privileged way of a particular *Jamaa'ah* or party.<sup>3</sup>

Rather this *da'wah* came, 'To be at war with party-spirit and bigotry and to be a way to be followed by all the Muslims, with a single *'aqeedah*, pure and unadulterated, and a single *sharee'ah* methodology.<sup>4</sup> All of this is counted as one of the important and great aims of the Islamic *Sharee'ah*, so the Muslims, 'All of them are a single *Ummah*, with a single goal and a single way and path,

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<sup>1</sup> *at-Tankeel*, of the scholar al-Mu'allamee al-Yamaanee, 1/45.

<sup>2</sup> *al-Furqaan* magazine, no. 14, p. 20, article, 'Blessings of Salafi *Da'wah*.'

<sup>3</sup> *Ibid*.

<sup>4</sup> *Ibid.*, and in my treatise, *at-Tasfiyyah wat-Tarbiyyah wa Atharahumaa fistinaafil-Hayaatil-Islaamiyyah*, there is a clear explanation of the nature and truth of this way and its purity.

their constitution is one, and they are all equal, there being no excellence for one over the other except due to *taqwaa*, and there is no distinction for any of them due to colour, race or homeland. (Indeed) this comprehensive unity is the greatest sign of the outer signs of Islaam and its greatest fruit, it is not achieved upon the face of the earth by any other human society. And there are many essentials for this comprehensive unity, the most important of them are: The single *'aqeedah*, and the single path of the *sharee'ah*, and abolition of all discriminatory factors and particular privileges and to give superiority and preference upon the basis of *taqwaa* and righteous action...'<sup>1</sup>

So for the Muslims to sink into the abyss of partisanship, willfully neglecting the brotherhood of the *deen* and their Islamic nature, then this, by Allaah, is the worst calamity – so be on your guard against it.

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<sup>1</sup> *alMaqaasidul'Aammah lish-Sharee'til-Islaamiyyah*, of 'Abdur-Rahmaan 'Abdul-Khaaliq, p. 31.

## Conclusion

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O Muslims, know that due to the Justice of our Lord, the Exalted and Most High, He does not bring the people to account in groups and parties, rather He addresses every individual alone, separated from his party and group. He, the Most High, says:

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ  
عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ  
يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

“There is none in the heavens and the earth but comes unto the Most Merciful as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, protector or defender).”<sup>1</sup>

So, O Muslims, stick to obedience of Allaah, day and night, openly and in secret, and do not waste time, helping one party against another. Making lawful the violation of the honour of your Muslim brothers, whilst believing yourself to be involved in ‘*tasbeeh*,<sup>2</sup> ‘*tahleel*’<sup>3</sup> and ‘*takbeer*.’<sup>4</sup> So every soul will be raised along with that

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<sup>1</sup> Soorah Maryam (19):93-95.

<sup>2</sup> i.e., saying, ‘Subhaanallaah.’

<sup>3</sup> i.e., saying, ‘Laa ilaaha illallaah.’

<sup>4</sup> i.e., saying, ‘Allaahu-Akbar.’

which it sent forward and no one will be taken to account for the sins of others. He, the Most High, says:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“And no bearer of burdens shall bear the burden of another.”<sup>1</sup>

‘So adhere, may Allaah have mercy upon you, to the straight way, and what the Revelation came down with, and the *sunnah* of the Messenger (ﷺ), and what is recorded from the Pious Predecessors, and cling to the *sunnah* and the *Jamaa’ah*, and you will be rightfully guided, if Allaah wills.’<sup>2</sup>

‘And there is nothing better for you, O one of understanding, than sticking to what is between the two covers (of the *Mushaf*) and frequently examining what is in it, and gaining understanding of its meaning. Abandon the ways of crookedness ... and ‘Why?’ and ‘How?’ Because the desires and innovated ways have caused their people to stray and have led them to painful punishment.’<sup>3</sup>

And be, O servant of Allaah, a true Muslim, a learned, wise and attentive teacher who cultivates. Learn for Allaah and work for Allaah, and view the Muslims equally, nothing giving them precedence in your eyes or causing them to be lesser in your eyes, except due to *taqwaa* and *eemaan*, not because of partisanship and divisions caused by *Shaitaan*.

And know, ‘That the uniting of the Muslims is to be upon Islaam,

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<sup>1</sup> Soorah al-An’aam (6):164.

<sup>2</sup> at-Talee’ah, pp. 13-14, adapted.

<sup>3</sup> at-Tanbeeh, of al-Malatee, adapted, p. 46.

their clinging together is to be with Allaah's rope and in their applying and judging by His *sharee'ah*; and in their disassociating from their enemies and to make their enmity and hatred of them clear to them. This is the cause of Allaah's help for them and for His protection from the plots of their enemies.<sup>1</sup>

As for everything besides this, from partisanship and sectarian splitting, which is encircled with secrecy, and wrapped in political agitation, then it will be of no benefit whatsoever - and will not produce except dangerous delusion and deep-seated evil.

This is a warning! 'And the truly intelligent takes a share of every booty, and associates with every group of people according to the best of what it contains, and does not have favouritism for any one group and totally turn away from the others, as if they do not carry anything of the truth. So this is the way of the true and sincere, and the calls of *Jaahiliyyah* are latent in the souls.'<sup>2</sup>

Indeed what I want is but to set things aright as far as I am able, and my success is only from Allaah, upon Him I place my reliance and to Him I turn.

Whilst asking Allaah, the One free of all defects, that this book should be a sincere cry and find attentive ears and receptive hearts. And our final call is that all praise is for Allaah, Lord of all creation.

Written by:

'Ali ibn Hasan ibn 'Ali ibn 'Abdil-Hameed, *al-Halabee, al-Atharee*.

Completed in the forenoon of *Yawmul-Ahad*, in the middle of the month of *Rajab*, which agrees to 11/12/1990, then I made additions to it in places at other times.

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<sup>1</sup> *Naqdul-Qawmiyyatil-'Arabiyyah*, of Shaikh Ibn Baaz, p. 47.

<sup>2</sup> *Madaarijus-Saalikeen*, of Ibnul-Qayyim, 2/370.

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# MUSLIM UNITY

## In Light of the Numerous Groups & Parties

To those who believe in Allaah ... and call to Allaah ...  
To those who do not put anything before Allaah and His  
Messenger

It is not for the disappointed ... or the languid ... or those who  
give up ... nor those fired by empty passions ...

To those who do not entertain the slightest doubt concerning the  
truth of the saying of the Prophet (ﷺ):

'I have left you upon the plain and clear white ground, its night  
is like its day, no one strays from it except he is destroyed.'

Acting upon that not merely claiming! Following it in practice,  
not as an unreal fancy!

So that they know that it is the sure way, and the proof is with it  
So no emotion diverts them ... and no situation leads them to  
stray ...

Their highest goal is acting in obedience to Allaah ... hoping for  
The Mercy of Allaah ... upon a light from Allaah ...

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