

A Glimpse At The DEVIATED SECTS



by

Shaykh Saaleh al-Fawzaan

Member of the Permanent Committee Of Major Scholars
Kingdom Of Saudi Arabia

A Glimpse At The DEVIATED SECTS

Containing a refutation of those who seek to make a
distinction between the *Taaifatul-Mansoorah*
and the *Firqatun-Naajiyah*

By The Great Scholar
Al-Allaamah Ash-Shaikh
Saaleh bin Fawzaan al-Fawzaan



Translated By Abu Naasir Abid bin Basheer

© 2003CE/1424AH Salafi Publications

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, without prior permission from the publishers.

First Edition: *Shawwaal* 1424AH



Published by:

Salafi Publications, PO Box 6294, Birmingham, UK, B8 3JE

t. 0121.773.0003

t. 0121.773.0033

f. 0121.773.4882

Electronic Mail:

Admin@Spubs.com

Web Site:

SalafiPublications.Com

Salaf.Com

Online Bookstore:

SalafiBookstore.Com

Online Salafi Audio:

SalafiAudio.Com

Children's Website:

Islam4Kids.Com

Online Qur'aan:

TheNobleQuran.Com

Online Hadeeth:

SahihalBukhari.Com

ISBN: 1-902727-20-7

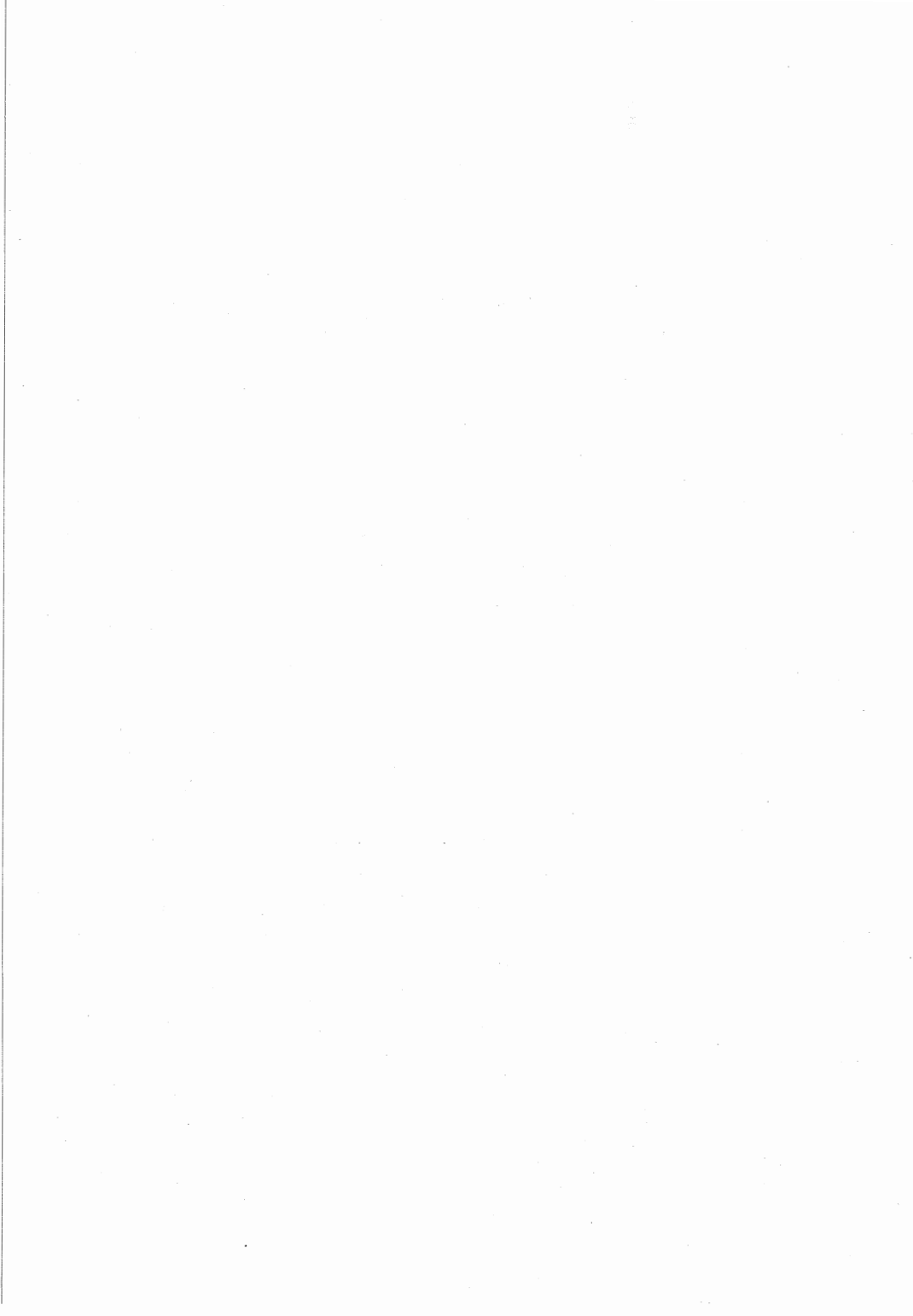
10 9 8 7 6 5 4 3 2 1

97 98 99 00 01 02 03 04

CONTENTS



A Glimpse At The Deviated Sects	Page 3
Hadeeth Of The Callers To Hell	Page 4
Hadeeth Of Differing In Islaam	Page 6
Hadeeth Of 73 Sects	Page 9
Explanations Of <i>Sooratul-Faatihah</i>	Page 14
Conditions Of The Accepted Action	Page 18
Hadeeth Of The Strangers	Page 24
The <i>Qadariyyah</i> Sect	Page 27
The <i>Khawaarij</i> Sect	Page 30
The <i>Shee'ah</i> Sect	Page 34
The <i>Jahmiyyah</i> Sect	Page 41
The Foundations Of The Deviant Sects	Page 49
Questions & Answers On The Topic	Page 55



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A GLIMPSE AT THE DEVIATED SECTS¹



All Praise is due to Allaah, the Lord of the worlds, may the peace and blessings of Allaah be upon our Prophet Muhammad (صلى الله عليه وسلم) upon his family and all his Companions.

Verily a discussion about the sects is not an issue of mere historical presentation by which the study of the origins of the sects is done simply for the sake of it, as is the case with historical events.

Rather, discussion about the sects has a greater importance than that, and it is a warning from the evils of these sects and their newly invented matters and the necessity to cling to *Ahlu-Sunnah wal-Jamaa'ah*. Abandoning that which the deviated sects are upon is not achieved by an individual accidentally, rather it is only achieved after study and recognition of what the Saved Sect is.

¹ Taken from a lecture delivered by Shaikh Saaleh al-Fawzaan in Taa'if on Monday 3/3/1415 AH in King Fahd Mosque.

Who are the *Ahlu-Sunnah wal-Jamaa'ah*, those whom every Muslim is obliged to be with?

And what are the different sects? And what are their ways and doubts, in order that one may be aware of them, because as they say, *'the one who does not recognise evil, then it is feared that he will fall into it'*, as Hudhaifah bin al-Yamaan (رضي الله عنه) said:

"The people used to ask the Messenger of Allaah (صلى الله عليه وسلم) about the good and I used to ask him about the evil out of fear that it would reach me.

So I asked, "O Messenger of Allaah, we were living in ignorance and evil, then Allaah brought this good to us, so will there be any evil after this good?"

He (صلى الله عليه وسلم) replied, "Yes."

I then asked, "Will there be any good after that evil?"

He (صلى الله عليه وسلم) replied, "Yes, but it will be tainted."

So I asked, "What will be its taint?"

He (صلى الله عليه وسلم) replied, "A people who follow other than my Sunnah, and they guide others to other than my way. You will approve of some of their deeds and disapprove of others."

I further enquired, "Then is there any evil after that good?"

He (صلى الله عليه وسلم) said, "Yes, callers at the gates of the Hell, whoever responds to their call they will throw him into the Fire."

I then said, "O Messenger of Allaah, describe them to us."

He (صلى الله عليه وسلم) said, "They will be from our people and speak our language."

I asked, "So what do you order me to do if that reaches me?"

He (صلى الله عليه وسلم) said, "Stick to the united body (Jamaa'ah) of the Muslims and their ruler (imaam)."

I further asked, "What if they have neither a united body nor a ruler?"

He (صلى الله عليه وسلم) replied, "Then keep away from all those sects even if you have to bite from the roots of a tree until death reaches you while you are in that state." ²

So recognition of the sects, their ways and doubts and recognition of the 'Saved Sect', *Ahl-us-Sunnah wal-Jamaa'ah*, and what it is upon, contains much benefit for the Muslim. This is because these deviated sects have many doubts and deviating temptations, such that the one who is ignorant will be enticed and deceived by these calls and then he will join them. As he (صلى الله عليه وسلم) said in the *hadeeth* of Hudhaifah (رضي الله عنه) when he was asked, "Is there any evil

² Bukhaari (3606, 7084), Muslim (1847) and others.

after that good?" He (صلى الله عليه وسلم) said, "Yes, callers at the gates of the Hell; whoever responds to their call they will throw him into the Fire." I then said, "O Messenger of Allaah, describe them to us." He (صلى الله عليه وسلم) said, "They will be from our people and speak our language.""

So the danger is severe and the Prophet (صلى الله عليه وسلم) admonished his Companions one day, as occurs in the *hadeeth* of al-'Irbaad bin Saariyah (رضي الله عنه):

"The Messenger of Allaah (صلى الله عليه وسلم) admonished us with an intense sermon which caused the hearts to fear and the eyes to shed tears. So we said, "O Messenger of Allaah, this is as if it were a farewell sermon, so advise us". He (صلى الله عليه وسلم) said, "I order you to fear Allaah, and to hear and obey, even if you have a slave as a ruler over you. For verily, he who lives long amongst you will see many differences. So I order you to stick to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me. Bite on to that with your molar teeth and beware of the newly invented matters, for verily every innovation is misguidance."³

³ Reported by Ahmad in his *Musnad* (4/126-127, at-Tirmidhi (2676) and Abu Dawood (4607) and others.

So he (صلى الله عليه وسلم) informed us that there would be differences and splitting and advised us to cling to the *Jamaa'ah* of the Muslims and their *Imaam*⁴ and to hold fast to his (صلى الله عليه وسلم) *Sunnah* and abandon all that opposes it from statements, ideologies and deviated ways. For verily, this is the Saved Way and Allaah has ordered unity and clinging to His Book and prohibited splitting. Allaah, The Most High, said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣٦﴾﴾

“And hold fast, all of you together, to the Rope of Allaah (i.e. the Qur’aan) and do not be divided amongst yourselves, and remember Allaah’s Favour upon you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His *ayaat* (signs and proofs) clear to you that you may be guided.”⁵

⁴ i.e. the ruler of the Muslims

⁵ *Surah aal-Imraan*: 103

Up to the point where He, The Most High, said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۗ ۝﴾

“And be not like 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. On the Day when some faces will become white and some faces will become black...”⁶

Ibn ‘Abbaas (رضي الله عنه) said that the faces of *AhluS-Sunnah wal-Jamaa’ah* will be white and the faces of people of innovation and splitting, will be black. ⁷

And He, The Most High, said:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٠٧﴾ ۝﴾

“Verily, those who divide their religion and break up into sects, you have no concern with them in the least.

⁶ *Surah aal-‘Imraan*: 105 & part of 106

⁷ Reported in al-Baghawee’s *Tafseer* (2/87) and Ibn Katheer (2/87).

Their affair is only with Allaah, who will then tell them what they used to do.”⁸

So the Religion is one and it is that which the Messenger of Allaah (صلى الله عليه وسلم) came with. It is not possible to divide it into many religions or into different sects. Rather it is the single Religion of Allaah and that which the Prophet (صلى الله عليه وسلم) came with and left his *Ummah*⁹ upon, since he (صلى الله عليه وسلم) left his *Ummah* upon clarity, its night like its day, no one deviates from it except that he is destroyed. And he (صلى الله عليه وسلم) said:

“I have left amongst you two things, if you hold fast to them, you will never go astray after me, the Book of Allaah and my *Sunnah*.”¹⁰

Splitting is always mentioned in the Mighty Book as something blameworthy and deserving punishment. While unity upon the truth and guidance is always mentioned as something praiseworthy and deserving of a great reward, due to the benefit it contains in this life and the Hereafter.

⁸ *Surah al-An'aam*: 159

⁹ *Ummah*: The Muslim community or nation.

¹⁰ Reported by Imaam Maalik in *al-Muwattaa* (2/1899), al-Haakim in *al-Mustadrak* (1/93) and others.

The command to cling to the *Jamaa'ah* has been reported from the Sunnah of the Prophet (صلى الله عليه وسلم) in many *ahadeeth*¹¹. He (صلى الله عليه وسلم) said:

“Verily the Children of Israa'eel split up into seventy two sects and my *Ummah* will split into seventy three sects, all of them in the Fire except one.” They asked, “What is that sect, O Messenger of Allaah?” He (صلى الله عليه وسلم) replied, “That which I and my Companions are upon today.”¹²

So he (صلى الله عليه وسلم) mentioned in this *hadeeth* that splitting would definitely occur in this *Ummah*, and he (صلى الله عليه وسلم) did not speak from his own desires, so there is no doubt that what he (صلى الله عليه وسلم) mentioned will occur. This admonition from him (صلى الله عليه وسلم) is meant as a prohibition and warning from splitting and due to this, he (صلى الله عليه وسلم) said: *“All of them are in the Fire except one sect.”* And when he (صلى الله عليه وسلم) was asked about the one sect that is saved, he (صلى الله عليه وسلم) said: *“That which I and my Companions are upon today.”*

¹¹ Prophetic traditions by way of speech, action or tacit approval. Singular: *Hadeeth*. Plural, *ahadeeth*.

¹² Reported by at-Tirmidhi (2641) and al-Laalikaa'ee in *Sharh 'Itiqaad Ahlus-Sunnah* (147) and others.

So whoever remains upon what the Messenger (صلى الله عليه وسلم) and his Companions were upon is from those who are saved from the Fire. And whoever differs from them is threatened with the Fire in accordance to his deviation from the truth. If his sect was a sect of *kufur* (unbelief) and apostasy, then he is from the people of the Hellfire who shall remain eternally in it. And if his sect did not cause him to be expelled from the fold of *Imaan*, then he is threatened with the severe punishment of the Fire which is not eternal.

No one is saved from this punishment except one group from the seventy three sects and it is the 'Saved Sect'. Those who are upon that which the Messenger (صلى الله عليه وسلم) and his Companions were upon, the Book of Allaah and the *Sunnah* of His Messenger (صلى الله عليه وسلم) the sound *Manhaj* (methodology) and the Clear Path.

This is what the Messenger (صلى الله عليه وسلم) was upon and due to this Allaah, The Most High, said,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...﴾

“And the first to embrace Islaam of the *Muhaajireen*¹³ and the *Ansaar*¹⁴ and those who followed them exactly [in Faith]. Allaah is well pleased with them as they are well pleased with Him.”¹⁵

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

He, The Most High, said , “and those who follow them exactly (in Faith).” So this proves that it is desired from the latter part of this *Ummah* to follow the *Manhaj* of those who preceded them from the *Muhaajireen* and the *Ansaar*, which is the *Manhaj* of the Messenger (صلى الله عليه وسلم) and that which he came with. As for the one who opposes the *Manhaj* of those who preceded from the *Muhaajireen* and the *Ansaar*, then he is from those who are deviated. Allaah, The Most High, said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾
 ﴿ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴾

¹³ Migrants: Those Companions of the Prophet (صلى الله عليه وسلم) that migrated from Makkah to Madinah upon the command of Allaah.

¹⁴ Helpers: Those Companions of the Prophet (صلى الله عليه وسلم) that were resident in Madinah and welcomed and aided the migrants from Makkah.

¹⁵ *Surah at-Tawbah*: 100

“And whosoever obeys Allaah and the Messenger (صلى الله عليه وسلم), then they will be in the company of those on whom Allaah has bestowed His Grace from the Prophets, the truthful, the martyrs, and the righteous. And how excellent these Companions are! Such is the Bounty from Allaah, and Allaah is Sufficient as All-Knower”¹⁶

So whoever obeys Allaah and the Messenger (صلى الله عليه وسلم) in anytime and place, whether in the time of the Messenger (صلى الله عليه وسلم) or amongst the later Muslims, upon obedience to Allaah and His Messenger (صلى الله عليه وسلم), then he is from the Saved Sect.

﴿... فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾﴾

“...then they will be in the company of those on whom Allaah has bestowed His Grace from the Prophets, the truthful, the martyrs, and the righteous. And how excellent these Companions are!”¹⁷

As for the one who differs from this Methodology (*Manhaj*), then he cannot achieve this promise and he can

¹⁶ *Surah an Nisaa: 69-70*

¹⁷ *Surah an Nisaa: 69*

never be with this noble group. Rather he is with those who are united in opposing this *Manhaj*. This great supplication is one which we repeat in our prayer in every *rak'ah*¹⁸ at the end of *Surah al-Faatihah*.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

“Guide us to the Straight Way of those on whom you have bestowed Your Grace, not the way of those who earned Your Anger [such as the Jews], nor the way of those who went astray [such as the Christians].”¹⁹

This is a great supplication which we ask Allaah for in every *raka'ah* of our Prayer: that He may guide us to the path of those whom He has favoured and it is that which the Messengers came with and what their followers are upon up until the Last Day. The last of them Muhammad (صلى الله عليه وسلم) is the one who is followed, obeyed and taken as an example because he (صلى الله عليه وسلم) is the Prophet of the end of time. From the time Allaah raised him (صلى الله عليه وسلم) until the Hour is established, all the people have been ordered to follow him (صلى الله عليه وسلم), such that even if it was

¹⁸ *Rak'ah*: A unit from the prayer.

¹⁹ *Surah al-Faatihah*: 6-7

possible for one of the previous prophets to return, it would be obligatory upon him to follow the Messenger (صلى الله عليه وسلم).

He (صلى الله عليه وسلم) said:

“If Moosaa (عليه سلام) was alive amongst you, he would have no choice but to follow me.”²⁰

And this occurs in Allaah, The Most High’s, saying:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُءَ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ؕ قَالُوا ءأَقْرَرْنَا قَالَ فَاشْهَدُوا ؕ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿١٠١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٠٢﴾ أَفَغَيَّرَ دِينَ اللَّهِ يَبْغُونَ ... ﴿١٠٣﴾ ﴾

“And remember when Allaah took the Covenant of the Prophets, saying: ‘Take whatever I gave you of the Book and *Hikmah* and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.’ Allaah then said, ‘Do you

²⁰ Reported by Ahmad (3/338,387) and ad-Daarimee (1/115) and others.

agree [to it] and will you take up my Covenant [which I conclude with you]?' They said, 'We agree'. He said, 'Then bear witness; and I am with you among the witnesses [for this]'. Then whoever turns away after this, they are the *Faasiqoon*. Do they seek other than the Religion of Allaah..."²¹

So there is no religion after Muhammad (صلى الله عليه وسلم) except his (صلى الله عليه وسلم) religion. Whoever follows any other religion, then it will never be accepted from him and on the Day of Judgement he will be amongst the losers.

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

"And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers."²²

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

'Those upon whom is Your Anger': are all those who have knowledge but do not act upon it from the Jews and others, such as the misguided scholars who knew the truth

²¹ Surah aal-'Imraan: 81-83

²² Surah aal-'Imraan: 85

but abandoned it and followed their desires, wishes and personal benefits. They know the truth that the Prophet (صلى الله عليه وسلم) came with but they do not follow it, rather they follow their desires, wishes and that which appeals to their emotions or that which is related to their ascription to a particular *madhhab* etc. So they are the ones who are considered to be from amongst **“those upon whom is Your Anger”** because they disobeyed Allaah upon insight (*baseerah*) so Allaah became Angry with them.

وَلَا الضَّالِّينَ

‘Those who are astray’: are those who act without knowledge. They strive hard in worship but they are upon a path other than that of the Messenger (صلى الله عليه وسلم), such as the innovators and the people of superstitions. They strive hard in worship, *zuhd* (abstention), prayer, fasting or introduce types of worship for which Allaah has not sent down authority and act upon things that the Prophet (صلى الله عليه وسلم) never came with. They are those who are misguided and their actions are rejected as the Messenger (صلى الله عليه وسلم) said:

“Whoever does a deed that has not been ordered by us will have it rejected.” ²³

²³ Reported by Imaam Ahmad in his *Musnad* (6/180, 146, 256) and *al-Bukhaari* in *Kitaabul 'Itisaam* (13/391) and others.

These are the 'daaloon' (those who went astray) and amongst those who have gone astray are the Christians and all those who worship Allaah upon ignorance and misguidance, even if their intention was good. This is because concern is not given to the intention alone, rather, attention must be given to following (the Messenger (صلى الله عليه وسلم) as well. Due to this every action has two conditions and both these conditions must be met for it to be acceptable to Allaah and beneficial for the doer:

The first condition is sincerity to Allaah, The Most High.

The second condition is the following of the Messenger (صلى الله عليه وسلم). He, The Most High, said:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

"Yes, but whoever submits his face [i.e. himself] to Allaah and he is a *Muhsin* [righteous one] then his reward is with his Lord, on such shall be no fear, nor shall they grieve."²⁴

²⁴ Surah al-Baqarah: 112

'Whoever submits his face': Submission of the face means to have sincerity to Allaah.

Al-Ihsaan ('and he is a *Muhsin*'): is following the Messenger (صلى الله عليه وسلم).

So Allaah and His Prophet (صلى الله عليه وسلم) have ordered us to unite upon the Book and the *Sunnah* due to the present and future good. And they have forbidden us from splitting and differing due to the present and future harm in this world and the Hereafter. So the matter deserves great importance because in the later times many groups, callers, sects, false *madhhabs* and parties have appeared.

Therefore, it is obligatory upon the Muslim to investigate. So whatever conforms to the Book of Allaah and the *Sunnah* of His Messenger (صلى الله عليه وسلم), he takes that from whoever brings it, since the aim of the believer is to seek the truth. As for whatever opposes that which the Messenger (صلى الله عليه وسلم) was upon, then he abandons it even if it is from his party or his associates, as long as it is in opposition with the Book and the *Sunnah*. This is because a person wants safety and not destruction for himself. Being courteous does not bring about any benefit in this matter; the issue is one of Paradise and Fire. A person cannot be courteous, have blind partisanship or follow his desires in associating with other than the *Ahlus-*

Sunnah wal-Jamaah because by that he harms himself and takes himself off the path of safety on to the path of destruction. *Ahlus-Sunnah wal-Jamaa'ah* are not harmed by those who oppose them and it does not matter to them whether you are with or against them.

If you are with them, then all praise is to Allaah, and this delights them because they want good for the people. If you oppose them, then you do not harm them and due to this, he (صلى الله عليه وسلم) said:

“There will not cease to be a group from my *Ummah* manifest upon the truth and they will not be harmed by those who forsake them until the Command of Allaah comes and they are like that.” ²⁵

So the one who opposes them only harms himself. And the criterion is not numbers; rather it is clinging to the truth, even if only a few people are upon it, even if in some period of time only one person is upon the truth, then he is the *Jamaa'ah*.

So numbers are not necessary for the *Jamaa'ah* rather the *Jamaa'ah* is whoever agrees to the truth, and the Book and the *Sunnah* even if those upon it are few.

²⁵ Reported by Muslim (1920) and Abu Dawood (4252) and others.

As for when truth and many numbers are found together, then all Praise is due to Allaah for this strength. As for when large numbers oppose the *Jamaa'ah*, then we side with the truth, even if only a few are upon it. Just as the Prophet (صلى الله عليه وسلم) mentioned, splitting and differing has taken place and it will continue until the Hour is established, in accordance with the Mercy of Allaah so that He may test His slaves and distinguish between those who seek the truth and those who prefer desires and partisanship.

Allaah, The Most High, said,

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٦﴾
 وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
 الْكٰذِبِينَ ﴿٢٧﴾ ﴾

"Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make it known [the truth of] those who are true, and will certainly make it known [the falsehood of] those who are liars." ²⁶

²⁶ Surah al-Ankaboot: 2-3

He, The Most High, said,

﴿... وَلَا يَزَالُونَ مُخْتَلِفِينَ ۗ ﴿١١٨﴾
إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾

“..but they will not cease to disagree, except on whom your Lord has bestowed His Mercy and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I will fill Hell with *jinn* and men all together.”²⁷

So this splitting and differing has taken place as a test from Allaah, and if He so wishes He is able to unite them upon the truth.

﴿... وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۗ ﴿٢٠﴾﴾

“And had Allaah willed, He could have gathered them together (all) unto true guidance...”²⁸

However, His Wisdom dictates that He should test them with the occurrence of splitting and differing in order to

²⁷ Surah Hud: 118-119

²⁸ Surah al-An'aam: 35

distinguish the seeker of truth from the seeker of desires and partisanship. And the scholars of every time and place have continued to prohibit this differing and advising people to cling to the Book and the *Sunnah* of His Messenger (صلى الله عليه وسلم) in the books which they left behind. You will find in the book *Saheehul-Bukhaari*, chapters like **'The Book Of Clinging To The Book And The Sunnah'**. And you will find the books of *'aqeedah* (creed and faith) mentioning the destroyed sects and the Saved Sect, and a good example of what is available to you now is *Sharhut-Tahaawiyah* (The Explanation of *al-'Aqeedatul-Tahaawiyah*). The purpose of this is to clarify the truth from the falsehood, since the splitting and differing which the Prophet (صلى الله عليه وسلم) mentioned has indeed occurred.

So it is obligatory for us to act upon the advice given by the Prophet (صلى الله عليه وسلم) in his (صلى الله عليه وسلم) saying: **"So follow my Sunnah and the way of the Rightly Guided Caliphs after me."**²⁹

There is no safety from this danger except by clinging to the Book of Allaah and the *Sunnah* of His Messenger (صلى الله عليه وسلم). However, do not think that this affair can be

²⁹ Reported by Ahmad in his *Musnad* (4/126-127, at-Tirmidhi (2676) and Abu Dawood (4607) and others.

achieved easily, rather it is inevitable that one will encounter hardship in which patience and firmness are needed. The person who clings to the truth especially towards the end of time, will face many difficulties, and he will hold on to his Religion just like a person holds on to hot coals, as is authentically reported³⁰ from the Prophet (صلى الله عليه وسلم). And those who cling to the *Sunnah* of the Messenger (صلى الله عليه وسلم) and follow the *Manhaj* of the Salaf will become strangers towards the end of time, as was stated in his (صلى الله عليه وسلم) saying:

“So 'Toobaa'³¹ is for the strangers, those who rectify that which the people have corrupted in my *Sunnah* after me.”³² And in another narration: “Those who rectify themselves when the people become corrupt.”³³

So this needs knowledge, first and foremost, of the Book of Allaah and the *Sunnah* of His Messenger (صلى الله عليه وسلم) and that which the *Salafus-Saalih*³⁴ were upon.

³⁰ Reported by at-Tirmidhi (2260) and ibn Battah in *al-Ibaanatul Kubraa* (190) from the *hadeeth* of Anas.

³¹ [Publisher] *Toobah*: A tree in Paradise and Paradise itself.

³² Reported by at-Tirmidhi (2630) with this wording and he graded it *Hasan Saheeh*.

³³ From the *hadeeth* of Ibn Umar reported by Abu Ya'laa and 'Abdullah bin Ahmad in *az-Zawaa'id* (4/73-74) and others.

³⁴ [Publisher] The Righteous Predecessors, normally referring to the first three generations of Muslims, the generation that accompanied the

And clinging to this needs patience upon the harms which a person may encounter along the path. Allaah, The Most High, says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكْفُورٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By Al-‘Asr (the time), Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience.”³⁵

﴿وَتَوَاصَوْا بِالصَّبْرِ﴾

“Recommend one another to patience” indicates that they will encounter hardships in their faith (*eemaan*), actions and their enjoining of the truth. They will encounter difficulty and will be blamed and accused by the people, as well as intimidation, killing and violence. However, they are patient as long as they are upon the truth and are firm upon it. And when it is shown to them that they have some mistakes, they return to the truth because it is their aim.

Prophet, then those who came after them and then those who came after them.

³⁵ *Surah Al-‘Asr*

Splitting occurred in the early times and we in this discourse will speak about four sects, which are roughly the foundations of all the sects.

THE QADARIYYAH



The first deviated sect to come about were the *Qadariyyah* sect. This was towards the end of the period of the Companions (رضي الله عنهم).

The *Qadariyyah* deny *Qadar* (divine decree) and say: "Whatever happens in the universe is not from *Qadar* and *Qadaa* (pre-destination) of Allaah, rather it is a matter which occurs from the actions of the slave, without any pre-decree from Allaah". So they rejected the last of the six pillars of *eemaan* which are: 'Eemaan in Allaah, His Angels, His Books, His Messengers, the Last Day and Eemaan in *Qadar*, its good and its bad, all of it is from Allaah.'

They have been named '*Qadariyyah*' and also "the *Maajoos* (the Fire Worshippers) of the *Ummah*" due to the fact that they claim every individual creates his own actions and none of that occurs by the decree of Allaah. Thus they affirmed creators alongside Allaah just like the *Maajoos* who say: "The Universe has two creators, light and darkness. Light created the good and Darkness created the bad". However, the *Qadariyyah* went further than the *Maajoos* by affirming numerous creators since they said: "Every individual creates his own actions".

And their opposites are the *Jabariyyah*, who say that the slave is forced into doing his actions and has no choice whatsoever, rather he is like a feather blowing around in the wind without any choice. So they became known as the *Jabariyyah* and they went to extremes in affirming *Qadar* as they deprived the slave of any choice.

The first group are their exact opposites, they affirmed choice for an individual but went to extremes in it, such that they said: a person creates his own actions independently from Allaah, far removed is Allaah from that which they say. And amongst them are the *Mu'tazilah* and those who followed their ways.

Therefore, there are two sects of those who deviated in *Qadar*:

- i. Those who went to extremes in negation.
- ii. Those who went to extremes in affirmation.

The *Qadariyyah* split into so many sects and only Allaah knows their number. When a person abandons the truth then he wanders aimlessly in misguidance, each group innovates for itself a *madhhab* and thereby splits off from the group which preceded it. This is the nature of the people of misguidance, always differing, splitting and innovating ideas and contradictory concepts for

themselves. As for *Ahlu-Sunnah wal-Jamaa'ah*, then differing and confusion does not occur amongst them because they cling to the truth which has come from Allaah and to the *Sunnah* of His Messenger (صلى الله عليه وسلم) and they are upon one *Manhaj*.

THE KHAWAARIJ



They were the ones who revolted against 'Uthmaan (رضي الله عنه) during the later part of his Caliphate which resulted in his murder. Then their evil intensified in the Caliphate of 'Ali (رضي الله عنه), so they split off from him and declared *kufr* upon him and the Companions (رضي الله عنهم) because they did not agree with their *madhhab*³⁶. And the *Khawaaarij* declare *kufr* (unbelief) upon the one who disagrees with their *madhhab*. So they declared *kufr* upon the Companions of the Messenger of Allaah (صلى الله عليه وسلم), who were the best of people, simply for this reason.

Their *madhhab* is to cling to other than the *Sunnah* and the *Jamaa'ah*, to disobey the ruler and they hold the opinion that revolution against him is from the religion, and that splitting off from the community is from the religion, contrary to the order given by the Prophet (صلى الله عليه وسلم) to stick to obedience, and to Allaah's command in His saying:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ ﴾

³⁶ i.e. their particular understanding.

“Obey Allaah and obey the Messenger, and those of you who are in authority.” ³⁷

Allaah, The Most High, and the Prophet (صلى الله عليه وسلم) made obedience to the ruler part of the Religion. He (صلى الله عليه وسلم) said:

“I order you to fear Allaah and to hear and obey, even if you are ruled by a slave, for verily whoever lives long amongst you will see many differences...” ³⁸

So obeying the ruler is part of the Religion, but the *Khawaaarij* say: **“No! We are independent”** and this is the path of revolution today. So they desire to split up the *Jamaa’ah* of the Muslims and to revolt against the rulers and they are disobedient to Allaah and His Messenger (صلى الله عليه وسلم) in this matter.

They also hold the opinion that the one who commits major sins is a *kaafir*. For example, he who commits major sins may be a fornicator, a thief, or someone who drinks alcohol but the *Khawaaarij* declare him to be a *kaafir* (unbeliever). However *Ahlu-Sunnah wal-Jamaa’ah* believe that he is a Muslim who is deficient in *eemaan*, and they call

³⁷ *Surah an-Nisaa*: 59

³⁸ Reported by Ahmad in his *Musnad* (4/126-127), at-Tirmidhi (2676) and Abu Dawood (4607) and others.

him a sinner who is a 'believer due to his *eemaan*, and a sinner due to his disobedience'. This is because an individual is not expelled from Islaam except through *shirk*³⁹ or the well-known things which negate Islaam. As for a sin other than *shirk*, then it does not take a person outside the fold of *eemaan*, even if it is a major sin.

Allaah, The Most High, said:

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

"Verily, Allaah does not forgive that partners should be set up with him in worship, but He forgives lesser than that to whomever He pleases."⁴⁰

The *Khawaarij* say that one who commits a major sin is a *kaafir* who will not be forgiven and he is eternally in the Fire. This is in opposition to what has been mentioned in the Book of Allaah, The Most High, and the reason for their falling into this error is their lack of understanding. They are a people who strive hard in worship, prayer, fasting, recitation of the *Qur'aan* and they have a strong enthusiasm but they lack understanding and this is where the evil lies.

³⁹ *Shirk* is to associate partners with Allaah in that which is the right of Allaah.

⁴⁰ Surah an-Nisaa: 48, 116

Striving in piety and worship must be accompanied by understanding of the Religion and knowledge. Due to this the Prophet (صلى الله عليه وسلم) described them to his Companions (رضي الله عنهم) and informed them that they (the Companions) would consider their prayers and worship insignificant in comparison to the *Khawaarij*. However, then he (صلى الله عليه وسلم) said:

“They leave the *Deen* just as an arrow goes out of the game animal.”⁴¹

All this was despite their worship, righteousness and their standing up in prayer at night but since their striving was not upon a sound foundation or correct knowledge it became misguidance, infectious and evil for them as well as the *Ummah*.

And it is known that the *Khawaarij* never fought the disbelievers and *Mushrikeen*, even for a single day. Rather they always fought the Muslims, as he (صلى الله عليه وسلم) said:

“They will kill the people of *Islaam* and leave the idol worshippers.”⁴²

⁴¹ Reported by Ahmad (3/73), al-Bukhaari (7432) and Muslim (1064) and others.

⁴² Reported by Ahmad (3/73 and 68) al-Bukhaari (4667 and 7432) and others

They killed 'Uthmaan, 'Ali bin Abi Taalib, Zubair bin al-Awaam (رضي الله عنهم) and the best of the Companions and they have continued to kill the Muslims. This is due to their ignorance of the Religion of Allaah, The Most High, despite their piety, worship and striving hard and since this was not based upon correct knowledge it became evil for them. And due to this 'Allaamah Ibnul-Qayyim (may Allaah have mercy upon him) says when describing them:

**'And they have texts which they have
Severely fallen short in understanding
So they brought in these deficiencies'⁴³**

So they used texts from the *Qur'aan* and *Sunnah* as proofs, but they did not understand the meaning of these texts regarding the punishment of the sinner and did not refer these texts to other texts which contain promises of forgiveness and repentance for the one whose sin is other than *shirk*. So they took some part and abandoned another, all because of their ignorance.

Enthusiasm and [a desire to] protect the Religion are not sufficient. Rather it is necessary for these things to be based upon knowledge and understanding of the Religion of Allaah, The Most High, rooted upon knowledge in its

⁴³ 'Nooniyah' of Ibnul-Qayyim (97).

correct context and in accordance with the Book and the *Sunnah*. There is no one who had more enthusiasm for the Religion or more sincerity towards the Muslims than the Companions (رضي الله عنهم), but despite this they killed the *Khawaarij* due to their danger and evil. 'Ali bin Abi Taalib (رضي الله عنه) killed them with great severity in the Battle of *Nahravaan*, when that which the Prophet (صلى الله عليه وسلم) mentioned was actualised since he (صلى الله عليه وسلم) gave glad tidings of goodness and Paradise to the one who killed them. So when 'Ali ibn Abi Taalib (رضي الله عنه) killed them, he obtained this glad tiding from the Messenger of Allaah⁴⁴ (صلى الله عليه وسلم) and he killed them to repel their evil from the Muslims.

It is obligatory upon the Muslims in every time that upon the appearance of this evil *madhhab*, they rectify it by firstly calling to Allaah and making this clear to the people. Then if these people do not comply, they should be fought in order to repel their evil.

'Ali ibn Abi Taalib (رضي الله عنه) sent his cousin 'Abdullaah Ibn 'Abbaas (رضي الله عنه), the '*hibr*' (the one full of knowledge) of the *Ummah* and the interpreter of the *Qur'aan*, to debate with them. So six thousand of them returned but many remained upon their deviation and did not return. Thus,

⁴⁴ Reported by al-Bukhaari (6930) and Muslim (1066) and others.

the *Ameerul-Mu'mineen* and the Companions fought them to repel their evil and harm from the Muslims.

THE SHEE'AH



The *Shee'ah* are those who ally themselves to the *Ahlul-Bait* and *tashayyu'* means following and aiding.

Allaah, The Most High, says,

﴿ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴾

“And verily, among those who followed his (Nuh’s) way was Ibraaheem.” ⁴⁵

Meaning Ibraaheem (عليه سلام) and all those who aided his *Deen* followed Nuh (عليه سلام). Since when Allaah mentioned the story of Nuh (عليه سلام), He, The Most High, said:

﴿ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴾

“And, verily, among those who followed his (Nuh's) way was Ibraaheem.” ⁴⁶

So the root of *tashayyu'* is following and aiding but it became applicable to this sect since they claim to follow

⁴⁵ Surah as-Saaffaat: 83

⁴⁶ Surah as-Saaffaat: 83

Ahlul-Bait who are 'Ali ibn Abi Taalib (رضي الله عنه) and his offspring. They claim that 'Ali (رضي الله عنه) was the rightful heir to the Caliphate but Abu Bakr, Umar, 'Uthmaan and the Companions (رضي الله عنهم) oppressed him and stole the Caliphate from him. However, they have lied in this matter because the Companions and 'Ali (رضي الله عنهم) were united upon giving the pledge of allegiance to Abu Bakr, 'Umar and 'Uthmaan (رضي الله عنهم). The meaning of their claim is that treachery was committed with Ali (رضي الله عنه). They also believe that all the Companions except a few committed *kufr* (disbelief) and they went on to curse Abu Bakr and 'Umar (رضي الله عنهما) and nicknamed them 'the idols of Quraish'.

The *Shee'ah* also go to extremes regarding the imams of *Ahlul-Bait* and give them the right to legislate and abrogate rulings. They claim that parts of the *Qur'aan* have been deleted and thus it is deficient. The matter reached to such an extent that they took their *Imaams* as lords besides Allaah, built tombs upon their graves, began to make *tawaaif* (circumambulation) around them, sacrifice for them and vow for them.

The *Shee'ah* split up into many different sects, some extreme while others milder in their deviation. Amongst

them are the *Zaydiyyah*, the *Ithnaa 'Ashariyah Raafidah*⁴⁷, the *Ismaa'eeliyah*, the *Faatimiyah*, the *Qaraamitah* and numerous others.

This is always the case with all those who abandon the truth. They never cease to differ and split up. He, The Most High, said:

﴿ فَإِنِّ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهٖ فَقَدِ اٰهْتَدَوْا وَاِن تَوَلَّوْا فَاِنَّمَا هُمْ
 فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّٰهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

“So if they believe as you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower.” ⁴⁸

So whoever abandons the truth is put to test with falsehood, deviation and splitting which results only in loss, and refuge is sought from Allaah.

The *Shee'ah* split into many groups and parties just like the *Qadariyyah* did. And the *Khawaarij* split up into many sects such as the *al-Azaaraqah*, *Hurooriyyah*, the *Najdaat*, *as-*

⁴⁷ Lit. 'The Twelvers'.

⁴⁸ Surah *al-Baqarah*: 137

Saffriyah, the *'Ibaadeeyah* and amongst them were those who went to extremes while others were milder in their deviation.

AL-JAHMIYYAH



And what will make you know who the *Jahmiyyah* are?

Al-Jahmiyyah is an ascription to al-Jahm bin Safwaan who was a student of Ja'ad ibn Dirham, who studied under Taloot, who studied under Labeed bin al-'Aa'sam the Jew⁴⁹, so they are the students of the Jews.

The *madhhab* of the *Jahmiyyah* is not to affirm the Names and Attributes of Allaah. They claim that He is an Essence devoid of Names and Attributes, as according to them affirming Names and Attributes necessitates *shirk* and multiplicity of deities. These are their cursed doubts.

And we do not know what they say about themselves. So one of them may describe himself as a scholar, a rich man, an industrialist and a businessman. Therefore one of them may have many characteristics but does this mean he has numerous personalities?

This is haughtiness for the minds since numerous names and attributes do not necessitate numerous deities. Due to

⁴⁹ He was the Jew who performed magic upon the Allaah's Messenger, as reported by al-Bukhaaree (no. 3268).

this, when the *mushrikeen* of old heard the Prophet (صلى الله عليه وسلم) say: “**Yaa Rahman, Yaa Raheem**”, they said: “This man claims that he calls upon one deity but rather he calls upon numerous deities.” So Allaah, The Most High, revealed His Saying⁵⁰:

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ
وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا ﴾

“Say: Invoke Allaah or invoke the Most Beneficent, by whatever name you invoke Him (it is the same), since to Him belong the Best Names.” ⁵¹

So the Names of Allaah are many and they indicate His Perfection and His Glory, The Most High, and not numerous deities as they claim. An essence without attributes has no existence and it is absolutely impossible to find something without attributes, even if something is most basic in its existence.

Amongst their doubts is that affirming attributes necessitates *tashbeeh* because these attributes are found in the creation. This is a false claim since the attributes of the

⁵⁰ Refer to *Tafseer Ibn Katheer* (4/359)

⁵¹ *Surah al-Israa*: 110

Creator befit Him alone while the attributes of the creation befit them and hence there is no *tashbeeh*.

The *Jahmiyyah* combined their deviation in Names and Attributes with the innovation of being forced in matters of *Qadar*, since they say: "Verily the slave has no free will or choice rather he is forced into doing his actions." Thus according to them when a slave is punished for his sins, he is oppressed because it was not his choice rather he was forced to do it. Far removed is Allaah from that.

So their deviation included being forced in issues of *Qadar*, denial of Allaah's Names and Attributes, the belief of *Irjaa*⁵² and the belief that the Qur'aan was created (darkness upon further darkness!!!).

Ibnul-Qayyim said:

*"Jeem and Jeem, then another Jeem with them
Linked with letters corresponding to
Jabr, Irjaa and the Jeem of Tajahhum
So contemplate all of them on the Mizaaan (Scales)
And issue the ruling of their consequences to he who has
acquired them
That he has thrown off the yoke of Eemaan."* ⁵³

⁵² The belief that *eemaan* is only restricted to belief in the heart and that sins do not affect it, such that it remains constant.

⁵³ *Nooniyah* of Ibnul-Qayyim, page 115.

Meaning that they combined the three "ج" *Jeems* in *Jabr* (being forced in issues of *Qadar*), in *tajahhum* (denial of Allaah's Names and Attributes), in *Irjaa* and the fourth "ج" *Jeem* is that of *Jahanam* (Hell Fire)!

The *Jahmee madhhab* and that which became widespread within it from the negation of Names and Attributes of Allaah, gave rise to other sects such as the *Mu'tazilah*, the '*Ashaa'irah* and the *Matureediyah*.

The *Mu'tazilah* affirmed the Names but negated the Attributes. However, they only affirmed the actual Names i.e. the words without indicating any meaning or attribute. They were named *Mu'tazilah* due to the following incidence. Their *Imaam*, Waasil bin 'Ataa was one of the students of al-Hasan al-Basri (may Allaah have mercy upon him), the *Imaam* and the great *tab'iee*⁵⁴ and when Hasan al-Basri (died 110H) was asked regarding the ruling for the one who commits major sins, he stated the belief of the *Ahlu-Sunnah wal-Jamaa'ah*, that: **"He is a believer, deficient in *eemaan*, a believer due to his *eemaan* and a *faasiq* (sinner) due to his sin."**

However, Waasil bin 'Ataa was not pleased with this answer from his *Shaikh*, so he withdrew (*I'tizaaal*) from him

⁵⁴ *Taabi'ee*: A student of the Companions.

and said: **“No, I believe that he is neither a believer nor a *kaafir* but he is in a state between these two states”**. So he split off from his *Shaikh*, al-Hasan and set off in the direction of the mosque and a rabble gathered around him who took on board his beliefs and statements.

This is the condition of the callers to misguidance in every time. Undoubtedly, many people will join them, and this is from Allaah’s Wisdom.

They left the gathering of al-Hasan, the *Shaikh* of *Ahlu-Sunnah wal-Jamaa’ah*, which contained goodness and knowledge, and they joined the gathering of the *Mu’tazilee*, Waasil bin ‘Ataa, the misguided and the one who misguided others. Even in our times there are people who resemble them, they abandon the scholars of *Ahlu-Sunnah wal-Jamaa’ah* and join the people of deviated ideologies.

So the *Mu’tazilah* were named as such because they secluded (*I’tizal*) themselves from *Ahlu-Sunnah wal Jamaa’ah* and denied the Attributes of Allaah, The Most High, and merely affirmed His Names. They regard the one who commits major sins to be eternally in the Fire just like the *Khawaarij*. However, they differed from them with regards to his condition in this world and said: **‘He is in a state between two states, neither a believer nor a *kaafir*’**.

Whereas the *Khawaarij* said: 'He is a *kaafir* (in this world as well)'.

Glorified be Allaah from all that they associate with Him. Does it make sense that a person is neither a believer nor a *kaafir*? And Allaah, The Most High, said:

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ﴾

"He it is Who created you, then some of you are unbelievers and some of you are believers." ⁵⁵

He, The Most High, did not say: "And some of you are in a state between the two states", but do these people understand? The *madhhab* of the *Ashaa'irah* branched off from the *Mu'tazilah* and the name is an ascription to Abul-Hasan al-Asha'ari (may Allaah have mercy upon him) who used to be a *Mu'tazilee*, then Allaah favoured him and he recognised the falsehood of the *Mu'tazilee madhhab*. So he stood in the mosque on a Friday and announced his disassociation from the *madhhab* of the *Mu'tazilah*. Then he took off his *thawb* (long shirt) and said: "I have discarded the *madhhab* of the *Mu'tazilah* just as I have discarded this *thawb* of mine".

⁵⁵ *Surah at-Taghabun: 2*

However, he then followed the *madhhab* of the *Kullaabiyyah*, the followers of 'Abdullah bin Sa'eed bin Kullaab, who used to affirm seven attributes and negate all the others. He (Ibn Kullaab) said:

"This is because the intellect only points towards or indicates seven attributes: Knowledge, Power, Will, Life, Hearing, Sight and Speech". And he said: "This is what the intellect indicates, as for that which that the intellect does not indicate, then it is not affirmed."

Then, Allaah blessed Abul-Hasan al-Ash'aree, so he left the *madhhab* of the *Kullaabiyyah* and returned to the *madhhab* of *Imaam* Ahmad bin Hanbal, died 241H, (may Allaah have mercy upon him) and he said: "I say that which the *Imaam* of the *Ahlu-Sunnah wal-Jamaa'ah*, Ahmad bin Hanbal says: "Allaah made *istiwa* (ascension) over the Throne and He has a Hand and a Face." And in his books: '*Al-Ibaanah 'an-Usoolid-Diyaanah*' and '*Maqaalaat al-Islaamiyeen wa Ikhtilaaf al-Musaleen*', and he mentioned that he was upon the *madhhab* of *Imaam* Ahmad bin Hanbal. However he held on to some ideas which differed from the truth.

However most of his followers remained upon his previous *madhhab*, the *Kullaabiyyah*, and thus they are called *al-Ashaa'irah*, an ascription to *al-Ash'aree* during his first *madhhab*.

However since he returned to the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah*, then to ascribe this *Asha'ree madhhab* to him is injustice. It is more appropriate to say '*the madhhab of the Kullaabiyyah*' and not the *madhhab* of Abul Hasan al-Ash'aree. This is because he repented from it as is mentioned in his book '*Al-Ibaanah 'an-Usoolid-Diyaanah*' where he clarified his return and his clinging to what *Ahlu-Sunnah wal-Jamaa'ah* were upon, especially Ahmad bin Hanbal, even if he (Abul Hasan al-Ash'aree) had some remaining deviations, such as his statement regarding the Speech of Allaah: "*Verily it is the meaning itself which stands alone and the Quraan is an interpretation of the Speech of Allaah and not His Speech itself.*"

This is the *madhhab* of the *Ashaa'irah* which split off from the *Mu'tazilah* and the *Mu'tazilah* split off from the *Jahmiyyah*, and then many more sects branched off, all having their foundation in the *madhhab* of the *Jahmiyyah*.

THE FOUNDATIONS OF THE SECTS



Firstly: The *Qadariyyah*

Secondly: The *Shee'ah*

Thirdly: The *Khawaarij*

Fourthly: The *Jahmiyyah*

Later they split up into many different sects which can be enumerated only by Allaah. Many books about this topic were written, such as:

- 1) *Al-Farq bainal-Firaq* of al-Baghdaadee.
- 2) *Al-Milal wan-Nihal* of Muhammad bin Abdul Kareem ash-Shahrastaanee.
- 3) *Al-Fisal fil-Milal wan-Nihal* of Ibn Hazm.
- 4) *Maqaalaat al-Islaamiyeen wa Ikhtilaaf al-Musalleen* of Abul Hasan al-Ash'aree.

All these books are regarding clarification of the sects, their types, numbers, differences and stages of development.

And these stages of development have continued in our times and they increase and other *madhhabs* grow from them and new ideologies emanate from the foundations of these ideologies. Only *Ahlu-Sunnah* remain upon the truth

in every time and place; they are upon the truth until the hour is established. As he (صلى الله عليه وسلم) said:

“There will not cease to be a group from my *Ummah* manifest upon the truth, they will not be harmed by those who forsake them until the Command of Allaah comes about and they are like that” ⁵⁶

Ahlu-Sunnah wal-Jamaa’ah – and all Praise is due to Allaah – differ with the *Qadariyyah* who deny *Qadar*. *Ahlu-Sunnah wal-Jamaa’ah* believe in *Qadar* and the fact that it is from the six pillars of *eemaan* and nothing happens in this universe except by His pre-ordainment and His Decree since He is the Creator, the Lord, the Owner and the One who directs the affairs.

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ﴿

“Allaah is the Creator of all things, and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian, etc.) over all things. To Him belong the keys of the heavens and the earth...” ⁵⁷

⁵⁶ Muslim (1920) and Abu Dawood (4252)

⁵⁷ Surah az-Zumar: 62-63

There is no one in this universe who directs anything except by His Will, Wish, His Power and Decree.

Allaah knew everything that has happened and that which has not happened. Then He wrote it in the *Lawh-ul Mahfoodh* (the Preserved Tablet that is with Allaah) and He willed it, and then brought it into existence and created it.

And the slave has a will, an ability and a choice. He is not deprived of a will and forced into his actions as the extremist *Jabariyyah* say, in opposition to the *Qadariyyah*.

The *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah* regarding the Companions of the Messenger (صلى الله عليه وسلم) is to have allegiance to all of them, the *Ahlul-Bait*, the family of the Prophet, and the others. They ally themselves to all the Companions, the *Muhajiroon*⁵⁸, the *Ansaar*⁵⁹ and those who followed them upon goodness in compliance with His, The Most High, saying:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رءُوفٌ رَحِيمٌ ﴾

⁵⁸ Those Companions who migrated from Makkah to Madeenah.

⁵⁹ Those Companions who were resident in Madeenah and aided the migrants from Makkah.

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.’”⁶⁰

So they opposed the *Shee’ah* who differentiated between the Companions of the Messenger of Allaah (صلى الله عليه وسلم), and allied themselves to some and showed enmity towards others. However, *Ahlus-Sunnah* have allegiance to all of them, love them all and hold that the Companions were virtuous people. The best of them were the Rightly Guided Caliphs, then the rest of the ten (who were promised Paradise), then the *Muhaajiroon* who were more virtuous than the *Ansaar*, and the Companions of [the battle of] *Badr* possessed excellence, as did the Companions of the pledge of *ar-Ridwaan*. So all of them were virtuous, may Allaah be pleased with them.

Ahlus-Sunnah wal-Jamaa’ah believe in hearing and obeying the Muslim rulers, in opposition to the *Khawaarij* and they do not believe in revolting against the *Imaam* of the Muslims, even if he commits a mistake, as long as it is not *kufr* or *shirk*. This is because he (صلى الله عليه وسلم) forbade revolution against them, purely on the basis of sin when he (صلى الله عليه وسلم) said:

⁶⁰ *Surah al-Hashr*: 10

“Unless you see clear *kufr* for which you have a clear proof from Allaah.”⁶¹

Similarly *Ahlus-Sunnah wal-Jamaa’ah* oppose the *Jahmiyyah* and their deviations in the Names and Attributes of Allaah. So they believe in that which Allaah described Himself with and that which His Messenger (صلى الله عليه وسلم) described Him with. They follow the Qur’aan and the *Sunnah* in these matters without performing *tashbeeh*, *tamtheel*, *tahreef* or *ta’teel* and within the bounds of His (صلى الله عليه وسلم) saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”⁶²

So the *madhhab* of *Ahlus-Sunnah wal-Jamaa’ah* – and all Praise is due to Allaah – is united upon the truth in all issues, and it opposes everything that the deviated sects and false groups are upon.

⁶¹ Reported by al-Bukhaari (7056) and Muslim (3/1480) from the *hadeeth* of Ubaadah bin as-Saamit

⁶² *Surah ash-Shooraa*: 11

So whoever wishes safety then this is the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah*. And in the issue of worship *Ahlu-Sunnah wal-Jamaa'ah* worship Allaah upon the requirements of the *Sharee'ah* in opposition to the *Sufis*, the innovators and the *Khuraafiyeen* (those who act upon superstitions), who do not restrict their worship to the Book and *Sunnah*, rather they follow the rituals of the leaders of their paths (*turuq*⁶³) and the *Imaams* of misguidance.

We ask Allaah to make us and you from *Ahlu-Sunnah wal-Jamaa'ah* through His Blessing and Generosity and that He shows us the truth as the truth and gives us the guidance to follow; and that He shows us the falsehood as falsehood and gives us the guidance to avoid it. Verily, He Hears and responds. And may the peace and blessings of Allaah be upon the Prophet Muhammad, his Companions and his family.

⁶³ Plural of *tareeqah* - the innovated and deviated *Sufi* way.

QUESTIONS AND ANSWERS



The *Shaikh* Saalih al-Fawzaan (may Allaah preserve him) was asked numerous questions, amongst them were the following:

Question 1:

Allaah and His Messenger (صلى الله عليه وسلم) prohibited extremism in the Religion, so is extremism the reason for the deviation of the sects from *Ahlu-Sunnah wal-Jamaa'ah*? And what are the examples of that?

Answer 1:

It is apparent that the reason for the deviation of the *Khawaarij* was extremism in the *Deen* because they strived hard in worship without guidance and insight and applied the ruling of *kufr* on people without insight only because they opposed their *madhhab*.

So undoubtedly extremism or exaggeration in the Religion is the root of tribulation, He, The Most High, said:

﴿ قُلْ يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ غَيْرَ الْحَقِّ ... ﴾

“Say: ‘O people of the Scripture, exceed not the limits in your religion (by believing in something) other than the truth.”⁶⁴

And he (صلى الله عليه وسلم) said:

“Beware of extremism for verily those who came before you were destroyed due to extremism.”⁶⁵

Extremism in any matter is to go beyond the desired bounds. **And every matter in which the bounds are exceeded turns into its opposite.**

And we find that the reason for the deviation of the *Mu'tazilah* in the Attributes of Allaah was in fact extremism⁶⁶ in their wish to declare Allaah free from impurities. And the reason for the deviation of the *Mumathilah* (those who made *tamtheel*) and the *Mushabbihah* (those who made *tashbeeh*) was in fact their extremism in affirming the Attributes of Allaah⁶⁷.

⁶⁴ *Surah al-Maai'dah: 77*

⁶⁵ Reported by Ahmad (1/215,347), an-Nasaa'ee (5/268-269), Ibn Majah (3029) and others.

⁶⁶ This was due to their rejecting and denying the Attributes of Allaah, which Allaah had affirmed for Himself.

⁶⁷ Both of these sects make likeness between Allaah and His creation, either partially or totally, whereas Allaah has stated,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

So extremism is a tribulation, and the middle path and moderation contain goodness with regard to all matters.

Question 2:

O Shaikh, the Messenger (صلى الله عليه وسلم) said: **“My ummah will split up into seventy three sects...”**⁶⁸ so is this number restricted or not?

Answer 2:

This is not an issue of restriction, because the sects are many and if you study them in the books concerning sects, you will find that they are numerous in number. However, and Allaah knows best, these seventy three are the foundations from which all the others branched out. [The *Shaikh* means that the branching out of sects only occurs in the seventy two astray sects, as for the Saved Sect then it is and has always been one.]

And the groups of our time, which oppose the unity of *Ahlu-Sunnah*, are an extension and branches of these sects.

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

⁶⁸ Reported by at-Tirmidhi (2641) and al-Laalikaa’ee in *Sharh Usool ‘Itiqaad Ahlis-Sunnah* (147) and others.

Question 3:

Is there a difference between 'The Saved Sect' (*Firqatun Naajiyah*) and 'The Victorious Group' (*Taaifatul Mansoorah*)?

Answer 3:

The Saved Sect is always victorious. It cannot be saved unless it is victorious and it cannot be victorious until it is saved. These are their descriptions: *Ahlu-Sunnah wal-Jamaa'ah*, the 'Saved Sect', the 'Victorious Group'.

Whoever seeks to differentiate between these descriptions such that he makes some people from one group and others from another, then such an individual wishes to split up *Ahlu-Sunnah wal-Jamaa'ah* and make some of them the Saved Sect and others the victorious group. And this is a mistake since they are a single *Jamaa'ah*, combining all the attributes of perfection and praise. So they are *Ahlu-Sunnah wal-Jamaa'ah*, the 'Saved Sect', the 'Victorious Group', those who remain upon the truth until the establishment of the Hour and they are the strangers during the Final days.

All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger, his family and his Companions.

