

# al-Usool as-Sittah

## Explanation of The Six Fundamental Principles

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab

USING EXPLANATIONS BY: Shaykh Ahmad an-Najmee and Shaykh 'Ubayd al-Jaabiree

TAUGHT BY: Abu Iyaad Amjad Rafiq

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## Lesson - Six

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Abu Iyaad began by reciting Khutbah al-Hajaah, then he informed that the second of Six Principles, by Shaykh ul-Islaam Muhammad ibn Abdil-Wahhaab, would be discussed in this lesson inshaa'Allaah.

The Second Principle follows on from ikhlaas ud-Deen lilaahi - the First Principle, with ijtimaa' fid-Deen (unity upon the religion).

## The Second Principle:

**Allaah has commanded unity (al-ijtimaa') in the religion and has prohibited separation (at-tafarruq) therein. So Allaah has explained this, clearly and sufficiently, [in a manner] that the common people can understand. And He forbade us to be not like those who split and differed [amongst themselves] before us and were destroyed [by this]. And He mentioned that He commanded the Muslims to be united in the religion, and forbade them from becoming separated therein. And this is increased in clarity by what has been reported in the Sunnah of amazing affairs pertaining to that [blameworthy] splitting in the foundations (usool) and subsidiary branches (furoo') of the religion was turned into (the real) knowledge (ilm) and understanding (fiqh) of the religion, and (such that) no one spoke of unity in the religion except [that he was considered] a zindeeq (heretic) or a majnoon (mad person).**

**[Taken from salafipublications.com]**

Allaah ordered unity in the religion. He prohibited splitting therein. Allaah explained this in such a clear and sufficient way, that even the common people can understand. He prohibited us from being like those who split and differed before us, as a result of which they perished. He mentioned that He commanded the Muslims with unity upon the religion and prohibited them from splitting therein. What further adds in clarity to this is what has been narrated in the Sunnah of amazing affairs with respect to this matter. However, the affair then changed until splitting in the foundations and branches of the religion became accepted as being knowledge and fiqh in the religion. That splitting in the usool and in the furoo' (subsidiary branches), was taken to be the actual knowledge and understanding of the religion. As for unity upon the religion, then no one spoke of it except he was considered to be a zindeeq (heretic) or a majnoon.

Meaning the affairs became turned around. Just like we saw with the issues of shirk, when shaytaan made the people see that worshipping Allaah alone to represent belittling the righteous people. To worship the righteous people is to respect and venerate them. So he turned the things the other way around. Likewise we see here, that he turned unity and differing the other way around. This is what Shaykh ul-Islaam Muhammad ibn Abdil-Wahhaab experienced in his time. As we mentioned previously, why did Shaykh ul-Islaam choose these specific six principles? Because these were the things he witnessed and experienced from the people of his time; these were the core issues in which they strayed from the religion.

## So we'll go through the explanation of Shaykh 'Ubayd al-Jaabiree (hafidhahullaah).

The first issue that the Shaykh raises is that he discusses the linguistic definition of the meaning of the word 'command' and 'prohibition'. Shaykh al-Islaam mentioned a command to unity and a prohibition of disunity.

**The linguistic meaning of al-'amr** - we translate normally as command:

He says it is applied to two things.

When we say the word al-'amr we refer it to a matter, thing, action or condition. Like a state of being, an affair from the affairs or a matter from the matters.

Or it means to request an action from someone else. This is the meaning we are interested in.

**The technical meaning of al-'amr:**

The Shaykh says when we use the word 'command' it refers to the following:

- Firstly: to request an action.
- Secondly: to request it by way of a speech or statement which indicates that this is a request for someone to do an action.
- Thirdly: a person who is requesting the action is doing it from a higher authority, he is a higher authority than the one he is asking to do the action.

For Example:

### **And perform As-Salaat (Iqaamat-as-Salaat)**

**[Soorah Al-Baqarah(2):43]**

Here, Allaah is requesting an action from the believers to perform the prayer. This request is made by way of Speech which indicates it. This saying is indicative of a request for an action to be performed. Then, it is made from a higher authority; meaning one who has a higher authority than the one being requested. This is the technical definition of the word al-'amr.

**The linguistic meaning of al-nahy** (to withhold and to prevent):

The Shaykh mentions that with this meaning sometimes the 'aql (a person's reason/ intellect) has also been described as 'nahy'. Meaning that the word 'aql has been given a label similar to the meaning of the word 'nahy'; for the reason that a person's 'aql (his intellect) is something that prevents him falling into speech and action which is repulsive. So the meaning of withholding and preventing is the literal meaning of al-nahy. Sometimes reason or 'aql is given that label because it is supposed to prevent a person falling into repugnant statements and actions.

**The technical meaning of al-nahy:**

There are three elements:

- Firstly: to request someone to withhold from an action,
- Secondly: to keep away from an action by way of a statement that indicates it,
- Thirdly: from a higher authority.

For Example:

**Worship Allaah and join none with Him (in worship)**

[Soorah An-Nisaa(5):36]

This is a request for the avoidance of an action. It is indicated by Speech - the Speech of Allaah. It is indicated by a higher authority.

What is the significance of mentioning these technical definitions? The Shaykh explains that when we look at the proofs in the Qur'aan that prohibit differing and which command unity, we will find that not every single verse has an explicit command. As in Arabic there are words that are explicitly commands; sometimes a command can be presented without actually using the command form in the Arabic language. So, when the Shaykh defines at the beginning the technical definition of command and prohibition, then this is one of the numerous ways in which commands and prohibitions can be made. Meaning it is the 'asl - the origin of when a command and prohibition is made is done by way of speech, it is clear and explicit. For example, someone might say to you, "Stand, sit, walk, talk." These are explicit commands. So this is the 'asl - foundation of a command. It is done in the command form in Arabic. There are sometimes different ways in which a command is indicated; it doesn't have to be in the command form. This will become very clear when we go through the various verses in the Qur'aan that the Shaykh brings as a proof. In some of these verses there is a clear explicit command, by using the command form in Arabic. In other cases, there isn't an explicit word which commands, but rather we see from the words used and from the context, that Allaah is prohibiting us from a certain thing. Or that He is enjoining upon us a certain thing, even though He hasn't explicitly used a command form of a verb.

This leads us to the second subject area the Shaykh discusses, which is mentioning the verses which indicate the obligation of being united upon the religion.

**FIRST QUR'AANIC EVIDENCE:**

**And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves,**

[Soorah Al-Imraan(3):103]

We see in this verse there is an explicit command form in the Arabic. In this ayah we see that the 'asl is a clear command and an explicit prohibition. This is straight forward and very clear.

**and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islaamic Faith),**

[Soorah Al-Imraan(3):103]

Here Allaah recounts the favour upon the Companions of Allaah's Messenger (sallallaahu 'alayhi wa sallam), who were the first people to be united upon the worship of Allaah alone. Prior to that they had been enemies in the days of Jaahiliyyah. The state and conditions that the Arabs were in, as they were divided and separated without rulers to look after their affairs, while they were involved in wars and battles. So Allaah brought them all together and united their hearts by way of His Favour. Allaah reminds them by continuing in the Verse:

**and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His Ayaat clear to you, that you may be guided.**

[Soorah Al-Imraan(3):103]

The Shaykh says that the point of evidence in this ayaah is at the beginning, when Allaah says (what translated means):

**And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves,**

[Soorah Al-Imraan(3):103]

This is a clear command to be united upon the Deen and a prohibition from splitting therein. The Shaykh says that in the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) we see that this statement has its equal in the Sunnah.

In the Saheeh of Muslim and others narrated by Suhayl ibn Saalih from his father, Aboo Hurayrah (radiyallaahu'anhu) that the Prophet (sallallaahu 'alayhi wa sallam) said:

**Aboo Hurayrah reported Allaah's Messenger (sallallaahu 'alayhi wa sallam) as saying:**

**Verily Allaah likes things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate not anything with Him, that you hold fast the rope of Allaah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth.**

[Taken from [www.sahihmuslim.com](http://www.sahihmuslim.com) (The Book Pertaining to Judicial Decisions (#4255))]

In this hadeeth we see that there isn't an explicit command, rather it is said in the form of 'Allaah is pleased that you should do such-and-such'. So this is another way which indicates that something is a command. It is not that same as the 'asl when it is clear and explicit. It is one of the ways in which a command is indicated. Just like it is one of the ways a prohibition is indicated. Allaah's Messenger (sallallaahu 'alayhi wa sallam) said that Allaah is angry with three things for you. If Allaah is angry with something, then clearly it implies a prohibition. If Allaah is pleased with something then it implies that it is an order. So this is one of the secondary ways in which a command can be indicated in the Sharee'ah texts, without there being an explicit word which is an explicit command.

The Shaykh says that the point of evidence in this hadeeth is the statement of the Messenger (sallallaahu 'alayhi wa sallam), **that you hold fast the rope of Allaah, and not be divided.**

So the Shaykh asks a question: that a person might say, "Where is the command in this hadeeth?" The Shaykh says the answer is in the saying of the Messenger of Allaah (sallallaahu 'alayhi wa sallam), **Allaah is pleased.** The Shaykh says that pleasure with an action is one of the subsidiary forms of the command. In this hadeeth we see that Allaah is pleased with three things: worshipping Allaah alone, holding onto the rope of Allaah not being divided and advising the rulers. Allaah is pleased with all of these things for His servants; and if Allaah is pleased with them, then clearly they are affairs which are commanded by Allaah ta'ala.

Then the Shaykh goes onto ask a question, as this hadeeth and ayaah raise a question. They both have:

**And hold fast, all of you together, to the Rope of Allaah**

The question is, "What is the meaning of al-i'tisaam?" - holding fast.

The Shaykh says that the answer is in another hadeeth, a lengthy hadeeth in Saheeh Muslim, that mentions the two weighty things.

**Yazid bin Hayyan reported:**

**Zayd (bin Arqam), narrated to us what you heard from Allaah's Messenger (sallallaahu 'alayhi wa sallam). He said: One day Allaah's Messenger (sallallaahu 'alayhi wa sallam) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allaah, extolled Him and delivered the sermon and exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allaah's call, (would bid good-bye to you), but I am leaving among you two weight things: the one being the Book of Allaah in which there is right guidance and light, so hold fast to the Book of Allaah and adhere to it. The second are the members of my household I remind you (of your duties) to the members of my family.**

[Taken from [www.sahihmuslim.com](http://www.sahihmuslim.com) - The Book of The Virtues of the Companions (#5920)]

The Shaykh says that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) explained the meaning of al-i'tisaam in this hadeeth. The meaning of i'tisaam is to make tamassuk to the Book of Allaah, which has noor and huda - light and guidance.

Then the Shaykh says, that which is besides the Book of Allaah does not have guidance or noor. Nor is it correct to explain the ayah - (**And hold fast, all of you together, to the Rope of Allaah**) is in reference to the Salaf, because their beliefs and methodologies are taken from the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam); whatever they were upon was not from the production of men, it wasn't something that men came up with. Rather, it was something that they derived and took from the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

This is the end of the discussion of the first ayah. It is very clear and explicit to the command of unity and the prohibition of differing. We see again that Shaykh al-Islam Muhammad ibn Abdil-Wahhaab has essentially taken these usool based upon that which is explicitly stated in the Qur'aan. These usool are great and mighty affairs which are taken from the Qur'aan and Sunnah.

## SECOND QUR'AANIC EVIDENCE:

**Verily, those who divide their religion and break up into sects (all kinds of religion sects), you (O Muhammad (sallallaahu `alayhi wa sallam)) have no concern in them in the least. Their affair is only with Allaah. Who then will inform them what they used to do.**

[Soorah Al-An'aam(6):159]

The reason for the revelation of this verse as has been mentioned by many of the mufasssireen, such as Qataadah, Mujaahid and others, was in relation to the Jews and the Christians. As they were the first of the people who began to divide and split in their religion to become into sects, parties and groups. The Shaykh mentions there are certain narrations which have come which are not established as coming from the Messenger of Allaah (sallallaahu `alayhi wa sallam), but they are established with some of the Companions; that these ayaat are in relation to Ahl-ul-Bid'aah and Ahl-ul-Shuboohaat - the people of innovation and the people of doubts. In fact, if one refers to the book of Imaam al-Shaatibee (rahimahullaah) - called al-i'tisaam. Within this book, in the first of four volumes, he goes through the definition of bid'aah. Then he mentions those verses in the Qur'aan which are a refutation and a criticism of innovation. In the course of mentioning those ayaat, he mentions those same verses we are looking at today. Then he brings narrations from many of the Companions and the Tabi'een. In those narrations it is established that the Sahaabah or Salaf began to apply these verses to groups and sects, upon the appearance of the Khawaarij and the Qadariyyah. These verses were used by the Salaf and the Sahaabah and applied to Ahl-ul-Bid'aah.

The Shaykh mentions a principle here - sometimes we have an ayah in the Qur'aan that is revealed in relation to a specific historical incident or issue. In this case, the verses are revealed in relation to the Jews and Christians who came before us who were given the book and the truth; even though they knew the truth, still they divided and split amongst themselves. Even though this ayah was revealed for that specific purpose, then this principle that we see here - that the consideration is based upon the generality of the wording, not upon the specific reason for revelation. So, even though an ayah might be revealed for a specific reason historically, then the general wording has a general principle which is applicable in general. So in this case we say that this ayah is rebuking the People of the Book, the Jews and the Christians. At the same time it is a prohibition for us from falling into their footsteps. So we find here that Allaah ta'alaah is rebuking and blaming splitting in His religion and the fact that people should be in parties and sects. Why? Because this makes people to be split from each other, antagonistic towards each other, even though they might all be ascribing to da'wah to Allaah.

The Shaykh says that a person may ask: Where is the command and the prohibition in this ayah? As Allaah does not say in any place in this ayah, do not be split, do not be divided and be upon unity. This goes back to what was mentioned at the beginning, that sometimes a command and prohibition can be done in the 'asl with a clear command and prohibition in wording, or it can be done by using secondary means and measures. Here in this ayah, secondary means and measures have been used. Here Allaah ta'alaah is rebuking and criticising splitting, He is making a threat. There is a threat comprised in this ayah. A threat is one of those secondary ways which clearly implies a prohibition. At this point we can summarise:

- Firstly                   Allaah makes a clear command or a clear prohibition in the Arabic verb form which is a clear command.
- Secondly                Allaah ta'alaah might mention His pleasure. That Allaah is pleased or displeased with such-and-such. This implies a command or a prohibition.
- Thirdly                 Allaah will make a threat or He may make a promise.

In this ayah, Allaah has made a threat; that their affair is with Allaah then He will inform them of that which they used to do. So because it has come in the form of a threat, then this is one of those secondary ways that tell us that this is a clear prohibition.

### THIRD QUR'AANIC EVIDENCE:

**He (Allaah) has ordained for you the same religion (Islaamic Monotheism) which He ordained for Nuh, and that which We have revealed to you (O Muhammad (sallallaahu `alayhi wa sallam)), and that which We ordained for Ibraheem, Moosa and Eesaa saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikeen is that (Islaamic Monotheism) to which you (O Muhammad (sallallaahu `alayhi wa sallam)) call them. Allaah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.**

[Soorah Ash-Shura(42):13]

Notice here that the five firmly determined Messengers have been mentioned; Nuh (alayhi wasallaam), Muhammad (sallallaahu `alayhi wa sallam), Ibraheem, Moosa and Eesaa (alayhi wasallaam). Allaah says about them (what translated means):

**you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion).**

Then we see that Allaah says (what translated means):

**Intolerable for the Mushrikeen is that (Islaamic Monotheism) to which you (O Muhammad (sallallaahu `alayhi wa sallam)) call them.**

Notice here that we see a combination of the first and the second principle mentioned by Shaykh al-Islam Muhammad ibn Abdil-Wahhaab.

When Allaah says: that how hard and severe it is upon the mushrikeen that which you call them to.

Of course, that which the Messenger (sallallaahu `alayhi wa sallam) is calling them to is the Tawheed of Allaah ta'alaah - for them to single out Allaah in worship in all of the forms and types of worship. This was the first 'asl mentioned by Shaykh al-Islam Muhammad ibn Abdil-Wahhaab. We see here that Allaah ta'alaah has connected between establishing the religion and being not divided therein with the issue of Tawheed - with the issue of worshipping Allaah alone. For that reason we see that Shaykh al-Islam Muhammad ibn Abdil-Wahhaab, in light of what is found in the Qur'aan and the Sunnah that unity upon the religion is founded upon the Tawheed of Allaah ta'alaah. Once the Tawheed of Allaah ta'alaah is established then unity is based and founded upon it.

At the end of the ayah, Allaah says (what translated means):

**Allaah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.**

Here Shaykh 'Ubayd cites a beautiful passage from Shaykh Abdul-Rahmaan Naasir as-Sa'dee (rahimahullaah) who has a comment upon this ayah. He says:

*This is from the greatest favour that Allaah has bestowed upon His servants, that Allaah has prescribed upon them the best of all religions, the most superior of all religions and the purest of them all; which is the deen of Islaam. This is the deen that Allaah prescribed upon those chosen servants from His servants. Rather, we find He legislated this same deen for the best of the best, and the purest of the purest, the choicest of the choicest. They are the firmly resolved of the Messengers, who have been mentioned in this ayah. They are the greatest of the creation in rank and the most perfect of them from every angle. So we see that the deen that Allaah legislated for them, then of course it should be suitable for them and for their situation and in agreement with their perfection. Indeed Allaah ta'alaah perfected them and chose them, because they are the ones who established this deen.*

So as-Sa'dee is saying that because of the loftiness and greatness of these, who are the greatest of all creation: Muhammad (sallallaahu 'alayhi wa sallam), Nuh (alayhi wa sallaam), Ibraheem, Moosa and Eesaa; then this deen is appropriate to the likes of these great people, which is the best of all adiyyan, which is the deen of Islaam.

Then he says:

*This deen of Islaam is like the spirit of happiness and perfection. This noble Book contains and calls to Tawheed, the righteous actions, good morals and etiquette.*

Then he says, Allaah said:

#### **establish the deen**

Meaning, that He commands you to establish all of the legislations of the religion, whether in the usool or in the furoo'. First, you establish them within yourself, then you strive to establish them in other people. Then you make tawaa'un in righteousness and piety. You do not cooperate upon sin and transgression.

As-Sa'dee says, Allaah says:

#### **do not be split therein**

*Meaning, let there be itifaaq (agreement) between you upon the usool of the religion, the foundations and the branches of the religion. Be eager to not let the issues split and divide you and that you turn into parties, sects and groups having enmity towards each other, despite you having agreement in the 'asl in the deen.*

Meaning, don't arrive at a situation where even though you are all united in the 'asl of the deen, (in the foundations of the religion) yet despite that you are parties, groups and sects.

The Shaykh says:

*From the types of agreement upon the Truth and upon the religion are not being split therein is what Allaah ta'alaah, the legislator has commanded of the various types of congregational types of worship. Like gathering together in the Hajj and gathering together in the Eed prayers and the five prayers, likewise in jihaad.*

Meaning, these are things that Allaah has legislated in which the affair of unity is manifested.

The Shaykh says:

*There are other such acts of worship which cannot be completed or perfected except by coming together and not being split and separated.*

That was the explanation of Shaykh Sa'dee that was brought by Shaykh 'Ubayd al-Jaabiree to explain this ayah.

Then the Shaykh says that Allaah ta'alaah said (What translated means):

**Intolerable for the Mushrikeen is that (Islamic Monotheism) to which you (O Muhammad (sallallaahu 'alayhi wa sallam)) call them.**

The Shaykh says that this was severely hard on them, to call them to worship Allaah alone, ordering them to make ikhlaas (to make the deen purely for Allaah alone).

The Shaykh mentions an ayah:

**And when Allaah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allaah) and when those (whom they obey or worship) beside Him (like all false deities other than Allaah) are mentioned, behold, they rejoice!**

[Soorah Az-Zumar(39):45]

This is the way of the mushrikeen, that Tawheed is a severe affair on them, being hard upon them. Yet, when the other deities are called on, as we see today, the grave worshippers who call upon Ali, Abdul-Qaadir al-Jilaani, and their saints; then we tell them to worship Allaah alone, call upon Allaah alone, Allaah alone gives you benefit, in His Hands is the harm and benefit, life and death. You will see how hard it is upon these people to hear the likes of these advices and admonitions. But, as soon as they turn away and hear Ahmad al-Badawi, Ali Abdur-Qaadir al-Jilaani, all of these deities that they call upon in the various places and countries, you'll see how they rejoice and see the feelings of hope, you will see that type of piety in the way they humble themselves. This is how it is with these people. Tawheed is very, very hard upon them.

In the Qur'aan, regarding what the mushrikeen said to the Messenger of Allaah (sallallaahu 'alayhi wa sallam) when he told them to worship Allaah alone:

**"Has he made the aalihah (gods) (all) into One Ilaah (God - Allaah). Verily, this is a curious thing!"**

[Soorah Saad(38):5]

#### FOURTH QUR'AANIC EVIDENCE:

**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.**

**[Soorah Al-'Imraan(3):105]**

Here, we see that Allaah ta'alaah does not directly prohibit differing. Rather, He prohibits resembling those who differed and split. Again, this is another way of indicating a prohibition. Allaah ta'alaah prohibited this Ummah from resembling the Ahl-ul-Kitaab - the People of the Book, because they differed with a differing that is blameworthy. They differed even after clear evidences came to them. We see that Allaah ta'alaah mentions in another ayah:

**And they differed not until after the knowledge came to them, through envy among themselves.**

**[Soorah Al-Jaathiyah(45):17]**

Meaning, they differed due to having envy and enmity, even though they had the truth. The truth was with them plain and clear, but they had this enmity towards each other and split on account of it.

Likewise, if this Ummah was to follow the way of the People of the Book, then likewise they would split in exactly the same way, despite Allaah ta'alaah having perfected the religion and made it clear in His Book and upon the tongue of His Messenger (sallallaahu 'alayhi wa sallam), having explained the correct, sound aqeedah and manhaj; then still we see that this Ummah have followed and fallen into that which the previous nations have fallen into.

So Allaah also mentions a threat at the end of this ayah. So this is yet another way of emphasizing the prohibition.

There are two things in this ayah:

Firstly            a command not to resemble the people who split and differed

Secondly         there is a threat of punishment to those people who fall into the likes of this action

So these two strengthen and emphasise the prohibition contained in this verse, even though Allaah ta'alaah does not explicitly prohibit differing. So, this is one of the secondary ways of indicating a prohibition.

## To conclude:

So the Shaykh says that these are four texts from the Book of Allaah ta'alaah, in which it becomes very clear, the command to unity upon the Deen of Allaah, which was revealed upon Muhammad (sallallaahu 'alayhi wa sallam). Just like from the same verses it is very clear that there is a prohibition from splitting in the Deen of Allaah.

The Shaykh says that these commands and prohibitions comprise both the aqeedah and the manhaj. Both issues of belief and likewise issues of methodology. It accompanies all of these affairs. It's not just referring to splitting in terms of the doctrines we hold and the beliefs that we hold, rather it comprises the entire religion - the aqeedah and the manhaj.

Likewise, the Shaykh said, it commands unity in these two affairs. It also prohibits unity in these affairs in both aqeedah and manhaj.

We'll conclude our lesson. The Shaykh has not finished his explanation yet. Inshaa'Allaah we'll conclude this principle from the Shaykh's explanation in the next lesson. We'll conclude our lesson with these four verses.

This is one of the great principles that distinguishes Ahl-ul-Sunnah-wal-Jamaa'ah from those besides them. Because they are the most eager of all people of wanting unity in the religion. However, their unity is a unity that is based upon that which untied the very first Muslims. Which is uniting upon singling out Allaah with all forms of worship and giving obedience to the Messenger of Allaah (sallallaahu 'alayhi wa sallam). Which is at-Tawheed and al-ittibah upon the fahm - understanding of the righteous Salaf.

This is what distinguishes the people of the Sunnah from all those besides them in that our unity is a unity based upon the fahm - the understanding and the application of the Sahaabah (radiyallaahu 'anhum). This is the basis of our unity, this is what we call to unity on the basis of these affairs. The Kitaab and the Sunnah, built upon the understanding of the Deen in its aqeedah, manhaj and usool upon that which the Sahaabah understood.

As for all of the other groups, sects, parties and factions that you find now and in the past you will see that when they call to unity that unity is on the basis of their leader or their figure head, or the one that laid down their program and methodology or their innovated usool. So you will see that they will always congregate around a single person. They invite the people to unite around that particular bid'ah or that particular personality. So today, we have the Ikhwaan, Tabligh, Hizbut Tahrir, Surooriyyah, Qutbiyyah and so on. We see that one of these people's claim to unity isn't the unity in the Kitaab and the Sunnah, their unity is based around something else.

What distinguishes us is that we are the greatest of all people in wanting the Ummah to be united and we shouldn't listen to the propaganda and the lies that people make. For example, you people split the people, you split the Ummah. No, we are calling to true unity. True unity is upon the Kitaab and the Sunnah upon the fahm of the Sahaabah. That is what we call to. The ones who are causing the splits are the ones who choose not to follow this way. The one who says that I follow the opinion and the thought, the way and the doctrine of my party leader. These are the people who are making the splits. The one who calls to unity upon the Kitaab and Sunnah upon the fahm of the Sahaabah, he is the one who is calling to the unity. We shouldn't be deceived by all of these people with all of their fancy slogans. They are the greatest of the people in calling away from unity. **We are the greatest of people in wanting unity, as long as it is upon the Kitaab and the Sunnah upon the Tawheed of Allaah, upon the ittibah of the Messenger (sallallaahu 'alayhi wa sallam) and upon the fahm - understanding and implementation of the Sahaabah (radiyallaahu anhum). Because that is what we have been commanded in the Book and the Sunnah,**

So we'll conclude our lesson here today.

