

# 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

[www.troid.ca](http://www.troid.ca)

---

## Lesson - Seven

28th April, 2013

Abu Iyaad started off by reciting Khutbatul-Haajah and then reminded us that in the previous lesson we started the explanation the second principle of the Six Principles written by Shaykh al-Islaam Muhammad ibn Abdul-Wahhaab (rahimahullaah). The explanation of Shaykh ‘Ubayd al-Jaabiree (hafidhullaah) was used. The Shaykh brought four evidences from the Qur’aan to established the proof for this principle, which is the command to unity and the prohibition of differing and splitting in the religion.

So we’ll continue going through the explanation of Shaykh ‘Ubayd al-Jaabiree (hafidhullaah).

## 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]**

In the course of mentioning one of those verses the Shaykh eluded to the fact that these verses were taken to mean to refer to the people of innovation and desires in this Ummaah. Just to cover that aspect in the first part of this lesson, we are going to read through some of the narrations that were brought by Imaam ash-Shatibee (rahimahullaah). I mentioned in the previous lesson that Imaam ash-Shatibee in the beginning of his book, al-i’tisaam, addresses this issue when speaking about bid’ah (innovations). He mentions many of the narrations from the Sahaabah and the Tab’ieen, interpreting some of these verses which mention splitting and differing. So he establishes from these narrations that these ayaat are applicable to the people of innovation and the people of desires from this Ummaah. As that is the actual intent in warning about the previous nations who differed and split. Meaning that it is a prohibition on the one hand and a warning at the same time against those who split, differ and create schisms in this religion.

So from those ayaat in the Qur’aan is the statement of Allaah ta’alaa: (what translated means)

**“And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”**

**[Soorah Al-An’aam(6):153]**

The tafseer of this ayah as explained by Ibn Mas'ood:

**From 'Abdullaah ibn Mas'ood (radiyallaahu 'anhuma) who said:**

**Allaah's Messenger (sallallaahu 'alayhi wa sallam) drew a line for us, then he said, "This is Allaah's Way." Then he drew lines to its' right and its' left, and said, "These are different ways, upon each of these ways is a devil calling to it." Then he recited:**

**"And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."**

**[Soorah Al-An'aam(6):153]**

[Taken from 'The Call to Islam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed. Translated by Abu Talhah Dawood Burbank (rahimahullaah) (page 13). Reported by at-Tayaaliseen (#244) and from Ahmad (1/435, 465) with a chain of narration that is of the level of hasan.]

So al-Bikr bin A'laa (rahimahullaah) in his commentary of this ayah as narrated by Ahmad and others:

*I consider that he intended here the shaytaan from the men and these are the innovations.*

So, when the Messenger (sallallaahu 'alayhi wa sallam) mentioned at the end of each one of these paths, on the right and the left is a devil, then he meant a devil from amongst the men. This obviously refers to the innovations.

As for Mujaahid (rahimahullaah), as is narrated by at-Tabaaree, Ibn Abee Haatim and others, he said about this ayah and the hadeeth, *that it is innovations and doubts.*

So, we can see clearly from the Sunnah, the Tab'ieen and the Mufusireen, explaining this ayah to be in reference of the people of innovation and misguidance. To be very clear and explicit in the time of the Tab'ieen and the Sahaabah, those sects that emerged were the Khawaarij and the Qadariyyah. We see that some of the Companions specifically interpreted these ayaat to be in reference to the Khawaarij and the Qadariyyah.

Before we come to these narrations there is another ayah in the Qur'aan:

**And upon Allaah is the responsibility to explain the Straight Path. But there are ways that turn aside.  
And had He willed, He would have guided you all (mankind).**

**[Soorah An-Nahl(16):9]**

Al-Sha'tibee (rahimahullaah) comments that 'sabeel' means the path of the truth. The various paths beside it, divert away from that path. These are the paths of innovation - bid'aah and dalaalaat.

Then he quotes from al-Tustaree, who explains this ayah by saying - qasdus sabeel means in this ayah: *the path of the Sunnah*. The path that diverges away means: *to the Fire*. That is: *the various doctrines and religions and the various innovations.*

Likewise Mujaahid, the mufussir, explained the qasdus sabeel to be: *that which is moderate, in between extremism and negligence.*

Sha'tibee comments on the statement of Mujaahid. He says: *this gives us the benefit that al-jaair in this ayah is that which falls into extremism or that which falls into negligence. Both of these traits, either extremism or negligence, are from the characteristics of the innovations.*

Then we also have the ayah we mentioned in the previous lesson:

**Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (sallallahu `alayhi wa sallam)) have no concern with them in the least.**

[Soorah An-Nahl(6):159]

Regarding this, Ibn Abdul Barr (rahimahullaah) cited by Sha'tibee, says: *that this ayah is general for all the people of innovation and the people of desires.*

Then we also have the statement of Abu Hurayrah (radiyallaahu'anhu): (related by Ibn Abee Shaybah and others): *that this ayah came down in relation to this Ummah.*

Abu Umaamah (radiyallaahu'anhu) said: *they are the Khuwaarij.*

Abu Hurayrah mentions the same thing regarding this ayah and it is also mentioned in Soorah Ar-Rum (Ar-Rum (30):31-32).

Then we have the statement of Allaah ta'ala: (what translated means)

**but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy.**

[Soorah Hud(11):117-118]

From Mujaahid (rahimahullaah) - the mufussir, said about **They will not cease to disagree::** *those who are the Ahl-ul-Baatil - the people of falsehood.* When Allaah says, **except him on whom your Lord has bestowed His Mercy:** *these are the Ahl-ul-Haqq - the people of truth. There is no differing amongst them.*

Also the statement of Ikrima (rahimahullaah), from the Tab'ieen, said about **They will not cease to disagree:** *it means the desires and innovations.* **Except him on whom your Lord has bestowed His Mercy:** means Ahl-us-Sunnah.

Finally, a number of verses:

**FIRSTLY:**

**Those who break Allaah's Covenant after ratifying it, and sever what Allaah has ordered to be joined, and do mischief on earth, it is they who are the losers.**

[Soorah Al-Baqarah(2):27]

**And (remember) when Musaa said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allaah to you? So when they turned away (from the path of Allaah), Allaah turned their hearts away (from the Right Path).**

[Soorah As-Saff(61):5]

These verses were explained by some of the Companions, as is narrated by Mus'ab bin Sa'ad, who was one of the Companions; that these were applied to the Harooriyyah and the Khawaarij.

**SECONDLY:**

**Say (O Muhammad (sallallaahu 'alayhi wa sallam)): "Shall We tell you the greatest losers in respect of (their) deeds?"**

**"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."**

[Al-Kahf(18):103 -104]

Ali (radiyallaahu'anhu) said about this ayah: *that from them are the people of Haroorah*. Meaning the Khawaarij as they descended from Haroorah when they deserted Ali (radiyallaahu'anhu).

Sufyaan ath-Thawree (rahimahullaah) narrated a similar statement. This ayah refers to the Khawaarij, who thought they were guided but in reality they were misguided.

Therefore these ayaat that we mentioned, likewise the verses mentioned by Shaykh 'Ubayd, in origin apply to the Jews and the Christians who fell into splitting, differing and schisms, despite having the truth.

At the same time it refers to the people of bid'ah and dalaalah in this Ummah. Who likewise have the truth present and clarified, revealed upon Muhammad (sallallaahu 'alayhi wa sallam). Despite the presence of the Sahaabah (radiyallaahu'anhum) we see that they split and divided. Those who differed at the time of the Sahaabah: the Khawaarij, Raafidah, Qadariyyah and the Murjiyyah. Those who spilt at the time of the Imaams of the Salaf from the Tab'ieen: the Jahmiyyah, Mu'tazilah and other than them. So all of these ayaat are applicable to the likes of these people.

**This was from the explanation of Imaam al-Shatibee (rahimahullaah) from his book 'al-I'tisaam.'**

Coming back now to the speech of Shaykh 'Ubayd (hafidhallaah). After quoting the four verses from the previous lesson, he said that these are four texts from the Book of Allaah ta'alaah, which the command to unity upon the Deen of Allaah, which He revealed upon Muhammad (sallallaahu 'alayhi wa sallam) has become very clear. Just as it has become clear the prohibition from splitting. This command applies to both manhaj and aqeedah. Likewise the prohibition of differing also applies to aqeedah and manhaj.

A person might say, "What then is the solution?" When we find there is differing and controversy between the Muslimeen. The Shaykh says the answer is to be found in the statement of Allaah ta'alaah:

**O you who believe! Obey Allaah and obey the Messenger (Muhammad (sallallaahu 'alayhi wa sallam)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (sallallaahu 'alayhi wa sallam), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.**

**[Soorah An-Nisaa(4):59]**

So the Shaykh says that every difference is returned back to the Book of Allaah and to the Sunnah of His Messenger (sallallaahu 'alayhi wa sallam). It is not returned back to the intellects of men ever, because Allaah ta'alaah never made the affair of the religion to be entrusted to the intellect of mankind.

Why? Because when we look at mankind as a whole we see that their intellects vary from each other; their orientations vary from each other; they differ in belief and methodology; they differ in their views and opinions.

So, Allaah ta'alaah did not refer these matters back to the intellects of men. Rather, He entrusted the bayan (the clarification and the explanation) to His Book and to the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

So this informs us that whoever tries to seek his religion or the answers to the disputes in his religion from other than the Book of Allaah and the Sunnah of the Messenger (sallallaahu 'alayhi wa sallam), then he is either one of two people. Either he is jaahil (ignorant) or he is someone who is astray himself and he makes other people to go astray, following his desires and opinion. Umar ibn al-Khattab (radiyallaahu'anhu) made a remark regarding the people of Ra'iee (the people of opinions), the people who come with their opinion in the face of the texts of the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). He says:

*Beware of the people of opinion, for indeed it has escaped them to memorise the ahadeeth.*

Meaning they were not really capable of memorising ahadeeth, it was too much for them. So they began to speak with opinion, thus went astray and they caused others to go astray.

The Shaykh says, when we look at all of the Jama'aat of da'wah, the modern Jama'aat of our time who claim to be making da'wah, you will find that their methodologies, foundations and beliefs are all mostly founded upon the views and opinions of men. The Shaykh says that we don't look at people and judge them for their intentions, because the One who judges intentions is Allaah ta'alaah. However, what we judge by is the outward apparent reality. The outward apparent reality of these Jama'aat, we find they are upon error. An error is an error, a mistake is a mistake, misguidance is misguidance; even if the intention of the person upon it is righteous and good. In fact, a sign that the intention was correct in the first place, is that when a person from these Jama'aat is informed of his error and deviation from the Haqq, then he will return to that which is correct. That is a sign that initially his intention was correct. This in fact shows to us that many of these people who are upon the Jama'aat of today those involved in da'wah, from the Ikhwaan, Tabligh or Hizbut Tahrir. Likewise the followers of certain individuals, be they the Qutbiyyah, or the followers of Adnan Uroor, or Abdur Rahman Abdur Khaaliq, Ali Hasan al-Halabee or Haajooree. One of the signs of sincerity is that you return to the Truth, once the error is made clear to you.

So this is the discussion of the various ayaat regarding splitting and differing. This leads us to the ahadeeth brought by the Shaykh (hafidhahullaah):

### **FIRST HADEETH:**

From those ahadeeth is the statement of the Messenger of Allaah (sallallaahu 'alayhi wa sallam):

**From Anas ibn Maalik (radiyallaahu 'anhu) who said that Allaah's Messenger (sallallaahu 'alayhi wa sallam),**

**"This Ummah will split into seventy-three sects, all of them in the Fire (of Hell) except one."  
They asked, "And what is that sect?" He said, "That which I and my Companions are upon today."**

[Taken from 'The Call to Islam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed, translated by Abu Talhah Dawood Burbank (rahimahullaah) (page 14). Reported by at-Tabaraanee in al-Mu'jamus-Sagheer (#724)]

Which Jama'aah is this? The Jama'aah upon the Truth, which is following the Book and the Sunnah upon the way of the Salaf. This is the Jama'aah Naa'jiyyah (the saved Jama'aah); it is the aided group, which is mentioned in another hadeeth in which the Messenger of Allaah (sallallaahu 'alayhi wa sallam) said:

**From Mu'aawiyah (radiyallaahu 'anhu), who said that Allaah's Messenger (sallallaahu 'alayhi wa sallam) said:**

**There will not cease to be a group of my Ummah, obedient to Allaah's orders. They will not be harmed by those who desert them, nor those who oppose them until Allaah's order comes about and they have ascendancy over the people.**

[Taken from 'The Call to Islam and the Caller' by Shaykh 'Alee Hasan 'Alee 'Abdul Hameed, translated by Abu Talhah Dawood Burbank (rahimahullaah) (page 22). Reported by al-Bukhaaree (eng. trans. vol. 9, page 414, #4719)]

The Shaykh says this is the aided group and this is as-Salafiyyah. Al-Jamaa'ah is the truth, that is the Jamaa'aah of the Companions. They are the aided group. Allaah aided them, Allaah gave them victory and Allaah established Islaam through their hands in the East and the West. It is also Ahl-us-Sunnah-wal-Jama'aah, they stick to jamaa'ah and stick to unity. They are Salafiyyah, they are the people upon Salafiyyah. All of these are synonymous and the same.

So this is the first hadeeth that the Shaykh brings as a proof to prohibit disunity in the religion and to order unity in the religion.

## SECOND HADEETH:

From Abu Hurayrah (radiyallaahu `anhu) who said:

**Allaah's Messenger (sallallaahu `alayhi wa sallam) was asked, "Which of the people are the best?" So he replied, "Myself and those with me, then those who follow them, then those who follow them."**

[Taken from 'The Call to Islam and the Caller' by Shaykh `Alee Hasan `Alee `Abdul Hameed, translated by Abu Talhah Dawood Burbank (rahimahullaah) (page 21). Reported by Ahmad (2/297,340)]

A person might ask, "Where is the command to unity in this hadeeth?" From the previous lesson we mentioned that in the Qur'aan, sometimes we have a command in the proper sense of the word. Meaning an actual command in the word itself. For example, Allaah says: (what translated means)

**And perform As-Salaat (Iqamat-as-Salaat)**

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

There are other ways and methods of indicating a command or a prohibition. From those ways is that Allaah ta'alaah might express His Pleasure for a certain thing. Like we mentioned the hadeeth:

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

**Verily Allaah likes three things for you and He disapproves three things for you...**

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

When Allaah indicates His pleasure with something that is an indirect way of indicating a command. Likewise Allaah might indicate His displeasure and hatred of something.

So when we look at the various texts, sometimes we will not find any explicit command in that text. For example, "Do not divide." or "Be united." Rather, we see it in an indirect way. This is a really good deduction of evidence by Shaykh `Ubayd (hafidhahullaah) from this second hadeeth.

How is this a command to unity? It is a command to unity because this is a command to be united upon the religion of Allaah ta'alaah, by making ta'mussuk to the Book and the Sunnah, which is a foundation upon the way of the Salaf as-Saalih, who are specifically, as indicated by this hadeeth, the Sahaabah and the Tab'ieen, then the Tabi Tabi'een. This hadeeth is a command to make ta'mussuk to the Deen of Allaah, by way of the fahm - the understanding of the Sahaabah, Tabi'een and the Tabi Tabi'een. This is in essence a command to unity.

When we look at all of the other ahadeeth, which we have mentioned previously:

the splitting of the Ummah

the Messenger (sallallaahu `alayhi wa sallam) mentioned the Jamaa'ah

that which I and my Companions are upon today

the best of generations are my generation, then those who follow them, then those who follow them

This in itself is a command and encouragement to stick to the Deen of Allaah upon the understanding of these three generations who are praised and mentioned with good in the Sunnah

### THIRD HADEETH:

On the authority of Abu Hurayrah 'Abdur Rahmaan ibn Sakhr (radiyallaahu 'anhu) that he said:

**I heard the Messenger of Allaah (sallallaahu 'alayhi wa sallam) saying: "That which I have forbidden you from, abstain from it. That which I have ordered you with, do as much of it as you are able."**

[Taken from 'Explanatory Notes on Imaam an-Nawawee's Forty Ahadeeth' by Imaam Muhammad ibn Saalih al-'Uthaymeen, translated by Abu Mu'aawiyah 'Aqeel ibn Kenneth Ingram (page 64). Related by Al-Bukharee (#7288) and Muslim (#1337)]

This hadeeth has a number of points:

- the Messenger (sallallaahu 'alayhi wa sallam) encouraged holding fast to his guidance and holding fast to his Sunnah. He said, **leave me with respect with that which I have left you upon.** Meaning, act upon that which I have left you upon. At the end he said, **Whatever I have commanded you upon, then do as much as you can.** These two statements here in the hadeeth are an encouragement and an enticement to hold fast to his guidance and to his Sunnah.
- there is a warning from ikhtilaaf (differing). Here the Messenger (sallallaahu 'alayhi wa sallam) said, **indeed those who perished before you did so because of their abundant raising of issues and differing with their Prophets.** This part of the hadeeth is a proof that when the Ummah begins to differ with its Prophet, then it subjects itself to destruction.

From this we can clearly understand the reason for the destruction of this Ummah and the pitiful state that we see it in. When we explain the likes of these affairs we return back to these great and amazing ahadeeth which explain to us the true and real foundational causes as to why we see the Ummah in the pitiful state that it is.

This is a very good deduction of evidence by Shaykh 'Ubayd when he said, **when the Ummah differs from its Prophet, it becomes subjected to destruction.**

So, when we look at this Ummah and we see the sects and parties. Like the Khawaarij, Raafid'ah, Qadariyyah, Mur'jiyyah, Jahmiyyah, Mu'tazilah, Shi'aa, Maatooriidiyyah; the labels like the Ikhwaan and Tabligh are just a modern phenomenon. Whereas before we would label people as Jahmiyyah, Mu'tazilah, Raafidah, Khaawrij. In the twentieth century all of the ahzaab have come in the name of giving da'wah and have assumed labels and titles. What these labels have done is conceal the fact that underneath these labels, when we look at the reality of the founders of these Jamaa'at, and the people who ascribe to them, we find amongst them the bid'ah of Jahm, the bid'ah of iti'saal, the bid'ah of Qadr, the bid'ah of Jabal. This is just one of the deceptions of the 20th century, that we have da'wah and charity organisations claiming to work for Islaam with lofty titles which are appealing to Muslims. But the reality underneath them is one of differing and opposing its Prophets in terms of creed and methodology. So when the Ummah does that, then it subjects itself to destruction.

**Those who perished before you, they perished because of raising many issues and differing with their Prophet.**

This is how we understand and explain the realities of Muslim nation today. As we explain these realities, from the light of revelation, then that which we propose of rectifying the affairs of the Muslims is no doubt the true methodology because it is based upon the light of revelation.

From this we differ from the people of bid'ah and dalaalah. We differ from the people of opinion, politics and the partisanship that we see present today, whose goal is politics, economy and social affairs. That is what they make

the basis of their rectification. To them, the fact that the Muslimeen are far removed from that Islaam that gave the Companions of Allaah's Messenger (sallallaahu 'alayhi wa sallam) the honour and victory is of no concern to them whatsoever.

- an important rule of legislation is mentioned. It is ordered to bring as many of the Commands of Allaah ta'alaah as a person can. If a person is not able to act upon certain commandments, then he is pardoned and overlooked for that shortcoming if he is genuinely not able to. As for the prohibitions, then there is no pardon for falling into any of these prohibitions. Unless, there is tawbah as tawbah removes everything. From the point of view of legislation in the Shar'iah, then he must do whatever he can of the commandments. As for the prohibitions, he must not fall into any of them.

**Here we conclude the evidences from the Qur'aan and the Sunnah which command to unity and which prohibit from disunity.**

This now leads us to the second half of the statement of Shaykh ul-Isalam Muhammad ibn Abdil-Wahhaab (rahimahullaah). In the second half he stated:

**The affair become turned the other way round. Differing in the usool of the religion became taken to be knowledge and fiqh in the religion. As for unity in the religion, no one called to it except he was treated to be a heretic or a mad person.**

So, the affair became turned the other way around. The Shaykh says that this is what happened to the Muslim nation, except whom Allaah showed His Mercy, in that they fell into tahhuzud (partisanship), until every group only saw the truth in light of its own foundations and principles which they sat and laid down. Then every single sect and group began to rejoice. They were satisfied with what they had with them. This is the very thing Allaah ta'alaah warned against when He said in the ayah:

**Verily, those who divide their religion and break up into sects (all kinds of religious 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 tell them what they used to do.**

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

The Shaykh quotes Shaykh 'Abdur-Rahmaan as-Sa'dee (rahimahullaah) that in this ayah, Allaah ta'alaah has threatened those who have split the religion, meaning they divided it, and every person began to specify certain names. Names like Judaism, Christianity or Magian, all of these are names and labels. Either they split their religion and took names for themselves; or the people would take something from the Shari'ah and make it to be his religion and leave what is similar to it from the religion. So, he leaves the priority in his religion and makes a part of the Shari'ah to be the basis of his religion.

This is the state and the condition of the people of splitting from Ahl-ul-Bid'aah, the people of innovation, the people of desires, the people of misguidance, those who split the Ummah. What this ayah indicates is that Allaah ta'alaah has ordered with ijtimaa upon the Deen and He has prohibited from ta'furuk - splitting and differing in the foundations of the Deen, in all of the foundational issues and likewise those subsidiary issues.

Shaykh as-Sa'dee continues by saying that Allaah commanded the Messenger to free himself from those who split the religion: **...you (O Muhammad (sallallaahu 'alayhi wa sallam)) have no concern in them in the least.**

So this indicates by the textual evidence of the Qur'aan, that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) is free and innocent of all of those who came thereafter and split the Muslims and the religion like the Khawaarij, the Raafidah, Qadariyyah, Murjiah, Jahmiyyah and all of those who came after and split the Deen of the Muslimeen.

At the end of the verse: Allaah says: **Their affair is only with Allaah,**

Shaykh as-Sa'dee continues to comment by saying, they will return back to Him and He will recompense them for their actions. Then He will inform them of that which they used to do.

Then Shaykh 'Ubayd says, in the authentic Sunnah there has come this blame and criticism of splitting in the religion, from that is the hadeeth we have mentioned previously.

**“This Ummah will split into seventy-three sects, all of them in the Fire (of Hell) except one.” They asked, “And what is that sect?” He said, “That which I and my Companions are upon today.”**

The Shaykh mentioned that Ibn Ma'sood (radiyallaahu'anhu) explained the meaning of the word Jama'ah. He said that the meaning of the Jama'ah in this hadeeth is:

**The Janaa'aah is whatever agrees with the Truth, even if you are one person.**

This hadeeth was mentioned by the Messenger of Allaah (sallallaahu 'alayhi wa sallam) to the Companions. At the time of the Companions the majority were upon the Truth, so they were the Jamaa'ah. Thereafter, as misguidance spread and knowledge was raised and ignorance spread into the Ummah, then we see this criterion explained by Ibn Ma'sood, that the Jama'ah is only that which agrees to the Truth, even if you are one person.

Likewise this is our criterion of the Jama'ah. This is not the thinking of the various Jama'at of the various Jamaa'at of today. They have a different innovated understanding of Jama'ah. To some of them, Jamaa'ah means a political party. To others amongst them it means the overall body of the Muslims; everyone including the Jahmee, the Ash'ari, Martooreedee, Takfeery every single one. All of these are false understanding of the word Jamaa'ah. The word Jamaa'ah means, whatever is in agreement with the Truth.

Then the Shaykh says that after this I say, that the Ummaah will never be relieved of all of its splitting, differing and splintering except by two matters:

- Firstly, they abandon every single ascription which the Hizbiyyah has brought about. Everybody leaves these ascriptions, whether it be to the Ash'aries, Mu'tazilah, Martooreedees, Ikhwaan or Tabligh.
- Secondly, to return back to the Jamaa'ah Salafiyyah. Because this Jamaa'ah is the clear upright, manifest Jama'ah upon truth and clarity, who's night is like its day and no one deviates from this except that he is destroyed. In accordance with the statement of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) who mentioned the likes of this speech. This is al-Firqatun-Naajiyah (the saved group) and the aided group.

Shaykh ul-Islam Ibn Taymiyyah (rahimahullaah) mentioned this:

*There is no fault or blame upon the one who proclaims and manifests the madhab of the Salaf and who ascribes to it and refers back to it. It is obligatory to accept that from him by unanimous agreement. For indeed, the way of the Salaf is never anything except the Truth. If a person is in agreement with this Salafiyyah, both inwardly and outwardly, then he is just like the believer who is upon the Truth. If he is in agreement with it outwardly but not inwardly then he is like the munaafiq (hypocrite). Therefore what we see outwardly from him, we accept that from him. His inward reality is entrusted to Allaah. We are not ordered to tear open the hearts of the people.*

This brings us to an end of Shaykh 'Ubayd's explanation.

**Summary:**

The Shaykh has brought us four texts from the Book of Allaah ta'alaah with respect to the command to unity and the prohibition of splitting. Then, he also brought three ahadeeth from the Sunnah in which he made some very valuable deductions of evidence.

All praises are due Allaah ta'alaah.