The Messenger of Allāh (ﷺ) informed his Companions that the Ummah would divide into seventy-three sects: seventy-two in the Hellfire, one in Paradise. Desiring to learn the description of the singular group, they asked, “O Messenger of Allāh, who is that saved sect?” He replied, “The Jamāʿah.” The noble Companion ‘Abd Allāh ibn Masʿūd (رضي الله عنه) later defined the Jamāʿah as “what is in obedience to Allah, even if you are alone.”

In his explanation of Sunan Abū Dāwud, al-ʿAthīm Ābādī cites Abū Mansūr ʿAbd al-Qādir b. Ṭāhir al-Tamīmī, who explains that the groups who split from the Jamāʿah are “those who have opposed the people of truth in the fundamentals of al-Tawḥīd, belief in Divine Decree—its good and bad—the conditions of Prophethood and Messengership, fealty to the Companions, etc.” This narration, above all, illustrates the clear distinction between the people of truth and the people of falsehood. Between them lies a great divide. Regrettably, there are those who seek to narrow this divide, to make the saved group indistinguishable from the other seventy-two. They seek an “all-inclusive” methodology.

In several refutations against Abū al-Ḥasan al-Maʿribī, our Shaykh, al-ʿAllāmah, Rabī’ b. Hādī al-Madkhali has addressed the proponents of this call: “There are those who plant themselves among the people of Sunnah, yet they support the people of innovation and wage war against Ahl Sunnah. These individuals are the most dangerous people to the Salafis.” He goes on to mention that the followers of Maʿribī’s methodology label the people of Sunnah extreme because [the people of Sunnah] deal with [innovators] appropriately, just as the Pious Predecessors did, and they behave toward them the way the Salaf behaved toward the people of innovation. These individuals are averse to this. They do not want you to say that the Ikhwān al-Muslimūn is like this, the Jamāʿah al-Tablīgh is like that, and such-and-such a group is like this. They say, “We have a vast methodology that encompasses the people of Sunnah and the entire Ummah.” With them, the people of Sunnah are al-Ikhwān al-Muslimūn and the Jamāʿah al-Tablīgh. The Ikhwān al-Muslimūn comprises numerous misguided sects: the Rāfiḍis and Ṣūfīs, with their different types; all of the people of

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1 Sharḥ Usūl al-Iʾtiqād (1/122)
2 ʿAwn al-Maʾbūd (12/222)
innovation are present within *al-Ikhwān al-Muslimūn*...and the *Jamāʿah al-Tablīgh*, who pledge fealty to four Ṣūfī orders comprised of *shirk*, pantheism, [belief in the] unity of existence, and other major innovations.3

Hence, these callers would absolve the people of major innovation—even *shirk*—in the name of “opening the circle.” This is why you find among them those who praise the “good character” of the *Jamāʿah al-Tablīgh*, while in the same breath disparaging *Salafīs*: mismatched praise and criticism, emanating from mixed-up minds. How can those who violate *al-Tawḥīd* be seen as people of good character? As *Shaykh al-Islam* Ibn Bāz (رحمه الله) has clarified, “*al-Tawḥīd* is the foundation of good character,” and “the greatest and most essential element of good character is the *Tawḥīd* of Allah, sincere worship, and the abandonment of *shirk*.”4

Allah states:

> And verily, you (O Muḥammad) are on an exalted standard of character” [al-Qalam 68:4].

Some of the *Salaf* interpreted this verse to mean obedience to Allah’s Commandments and avoidance of His Prohibitions,5 and the greatest of these Commandments is to worship Allah Alone, and the greatest of these Prohibitions is to commit acts of *shirk*. Moreover, these callers know that this “opening of the circle” can only be accomplished by overcoming the people of *Tawḥīd* and sound creed, an accomplishment they will never realize, for the Messenger of Allah (صلى الله عليه وسلم) stated, “There will never cease to be a party of my *Ummah* victorious upon the truth. No one who forsakes them will harm them.”6

Yet, these Maʿribites, in their confusion, believe unity (and success) can be achieved by wedding those who have separated from the saved sect, then declaring these *ahzāb* “the *Jamāʿah*.” And while some of these callers disavow any personal connection to al-Maʿribī and his way, they have all turned off at the same milestone. They are akin to the *Tablīghis* who reject the term Ṣūfī, yet in creed and practice, they are, as *al-Muhaddith al-Albānī* (رحمه الله) stated, “the modern day Ṣūfīyyah.”7

The unity of these Maʿribite callers is nothing save division—a unity of divided hearts:

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3 Qurrah al-ʿAynayn (p. 221)
4 See http://www.binbaz.org.sa/article/194
5 Tafsīr al-Bağhawī (5/130)
6 Collected by al-Tirmidhī in *al-Jāmiʿ* (no. 2229). *Shaykh al-Albānī* has graded this narration authentic in his checking of *Jāmiʿ al-Tirmidhī* (no. 2229).
7 Refer to http://sunnahpublishing.net/wp-content/uploads/2017/10/albaniontabligh.mp3
“You think they are together, but their hearts are divided. That is because they are a people who do not reason” [al-Hashr 59:14].

Concerning this verse, Qatādah said, “You find the people of falsehood diverse in their creeds, their desires, and their actions, yet they are united in their hatred for the people of truth.”

This is the illusion of inclusion. These callers do not see that true unity comes only as a result of uniting upon the way of the Prophet (ﷺ) and his Companions (RA), the saved group, even if those followers are few; and that division comes as a result of opposing their way, even if those in opposition are many.

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8 Tafsir al-Tabari (22/538)