



A Unity of Divided Hearts

By Abū al-Ḥasan Mālik al-Akhḍar

THE Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 *Jamā’ah*.” The noble Companion ‘Abd Allāh ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) later defined the *Jamā’ah* as “what is in obedience to Allah, even if you are alone.”¹ In his explanation of *Sunan Abū Dāwūd*, al-‘Athīm Ābādī cites Abū Manṣūr ‘Abd al-Qādir b. Ṭāhir al-Tamīmī, who explains that the groups who split from the *Jamā’ah* 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.”² 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-Ma’ribī, our *Shaykh*, al-‘Allāmah, Rabī’ b. Hādī al-Madkhalī 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 Ma’ribī’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 *Jamā’ah 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 *Jamā’ah al-Tablīgh*. The *Ikhwān al-Muslimūn* comprises numerous misguided sects: the *Rāfiḍīs* and *Ṣūfis*, with their different types; all of the people of

¹ *Sharḥ Usūl al-Ṭiqād* (1/122)

² *Awn al-Ma’būd* (12/222)

innovation are present within *al-Ikhwān al-Muslimūn*...and the *Jamā'ah 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 *Jamā'ah 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* (رحمته 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:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

“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 Allāh (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 Ma’ribites, in their confusion, believe unity (and success) can be achieved by wedding those who have separated from the saved sect, then declaring these *aḥzāb* “the *Jamā'ah*.” And while some of these callers disavow any personal connection to al-Ma’ribī 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-Muḥaddith al-Albānī* (رحمته الله) stated, “the modern day *Ṣūfīyyah*.”⁷

The *unity* of these Ma’ribite callers is nothing save division—a unity of divided hearts:

﴿تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾﴾

³ *Qurrah al-Aynayn* (p. 221)

⁴ See <http://www.binbaz.org.sa/article/194>

⁵ *Tafsīr al-Baghawī* (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 (رحمة الله) 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.”⁸

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 (صلى الله عليه وسلم) and his Companions (رضي الله عنهم), 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.



⁸ *Tafsīr al-Ṭabarī* (22/538)