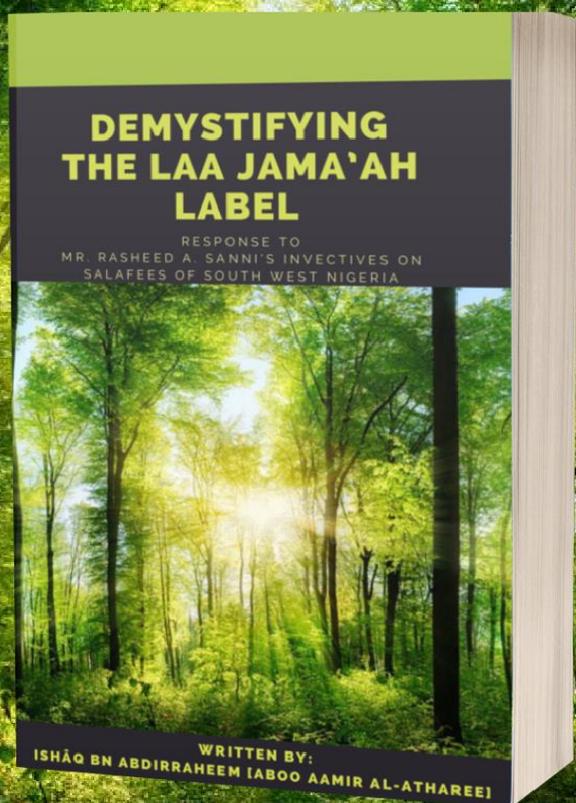


DEMYSTIFYING THE LAA JAMA'AH LABEL

Response to
Mr. Rasheed A. Sanni's Invectives on
Salafees of South West Nigeria



Written by:
Ishâq bn AbdirRaheem [Aboo Aamir Al-Atharee]

تَفْنِيدُ تَلْقِيبِ سَلْفِي غَرْبِ نِجِيرِيَا بِلَا
جَمَاعَةَ

Demystifying the *Laa Jama'ah* Label

A Response to

Mr. Rasheed A. Sanni's Invectives on
Salafees of South West Nigeria

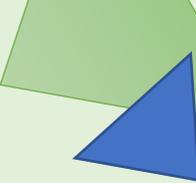
Written by:

Ishâq bn AbdirRaheem [Aboo Aamir Al-Atharee]

Rabeeul Awwal 1435 [January 2014]

Online Edition

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©Ishâq bn AbdurRaheem [Aboo Aamir al-Atharee]

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PROLOGUE

‘Allâh has promised to empower the truth and disgrace the falsehood even if the latter is what is celebrated (by many). Allâh will cause the Truth, Knowledge and Explanation to strike and weaken falsehood such that its falsity will be clear to all...’ Al-Imâm As-Sa’dî (may Allâh bestow mercy on him) his *Tafsîr* [1/520].

Allâh the Mighty said:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

“Nay, we fling the Truth against the falsehood, so it destroys it, and behold, it (falsehood) is vanished...”

[*Anbiyâ*: 18].

O Allâh! Make us see the truth as the truth and enrich us with following it; make us see the falsehood as falsehood and enrich us with abandoning it.

INTRODUCTION

Introduction to the Online Edition

All praise to Allaah the Lord of the Worlds, I bear the witness that there is none worthy of worship beside him and that Muhammad is indeed His slave and messenger.

This is the online edition of our book, *Demystifying the Laa-Jamaa' ah Label*. About five years ago when we had the first print edition, it was a success that the book travelled far and wide, and that Allaah used it to clear the doubts of the doubters. *Alhamdulillah*, party spirit and blind followership have reduced drastically. As Allaah would wish, extravagant and myopic affiliations to groups and parties have reduced so well. All praise to Allaah.

Meanwhile, it has become imperative again to put forward this online edition in order to finish the unfinished job – the pockets of *hizbiyyah* must be severed. Beside that, there are some areas of the book we feel it is importantly necessary we expunge, and some other areas we must add.

Inshaa Allaah, you will find this edition very educative.

May I specially thank **my friend**, Aboo Yunus Jaami Oloyede, for giving this online edition a **profound support**.

Baarakallaahu feekum.

2nd day of Safar, 1444 Hijrah [ditto 30th August, 2022.

Moniya, Ibadan, Oyo State, Nigeria.

Introduction to the First Edition

Indeed all praise belongs to Allâh; we seek His Help and ask for His Forgiveness, we seek refuge in Allâh from the evils of our souls and our ill-deeds. He who is guided by Allâh no one can misguide, and whomever He misleads none can guide. I bear the testimony that there is no deity deserving of worship except Allâh alone, He has no partner; and I testify that Muhammad is His slave and Messenger (salaLlâhu alayhi wa sallam).

"O you who believe! Fear Allâh as He should be feared; and die not except in a state of Islâm (as Muslims) with complete submission to Allâh." [Al-Imrân: 102].

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from Him (Adam) He created his wife [Hawâ], and from them both He created many men and women and fear Allâh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is ever an All-Watcher over you." [Nisâ: 1].

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger

has indeed achieved a great achievement." [Ahzâb: 70-71].

To proceed:

The people in *jamâ' ât* have been in a game with the *Salafees* of South West Nigeria. The latter, having made more resolve to remain on the path of the *Salaf*, have repeatedly been bashed, blackmailed and stereotyped by the former. The singular crime of the *Salafees* has been the call that all forms of *Hiẓbiyyah* – whether to *jamâ' ât* or ideologues – should be uprooted from the hearts of the Muslims; that **the Deen should be for Allâh Alone.**

This game of theirs was what led to the writing of our first treatise the phenomenon which we entitled, *Message to the Intelligent Concerning the Verdicts of the Scholars on the Formation of Parties and Groups*. We published it in the year 1431AH [2010CE] simply to make some important clarifications on veracity of *Salafîyyah*, and of course, to encourage those feeling challenged for opting for what ‘ the Messenger of Allâh and his Companions are upon’ to carry on without fear.

So some four years after, after much cursing and hissing from the *jamâ' ât*, there appeared a *jamâ' ât*-consented rebuttal of what we wrote in our treatise; that also castigates *Salafîyyah*, scholars who call to it and their students.

One Mr. Rasheed A. Sanni¹ towards the end of 2013 wrote a book being celebrated by the *Hizbees* (as it was launched in one of their well-celebrated camping programmes). He entitled it ‘ *Internal Challenges of Nigeria Muslims on Unity [An Appraisal of the Views of the Laa Jamá’ ah Advocates of the South Western Nigeria]*. Mainly, the author did follow the bandwagon in calling the *Salafees* of South-West Nigeria, *Laa Jamá’ ah* □ those who say Muslims should not cooperate with one another. That claim – of calling *Salafees*, *Laa Jamá’ ah* – is generally trounced in this book of ours.

Also in this book, *Salafyyah*, scholars who call to it and Muslims who follow the path are vindicated, once more, *wal’ hamdulillaah*. The truth is clarified and falsehood sent packing, *Insha Alláh*.

May Alláh assist all those who have contributed in one way or the other in the production of this work. By Alláh, they are too numerous to mention. Just within the shortest time, Alláh used them to assist a lofty cause.

To our teachers, who have read this work and offered invaluable advice, we ask Alláh to enrich your knowledge the more.

Abu Haleemah – Mallam Sa’eed Akanbi, your effort towards the realization of this goal, this other time, is still

¹ It later occurred to me that Mr. Mr. Rasheed A. Sanni is an elderly person who was somehow misled into writing the book where he refuted the one we earlier wrote. Though the truth must be said, nevertheless respect must be accorded to those who are older than us in age. I had thought he was a passing young folk.

appreciated. May Allâh continue to strengthen you and us on this noble path of the *Salaf*.

And the men of the ‘ Business Team’ plus the directors and other management staff, we appreciate your support and commitment to the work.

Wa aakbiru da’wanaa anil’ hamdulillaah rabbil-aalameen.

25th day of Rabi’ul-Awwal, 1435Hijrah [ditto 26th January, 2104].

Ede, Osun State, Nigeria.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FORWARD TO A FOREWORD

A highly respected figure in the *jamaa'* *aat* circle¹ wrote in the foreword to *Internal Challenges of Nigeria Muslims on Unity*, the book which has called for this little response, as follows: ‘ Islamic work in the contemporary world is facing so many challenges and the most significant one is that of intellectual stagnation occasioned by dearth of good books on living issues and poor reading habit among the Muslims...’

We like to ask him and his folk, is ‘ intellectual stagnation occasioned by dearth of good books on living issues’ the most significant challenge facing the Islamic work? Do you mean to say Sir; the scholars of the Ummah have been ineffectual? That scholars do not write and teach?

Perhaps he meant to say he and others who share his view of ‘ intellectual stagnation’ do not give the requisite attention to the learning sweeping across the Ummah. They should rather tell us where they are in this spree. We fear if the concern, in the recent years, for how to salvage the

¹ Who is described by a profiler as ‘...an educationist, a Muslim youth leader cum union activist and a grass-root politician.’

Very unfortunately this figure has become a full-blown politician now in a very dirty and blind alliance with the non-Muslims in the name of questing for power.

jama' ah – which they have given their utmost selves, among other discouragers, is not having a toll on the one-time burning quest for learning.

The fellow, may Allâh pardon us and him, also made a horrendous claim yet in that foreword when he wrote, ‘ No doubt, Muslims’ coming together for Da’ wah work is as early as Islam itself. However, some Muslim scholars today are capitalising on the weakness of some Islamic organizations to demonize this act of coming together. They mischievously interpret groups as factions, whereas they carve a name, *salafî*, for their group and label the rest of the Muslims, non-*salafîs*!’

What an effrontery from him! How dare he accused the scholars of Sunnah of the time of being mischievous! Indeed with those lines of his, he exposes his *coup de grace* as far as the correct learning is concerned, and of course, a subtle or otherwise loathsomeness to the path of the Messenger of Allâh (salaLlâhu alayhi wa sallam) and his Companions which the call to *Salafîyyah* stands for.¹

He erroneously believed that it is some scholars of this time who actually carved the name, *salafî*; that it had never existed! If he could write that, being a leader of a so-called Islamic organization, what do you think about those who sheepishly follow his ilk?

¹ We do not what he will say now with the widespread of da’wah Salafîyyah.

We think the explanation below will settle that flawed thought of his.

Shaykhul Islam Ibn Taymiyyah (may Allâh bestow mercy on him) said in *Majmû' u Fatâwâ* [4/149]:

'There is no fault in a person who exhibits the school-of-thought of the Salaf or ascribes himself to it and seeks honour with it. Rather such must be accepted from him according to the consensus (of the Ummah) because the school-of-thought of the Salaf is nothing but the truth.'

¹ In the book, *The Biography of Great Muhadith, Sheikh Muhammad Naasiruddin Al-Albâni*, [published by Darussalam], the authors [Abû Nâsir and Abu Maryam – may Allâh protect the duo on goodness] on pp.86-88, brought the statement of al-Imâm al-Albânî as regard the permissibility of calling oneself a *Salafî*;

‘ The term As-Salaf is well-known in Arabic language (implying predecessor). But the language of the Shariah of Islam is our concern here. It has been established that the Prophet – salaLlâhu alayhi wa sallam – during his terminal illness said to Fatimah (may Allâh be pleased with her): **‘ Fear Allâh and be patient and a good Salaf (Predecessor, past example) I am for you.’**

‘ Also, the scholars are fond of using the statement *As-Salaf*. There are countless examples but suffice to cite this one:

‘ Every good is in following the Salaf (predecessors) and every evil is in the innovations of the Khalaf (successors).’

‘ However there are some claimants to knowledge who say that it is wrong to call oneself *Salafî* (one following the path of the *Salaf* (Pious predecessors) thinking that such appellation has no justification in the Shari’ ah it is as though they were saying it is

not right to say...‘ I am one following in the footsteps of the *Salaf*.’

‘ No doubt if they really meant this then they would be saying that it is wrong to say I am one practicing the correct Islam, the correct Islam practiced by the Prophet – salaLLâhu alayhi wa sallam – and the Companions as he said in his Hadith:

‘ The best people is my generation (the one I lived in), then those who follow them and then those who follow them.’

‘ If one were to argue that ‘ is it not enough to say I am a Muslim?’ Then we reply him by saying that this is also the claim of every Muslim group even the deviant ones like Soofiyah, Qaadianiyah and Shii’ ah. So, what distinguishes you from them?

‘ Also if one argued that ‘ why don’ t you just say I follow the Qur’ aan and Sunnah?’ We would reply that this is not enough for the reason, firstly, this is also the claim of many deviant groups like the Ashari Sect, the Maaturoodî, and the Hizbiyyah, so what distinguishes you from them?

‘ Secondly, we find in the Qur’ ân and Sunnah to follow something in addition to Qur’ aan and Sunnah. Allâh the Mighty said:

“ And whoever contradicts and opposes the Messenger (Muhammad) after the Right Path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in hell - what an evil destination.” [Nisâ: 115]

‘ These believers could be no other than the Companions first and foremost, then those that follow, and then those that follow,

So if ‘ *the school-of-thought of the Salaf is nothing but the truth* ’ , we wonder upon which platform is the writer of that foreword and his people in their *jamâ’ ah*.

We wrote in one of our articles on *simplysalafyyah.com*, a translated piece, inter alia:

‘Some people shudder when *Salafyyah* is mentioned, they tend to believe that *Salafyyah* is a new development embodied in an Islamic group which breaks off from the circle of one Jamâ'ah of Islam; that the movement takes the appellation for itself for a specific understanding and such that it seeks to become distinct within the rest of the Muslims in terms of its rulings and tendencies.

‘A suspicion such as above is borne out of illusions of some people who hate to hear the precious and magnificent word of *Salafyyah* whose root – as it has been shown earlier on – was in the annals of the Ummah. Some people say *Salafyyah* is a movement whose flag was raised by people like Jamaaldeen Al-Afghaanee and Muhammad Abdu-hu in the heydays of English colonization of Egypt!

‘Whoever makes – or transmits – a statement like the above is but ignorant of the historical, etymological and epochal

also in the hadith about the saved sect, the Prophet – salaLlâhu alayhi wa sallam – said describing the saved sect:

‘ Those who follow that which I and my companions are upon today.’

The quote went on.

origin of the term *Salafus-Saalih*. In fact, the early people of knowledge used to call anybody who remained upon the creed and methodology of the Salaf a *Salafee*. See for instance what the historian of Islâm, the Great Imam, Adh-Dhahabee wrote in *Siyar A'alaami Nubalaa* [16/457] while reporting a statement from Imâm Daaruuqutunee that: '*Nothing is displeasing to me as Scholastic Theology (Il'mul-Kalaam).*' Then Al-Imâm Adh-Dhahabee (may Allâh bestow mercy on him) said: '*The man (Imâm Daaruuqutunee) never entered into Scholastic Theology (which was a borrowing from the Greek Philosophy) or argumentation (over matters of the religion); he never ventured into all those, rather he was a Salafee!*'

Therefore, the ascription to *Salafyyah* is not an innovation in the religion of Islâm though it was not in use during the time of the Companions (because there was no need; they themselves were the *Salaf*) but from the time of the *Taabioon*, it became imperative from linguistic and religious points-of-view. Linguistically, the *Taabioon* would see the Companions as their *Salaf*, and religiously, as the people whom they should emulate to practise the correct Deen.

To fortify the second reason, scholars of Islam say it became imperative to refer to the Companions as the Salaf during the time of the Taabioon because it was in the latter that some big heretical thoughts and divisions – like *Khaarjyyah*, *Shi'ah*, *Qadariyyah*, *Ir'jaa*, *I'tizaa'*, etc – came

¹ *Khaarjyyah* □ the thoughts of the *Khawaarij* such as rebelling against sinful rulers, saying any sinful Muslim will abide forever in the hell if he does not repent. Scholars say the thoughts of the *khawaarij* are still rife today. There are some *jamaa' aat* with those traits.

forth. In the face of the new sects then, *Salafiyah* essentially stood out because it was the only means of safety from horrendous thoughts which even made claims to following the Book of Allâh and the Sunnah of His Messenger but upon the understanding of those making the claims.¹

‘*Salafiyah* says the understanding of the Book of Allâh and the Sunnah of His Messenger must be upon the understanding of the Companions because they were the transmitters of the religion to the successive generations. No

Shi'ah – the people who claimed to love Alî bn Abî Tâlib (may Allâh bestow mercy on him) but used that to cause serious trouble for the Ummah. They are into many sub-sects found across the Muslim lands today such as in Iran, Iraq, Lebanon, etc.

Qadariyyah □ Those who deny that Allâh had the foreknowledge about what He the Mighty created. They are into two major sects – the Jabariyyah (the Fatalists) and the Qadariyyah (the deniers of Allâh’ s predestination).

Ir'jaa – the believe that Faith is an expression of the mind alone, or the tongue; that actions do not come in. to the mur’ jiah, a mere belief in Allâh without carrying out His commands does not affect the Faith in Him.

I'tizaa □ This expresses the thoughts of the Mu’ tazilah; those who give priority to the reasoning power over the texts of the Sharî’ ah. They are those who will say they reject a particular authentic hadith simply because it contradicts the science of the day. How many are those people in the universities today!

There are several other sects ascribing themselves to Islam.

¹ As it is the case of many of the present-day *Jamaa’ aat*!

Muslim will dispute the fact that remaining upon the Qur'ân and Sunnah according to the understanding of the Companions is safer.' End of quote.

We think that has sufficiently answered him.

Insha Allâh, in the rest of this work, we shall give the adequate response to Mr. Rasheed Sanni' s allegations he heaped on those whom he, and his masters in the *Jamâ' ât*, has given an awful label of *Laa Jama' ah*.

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DEMYSTIFYING THE TERM *LAA JAMÁ' AH*

Some Muslims under the intoxication of party spirit have created a term and concept, *Laa Jamá' ah*! A term aimed at demonizing the Salafees of South-West Nigeria. The Muslim Students' Society of Nigeria, B-Zone, has been fingered as the major megaphone of the campaign against the Salafees hence it is the body with the highest cry of ' *Laa Jama' ah*' if not its seller to the sister *Jamaa' aat*.

In the preface to the work written against the Salafees entitled *Internal Challenges of Nigeria Muslims on Unity [An Appraisal of the Views of the Laa Jama' ah Advocates of the South Western Nigeria]*, Mr. Rasheed A. Sanni wrote that ' the Muslim Ummah in the South Western Nigeria is troubled!'

Thus the book began from the platform of partisanship - *Hizbiyyah*. Why limit the woes of the Ummah to South West Nigeria alone? No doubt, the intended ' Muslim Ummah in the South Western Nigeria' that ' is troubled' are the *Jamaa' aat* ascribing themselves to Islam. *Jamaa' aat* who see themselves as the champions and hope of the Ummah!²

To say the truth however, the whole of the Muslim Ummah, from Islamabad to Pretoria, is in a wobbly situation. The Messenger of Allâh (salaLlâhu alayhi wa sallam) had foretold

¹ As Allaah would wish, they are even ashamed of saying *Laa-Jamaa'ah* today.

² They are really on hot seats; their future is dangling in the air, *Insha Allâh*.

it that the Ummah would be plotted against by the enemy within and outside. As the Kuffâr fight Islam from outside, the hypocrites, such as the promoters of heresies and false ideologies, would fight it from within.

Therefore, the greatest factors affecting the Muslims – worldwide – today, go back to the fundamentals of the Deen.

So the writer explained the trouble the Ummah, in South Western Nigeria, is into. He wrote: ‘ The new ideas now appear to be dividing the Muslims into two opposing groups, with each of them pointing accusing finger at the other ...? So, it is the problem of new ideas! Ideas coming from some people challenging what some people had formerly remained upon.

To put it more vividly, the South Western Nigeria could boast of tens of Muslims organizations – ostensibly upon the Sunnah or otherwise – which today are facing challenges from some people who criticize what the old people had been upon. It is these new people with ‘ new ideas’ that Mr. Rasheed, parroting his sponsors, dubs as *Laa Jamâ’ ah advocates!*

Some demons have been created in the people tagged *Laa Jamâ’ ah!* Some people wonder, who are they? Where are they? How do they look like? Do they marry? Do they go to schools? Are they living in the cities or the hinterland? Those are among the questions people often ask about the *Laa Jamâ’ ah People.*

Sadly enough, some people have said the Laa Jamâ' ah People are indeed the representatives of the infamous Boko Haram in South West Nigeria!

Those who have some sense of justice in them, perhaps due to some knowledge they possess, have however said the real Laa Jama' ah Advocates are the followers of Ash-Shaykh Rabee al-Madkhali – may Allâh preserve him upon goodness! So to the people of this last view, the Laa Jamâ' ah of South West Nigeria are the *Madkhalis* of the rest of the Muslim World! These people also call the *Madkhalis*, neo-Salafis.

They are also wrong.

The western world see the *Madkhalis* as the neo-Wahabis. The reader should know the lingering blackmail around the created tag, Wahabism.

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ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

“...dark clouds, darkness, one above another !!!”

[Nûr: 40]

WHAT IS LAA JAMÂ'AH?

Ash-Shaykh Rabee bn Haadee Umayr al-Madkhali – may Allâh preserve him upon goodness, wrote a book in year 1416 of the Hijrah [ditto 1995] which he entitled *Jamâ' ah Wâbidah Lâ Jamâ' ât; wa Sirât Wâbid Lâ ' Asharât* - One Jamâ' ah Not Many; One Path Not Tens.

In the foreword to the book, Ash-Shaykh Sâlih bn Fauzân al-Fauzân– may Allâh preserve him upon goodness, a member of the Committee of the Senior Scholars and a member of the Permanent Committee for *Ifta* [in the Kingdom of Saudi Arabia], wrote:

‘ All praise to Allâh the Lord of the worlds; He has pleased with Islam as a religion for us and made us a **Single Jamâ' ah** and loving brethren. He forbade us from sectarianism and divisions in the Deen; Allâh the Mighty said: “ **And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh'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 Islâmic Faith). . .”
[*Aal-Imraan*: 103].

“This is how Allâh wants to unite **upon the truth** whether as leaders or the led, callers or the called, scholars or the learners. He forbade us from things that can lead to sectarianism and divisions; also from what could cause misunderstanding and confusions. Allâh the Mighty said: ‘**O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having faith. And whosoever does not repent, and then such are indeed wrong-doers, etc.**’
[*Al-Hujuraat*: 11].

“We had people who followed this path in the Ummah of Muhammad (salaLlâhu alayhi wa sallam). The People of Sunnah and Jamâ’ ah¹ would decry whomever causes division and dissension, or refused obedience (to the legitimate ruler of the Muslims), or opposed the *Jamâ’ ah*; the

¹ The meaning of Jamâ’ ah is coming later, *Insha Allâh*.

People of Sunnah would decry all those in order to protect the oneness of the Muslims.

‘ In the latter days however there appeared *Jamâ’ ât* [groups, parties, coalitions, etc] attributing themselves to the call of Islâm such that they rally together under some specific leadership. Each *jamâ’ ah* operates upon its self-defined methodology (such as constitution, bye-laws, etc,) that result in divisions and sectarianism as well as conflict between various groups in what is abhorred by Islam and forbidden in the Book of Allâh and the Sunnah.

‘However, when some scholars of the Deen criticized this strange and doubtful methodology (as the *Jamâ’ ât* are), some brothers rose to defend them¹. Among the defenders of the methodologies (of the *Jamaa’ aat*) is the Honourable Shaykh AbdurRahmân bn AbdilKhâliq in many of his write-ups as well as audio tapes despite the advice given to him by many other brethren of his against it. He also insulted the scholars who do not agree with him on his view such that he describes them with unprintable names; none became safe from his outpour even his former teachers that taught him.

¹ Like this Mr. Rasheed A. Sanni.

‘Meanwhile our brother, the Honourable Shaykh Rabee bn Haadee Madkhali rose to the challenge of refuting him in this book entitled:

‘Jamâ’ ah Wâhidah Lâ Jamâ’ ât; wa Sirât Wâhid Lâ ‘ Asharât.’

‘ I have read the book and I found it sufficient – all praise to Allâh. I ask Allâh to bring benefit with it and make it rewardable, and that He should facilitate the return of our brother, Ash-Shaykh ‘ AbdurRahmân back to what is more correct, as the latter has promised.’

‘Wa salaLlâhu ‘alaa nabiyinaa muhammadin wa aalihi wa sabbi-bi.’

End of quote.

The title is clear enough; the **Jamâ’ ah**¹ of Islam ought to be one, not *Jamâ’ ât*.

¹ There are several *Abadith* of the Messenger of Allâh (salaLlâhu alayhi wa sallam) commanding the Muslims to stick to the Jamâ’ ah. Several scholars of the Deen have explained the meaning of the term, Jamâ’ ah. Al-Imâm Muhammad bn Jarîr at-Tabarî (may Allâh bestow mercy on him) said: ‘ *Scholars differ as to the meaning of sticking to the Jamâ’ ah as well as the meaning of Jamâ’ ah. Some of them said sticking to the Jamâ’ ah is obligatory while the Jamâ’ ah is As-Sawaad al-‘ Adham □ the Muslims altogether.*’

Muhammad bn Sîrîn (may Allâh bestow mercy on him) reported from Abû Mas' ûd Al-Ansârî that he gave advice to someone after the murder of Uthmân as follows: *'Stick to the Jamâ' ah; Allâh will never converge the Ummah of Mubammad on misguidance.'*

Another scholar said what is intended by Jamâ' ah *'is the Companions of the Messenger of Allâh (salaLlâhu aleyhi wa sallam) alone.'* While another scholar said, *'the Jamâ' ah are the people of knowledge because Allâh made them proofs over the people and people follow them in the affairs of the Deen.'*

Al-Imâm at-Tir' midhî (may Allâh bestow mercy on him) said, *'the meaning of Jamâ' ah, with scholars, are people of Fiqh, knowledge and hadith..I heard 'Alee bn al-Hasan said I asked 'Abdullâh bn Al-Mubaarak the meaning of Jamâ' ah he said: Abu Bakr and Umar.' It was said to him, but Abu Bakr and Umar had died, he said then so-and-so. When it was said to him those people had died too he said: Abu Hamzah As-Sukree is the Jamâ' ah.'* Abu Eesaa [Al-Imâm at-Tir' midhî] said: *'Abû Hamzah was Mubammad bn Maymoon; he was a pious scholar...'*

Ibn Abî al-' Izz al-Hanafi (may Allâh bestow mercy on him) said: *'The Jamâ' ah is the Community of the Muslims; and is made of the Companions and those who followed them in goodness till the Day of Resurrection.'*

Abu Shaamah (may Allâh bestow mercy on him) said: *'The command of sticking to the Jamâ' ah is a command of sticking to the truth and those who follow it even if they were to be little while those who oppose the truth were to be many this is because the truth is what the First Jamâ' ah made up of the Prophet (salaLlâhu aleyhi wa sallam) and his Companions (may Allâh be pleased with the) held to. The overwhelming number of people who follow falsehood is not to be considered.'*

Perhaps they do not know the difference between *Jamâ' ah* and *Jamâ' ât*. *Jamâ' ah* is singular; *Jamâ' ât* is plural. In other words, *Laa Jamâ' ah* is linguistically different from *Laa Jamâ' ât*. In English, the former can be rendered as, **‘There is no Unity [in Islam]’** why the latter is **‘ there are no**

Al-Imâm al-Laalika' ee (may Allâh bestow mercy on him) recorded via ‘ Amr bn Shu' ayb from his father then from his grandfather (may Allâh be pleased with them) Maymoon, that Abdullâh bn Mas' ûd (may Allâh be pleased with him) said to him: **‘ O ‘ Amr bn Maymoon, indeed the bulk of the *Jamâ' ah* (in the linguistic meaning) have opposed the truth the [true] *Jamâ' ah* is the one that follows the truth even if it were only you.’**

And the meaning of *Jamâ' ah* has been given as obedience to a legitimate ruler of the Muslim populace.

The *Jamâ' ah* that the Muslims have been commanded to stick to will continue to be till the day of Qiyaamah. The Messenger of Allâh (salaLlâhu alayhi wa sallam) said: **‘ A group of my Ummah will not cease to be victorious upon the truth (following the Qur' aan and Sunnah upon the understanding of the Prophet and his Companions); they will not be affected by those who despise them until the Command of Allâh shall come.’** Recorded by Muslim (1920).

Those shall constitute the **Saved Sect** and the **Victorious Group** as the majority of the scholars have explained. The Saved Sect is made up of the people of knowledge and hadith.

End of quote with some modifications.

For references on what has been written in this footnote, see *al-Abadith Al-Waaridah Fee Lu'loom al-Jamâ' ah* pp.81-94.

groups and parties in Islâm.’ So, it is a good campaign for the *Hiẓbees* to accuse the *Salafees* of saying there is no unity in Islâm. They know if they say the *Salafees* say party spirit and party bigotry is forbidden in Islâm, some people might listen.

So, the intention of the detractors is now plain. They have falsely accused the *Salafees* as advocates of *Laa Jamâ’ ah* simply to estrange and demonize them.

There are no advocates of *Laa Jamâ’ ah* but there are advocates of unity of the Muslims upon what the Messenger of Allâh and his Companions were upon in terms of *Aqeedah* (creed), *Manhaj* (methodology), *Sulook* (methods), *Akhlaaq* (etiquettes), etc; devoid of bigotry to personalities, parties, groups, ideologies, etc.

Mr. Rasheed Sanni’ s work is just a pure academic exercise; the book is written in the style of weighing the pros and the cons then arriving at self-inclined conclusions. The writer of the foreword earlier mentioned recognized this fact when he wrote, ‘ *I have read through this book. It is purely an academic exercise to document the events as it (sic) unfolds in the Nigeria da’ wah atmosphere...*’ The author himself wrote: ‘ *Having followed the submissions of both sides on discs and books, one is able to analyze the two positions and reach some conclusions*’. What a futile exercise!

No wonder that the book is devoid of *Ilmee* connotations. It is too dry and wry. The author copiously quotes from secondary sources especially in the area of books. He had heavily relied on translated pieces from beginning to the end. You hardly see him quote from classic and contemporary books or tapes of scholars written in Arabic. That seemed a

no-go area for him. So we wonder how someone will teach an aspect of Islam, which affect such a great number Muslims and which is as important as this issue of *Manhaj*, while what he relies on are books like *Shari' ah the Islamic Law*, *The Evolution of the Fiqh*, *The Natural Instincts* (of the deviant Abdullâh Faisal), *Jesus in the Qur' an*, etc.

So the MSSN still remains the way it was? Just a little migration from *Let Us Be Muslims*, *What Does My Being A Muslim Mean?*, *Letter to the Muslim Student*, etc. There is that even slim argument that it is those who left the MSSN that destroyed it; that it was after they left that things became worsened. One may ask, how possible? Were they using jinns?

Their leaders were trained on mediocrity so also are the followers. *Fa innaa lillaah wa innaa ilbay raajjioon*.

TWO OUT OF SEVEN!

Quoting from our treatise, *Message to the Intelligent*, and other sources, Mr. Rasheed Sanni, in the chapter two of his book, made an effort at debunking the verdicts of the scholars we brought in our treatise, and of course explain their meanings away, resorting to sophism and sheer philosophical logic.

In *Message to the Intelligent*, we had brought seven *Fatawa* from reputable scholars of the Deen on the impermissibility of Muslims breaking up into parties and groups. Mr. Rasheed Sanni singled out two out of the seven *Fatawa* and attempted to explain them away.

The first one he took was the *fatwa* of Ash-Shaykh bn Bâz (may Allâh bestow mercy on him), which came as number four in our treatise. We wondered why he left out the first three and jumped to number four! He had an agenda. He thought the *fatwa* of Ash-Shaykh bn Bâz (may Allâh bestow mercy on him) had a loophole for what he wanted to sell – that formation of parties and groups is still permissible under Islâm.

In the two verdicts he cited from our work, he capitalized on these words from Ash-Shaykh bn Bâz: ‘ *Thus the call of Allâh is to unity and convergence of hearts. Therefore when there are numerous Islamic societies in any Muslim land (for the purpose) of goodness, mutual aid, co-operation on goodness and piety among the Muslims while there are no differing of hearts of those who belong to those societies, then such formations are good and blessed; and their benefits are great!*’

Mr. Rasheed Sanni ostensibly relied on the above words, just as we had thought that some of them would, to say there is nothing wrong in formation of parties and groups. He pretended to overlook the fact that the Shaykh (may Allâh bestow mercy on him) had said in the beginning of the verdict that formation of parties and groups is among what causes divisions and differing of the hearts among the Muslims.

The Shaykh said: **‘ from what there is no doubt is that numerous sects (*firaq*) and groups (*jama’ at*) in the Muslim community is from what Shaytan invites to, firstly; and what the enemies of Islam among the people want, secondly.’¹**

So Mr. Rasheed Sanni should read that again; multiple parties and groups in a Muslim community are from the scheming of the devil. To put it succinctly, that we have MSSN as a body, TMC as another body, *Ta’ aawun*, *Tadaamun*, *Ummah*, *Tableegh*, etc. is from the way of the devil.

The Shaykh only said well it may be pardonable and permissible to have groups if and only if there could be a convergence of hearts by all these groups! That is litmus. Mr. Rasheed should tell us if that is possible, or has been achieved.

¹ That scholars are always bold to say the truth is what is intended in the quoted statement in our treatise, p. 30, that *‘ the scholars of Ahlus-Sunnah used to be harsh.’* Mr. Mr. Rasheed Sanni, in his foolhardiness, called that *‘ exceeding the bounds.’* No doubt that he wrote what he wrote to defend pathways to heresies. May Allâh save us and him from that.

He did make a case for *Federation of Ahlus-Sunnah Wal Jamâ' ah in Nigeria* [FASON] that was formed to bring all the 'Ahlus-Sunnah' groups in Nigeria together. Thus in the merger, we have *Tadaamun* (being the mastermind), TMC, UMB (of Alhaji Olanrewaju Adepoju), MSSN (to a very lesser degree because the original conveners of FASON doubt the *ahlus-sunnahship* of MSSN also due to the fact that *Tadaamun* and TMC are branches of *Ikhwaanul Muslimoon* in Nigeria while MSSN and TMC are still in a serious fight; the former sees the latter as hijackers. So *Tadaamun* will prefer TMC being in FASON than MSSN due to the fact that they are from the same mother.

While FASON claims to be an umbrella body for all 'the Ahlus-Sunnah' groups in Nigeria, the claim remains a theory. There are several other groups that see the Federation as a *Tadaamun* in effect thus pursuing an Ikhwaanee agenda of '**let us cooperate with one another over what will unite us and give one another excuses as regard what may disunite us.**'¹ That is one; another point is that FASON is for the Yoruba speaking people of South-West Nigeria.

So the 'coming together' in FASON is a further polarization of the Muslims. The 'convergence of hearts'

¹ Many scholars of the Deen have decried this Hasan Banna' s principle for allowing the People of Sunnah and Bid' ah to cooperate over falsehood in the name of greater brotherhood. That was the principle used by Hasan Al Banna to accommodate Sufis, Shiah and other plain heretics in his fold. Perhaps that is what Mr. Rasheed Sanni intended in the cover of his book, in the chat where he wrote several groups, including the Salafees, aiming at the same goal.

is still far-fetched and in fact FASON only makes ‘inroads’ in Ibadan the home of *Tadaamunul-Muslimeen*; that therefore underscores the agenda of *Tadaamunul-Muslimeen* in FASON.

So it is not an overstatement if we say that FASON today is an evolving Muslim Brotherhood of Nigeria [MBN]. Just take a careful notice of that. Go and study its programmes, FASON follows the steps laid down by the Muslim Brotherhood from Egypt. Their hallmark includes the following: amassing the population behind a cause, direct and indirect participation in democratic processes, uniting the Muslims upon false precepts, watering down serious learning of the Deen, among other militating factors against the sacred *Salafee Manhaj*.

Mr. Rasheed Sanni himself admits that the Federation is a very lopsided entity; he advised they change it to a union. On p.99 of his book he wrote, ‘*However the federation should be upgraded to a union in the best interest of the Muslims.*’

Please what is the difference between a union and a federation when the agenda and the methodology is that of *Ikhwaanul-Muslimoon*? One of our many posers for Mr. Rasheed Sanni in this work.

So Mr. Rasheed Sanni should ponder over the verdict again, he will see that it does not favour what he claims.

As for the second *fatwa* he cited from our work; that was the *fatwa* of Ash-Shaykh Muhammad Naasirudeen Al-Albâni (may Allâh bestow mercy on him). Interestingly too, he capitalized on the following part of the *fatwa*: **But if there are several groups in the Muslim countries upon this**

(Salafee) methodology then such will not be regarded as parties rather they constitute One Jamâ' ah, their methodology is one and their path is one. Their being scattered all over the countries cannot be regarded as scattering over different thoughts or creeds or methodologies rather they will be seen as being in different countries...'

Mr. Rasheed Sanni also cited that statement to justify the formation of parties and groups. Had he gone further down, certain things would have been clear to his readers but because he was just interested in the part that he felt would suit his whims.

In the verdict he was quoting, Ash-Shaykh Al-Albânî (may Allâh bestow mercy on him) further said: '**...unlike numerous groups and parties that are found in one land whereby each party rejoices in what is with it. These parties (in one Muslim land), we do not see them as being on the straight path rather we will strongly conclude that they are on those paths on the edge of which is a Shaytan that calls people to it.**'

Mr. Rasheed Sanni ought to have quoted that but his bigotry will not allow that.

The conclusion from Shaykh Al-Albânî (may Allâh bestow mercy on him) is that when there are numerous parties and groups in a Muslim land, then something is wrong with the Muslims of that land.

So the onus is on him to let us know if Ash-Shaykh Al-Albânî (may Allâh bestow mercy on him) would have allowed the multiple groups and parties in Ibadan alone –

yes in Ibadan alone (let Mr. Rasheed Sanni count them for us) – let alone in South West Nigeria or the whole of Nigeria?

He should also tell us the *ablusunnahship* in the relationship of *Tableegh* (as a Sufi entity) with MSSN (a mixture of Ikhwaanee and other ideologies) then *Tadaamun* (the rightist Ikhwaanee group)¹, 'TMC (leftist Ikhwaanee group),² *Ta' aawun* (that tows the line of people like Osama bn Laden) *Zumrah* (which still retains a great deal of fetish practices).

How can there be a unity of the hearts in such a situation? He should tell us which *jamá' ah* does not see itself as the best or the ' hope of the Ummah?' The *Tableegh* believes that ' all earthly and heavenly success lies in obedience to the Six Points.' ³ MSSN believes that without them Islam would have crumbled in Nigeria! *Tadaamunul-Muslimeeen*, in its rightist Ikhwaanee methodologies, believes all should align behind it, as for 'TMC, the leftist Ikhwaanees, their liberal version of Islam is a long story. *Ta' aawun* believes the success of the Muslims in Nigeria lies in the liberation of the occupied territory of Palestine; as for *Zumratul-*

¹ Which shows some commitment to the teachings of Islam.

² A more liberal body which sees many teachings of the Deen such as men keeping their beard and raising their robes above the ankles, women donning the Niqâb, etc. as trivial matters that are not worth being ' fought over.'

³ The *Tableegh* will never even join the so-called FASON.

Mu' mineen, only the Baba-Lagbeni faction is save from **serious** *kburafaat*¹ and fetish practices.

So how can we say there is no ‘differing of the hearts’ as Mr. Rasheed Sanni challenges on page 22 of his book?

He, in his self-contradiction, wrote: ‘*Thus they are, in actual fact, fractions or fragments of a single Jamâ’ ah and not sects (firaq) or parties (ahzab)...*’

The people in the *Jamâ’ ât* themselves know they are parties. Haven’ t he heard the leaders of MSSN say, ‘**we are a party; leave it or take it?**’ A *Tableeghi* knows that the methodology of his group is different from that of *Ta’aawun* while the latter knows its methodology is different from that of TMC.

إثبات ضدین معا فی حال أقبح ما یأتی من المحال

‘Establishing two opposing elements at a time is the worst of impossibilities.’

In the case of Mr. Rasheed Sanni, he is not only establishing *two opposing elements* but *many opposing elements*.

He also gaffed when he likened the differences between the *Jamaa’ aat* to the differences that existed between the early Muslims. If he was referring to the Sahâbah, then he made an error because the Sahâbah were upon the same methodology left by the Messenger of Allâh (salaLlâhu alayhi wa sallam). If he was however referring to those that

¹ Unfounded statements of *kufir*, *shirk* and *bid’ ah* aimed at promoting the Deen.

came after the Sahâbah, then he has shot himself in the foot, the differences that existed between them led to sects and sectarianism. If he does not know, the thoughts of *Qadariyyah*, *Shi' ah*, *I' tizaal*, *Ir' jaa*, *Jahmiyyah*, etc, all came after the Sahâbah. No single Sahâbî was guilty of any of those.

He should be told (or be taught) that the differences between the Sahâbah were *Tanânu' ee* (saying the same thing in different colours)¹ not *Tadâd* (saying different things in different colours)².

We have said it that the seeming marriage between the *Jamaa' aat* in the recent time is as a result of the *Ilmee* threat from the Salafees which they have come to see as a common enemy that must be fought tooth and nail. That is what has made them sheathe their swords.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ

'They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided,

¹ Like their differences over manners of Qur' ân recitation, collection of the Qur' aan, praying Asr at Banu Quraydha, etc.

² Like those who believe in rebelling against the legitimate Muslim rulers, those who go into democratic politics, those who believe in staging protests and demonstrations, etc.

**that is because they are a people who understand
not.’ [Hashr: 14]**

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LEVELS OF THE *JAMÁ' ÂT*

We did write in our treatise that the *Jamâ' ât* are not on equal footing, some are very distant from the Sunnah while some are close. We refrained from declaring any of them as astray because we do not have the authority to do so. Although we fear for those that take their cues from *Ikhwaanul-Muslimoon* among the groups. As for *Jamâ' ah Tableegh*, their deviation is not doubted, we have scholars' backing for that. The *Jamâ' ah* of Jihâd such as *Ta' aawun*¹ and *Wabdab* are not safe too while *Ummah* (another Muslim group with presence in Ilorin) is a smokescreen for the *Shi' ah* in Nigeria. The deviation of the *Shi' ah* too is not doubted.

Deviation here is from the Sunnah which is quintessential Islam. It thus has degrees.

Interestingly while all of them pretend to unite, none of them has ever made efforts of uniting with *Jamâ' ah Ahlis-Sunnah Lid-Da' wah Wal-Jihâd* otherwise known as Boko Haram. Don' t they call to the 'Sunnah' too?

Boko Haram is on the path of Al-Qaeda in Maghrib or Sahel Sahara.² It makes a thousand claims to the Sunnah. Only Allâh can save the Muslims, and the people, from their harm. While none of the jamaa' aat down south will not like to

¹ Though *Ta' aawun* has become political dogs for certain politicians today.

² ISIS also came in to say all Muslim Jihadists must fall behind it for its self-declared innovated khilaafah.

identify with them openly there are some that thumb up for them in closed circles.

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***JIHÁDEE* LEANING OF MR. RASHEED SANNI**

Mr. Rasheed Sanni did reveal some leanings of his; that he follows the thoughts of the likes of Abdullâh Faisal and Abul-Aala Maudoodi. Alluding to the deviant Abdullâh Faisal, which out of his sheer ignorance he calls a ‘ Sheikh’ , he wrote, ‘ *a group for each country, if made the objective, can only lead to the disease of nationalism.*’ Quoting Abdullâh Faisal, he wrote, ‘*the only way and means of stamping out the disease of nationalism is the establishment of the Islamic Caliphate...*’

In fact, the *Jihâdee* leaning of Mr. Rasheed Sanni is evident in his work. For a serious person of Sunnah to quote from the likes of Abdullâh Faisal and Maudoodi in this present time, despite the clarity of their deviation, indeed impugns his claim to Sunnah.

Mr. Rasheed Sanni while debunking those who criticize the Muslim Brotherhood for putting Jihâd at the forefront of the Islamic Da’ wah, wrote on p. 77 of his book, inter alia, ‘ *..if we accord Jihad “ the utmost importance it deserves, we will appreciate it is yet to be sufficiently fulfilled and consequently know that we are all accountable for it rather than dissipate energy on whether Maudoodi was right or not in saying the Prophets came mainly to establish Islamic states.*’

We are afraid if this Mr. Rasheed Sanni is not one of those people misleading the Muslim youths to think the first thing in the Islamic Call is Jihâd. You can see him trying to prop up Maudoodi over the scholars of Islâm who say the

Da' wah of Islam starts from *At-Taẓkiyyah wa At-Tarbiyyah* – cleansing the Muslims from *shirk, kufr, bid' ah*, etc, then en-culturing them over the correct teachings of the Deen.

He exposes his ideology further when he wrote: ‘ *Telling us also that the Prophet did not struggle at Hudaibiyyah and that Allâh (SWT) will establish Islamic government Himself could be easily interpreted as a campaign against Jihâd.*’

Is he also saying that the patience the Messenger of Allâh (salaLlâhu alayhi wa sallam) and the Companions exercised in Makkah for 13 years was a campaign against Jihâd?

He should tell us, in South-West Nigeria, where sould we start from; Jihâd or calling people to Islam?¹

Muslims should be wary of this man.

¹ For a comprehensive study of Jihâd Islaamee, see our article www.simplysalafiyah.com/jihad.html

EXPLOSIVE *FATÁWÁ*

While appraising and debunking the claims of those whom he dubbed *The Coalition Group* (his own appellation for the *Salafees*), he also brought other verdicts like those ones that were gathered by the MSSN in one of its past IVC' s entitled, ' *A Compilation of Evidences on Laa Jamá' ah*' where series of Fatawa – both founded and unfounded – were brought to justify any form of party spirit such that a *fatwa* was also sought for the *Tableeghis!* Thus to the MSSN, in its present precarious situation, where everything is losing out, the *Tableeghis* are better pulled along albeit politically than the ' the stubborn Laa Jamá' ah People.'

But why did Mr. Rasheed Sanni shy away from the other *Fatáwá* we brought in our treatise? Were they too explosive?

We would have liked to read how he would explain the statement of Ash-Shaykh Al-Uthaymeen (may Allâh bestow mercy on him) when he was asked: ' **Are there texts in the Book of Allâh and the Sunnah of His Messenger permitting multiple groups or (justifying the establishment) of *Ikhwaan (al-Muslimoon)?***'

Ash-Shaykh al-Uthaymeen (may Allâh bestow mercy on him) answered: 'Yes..I say there is neither in the Book nor the Sunnah (such texts) that make it permissible to form *Firaq* (sects) and *Jamaa' aat* (parties) rather there are in the Book and Sunnah what render that to be blameworthy.'

That was the first *fatwa* we brought in our book, and in fact the most important of the *Fatâwâ* because it was very decisive and incisive. We had expected anyone that wants to criticize the book to start from there. Mr. Rasheed Sanni ran away from it and went to Verdict Number Four of Ash-Shaykh bn Bâz (may Allâh bestow mercy on him) where he thought he would get a leeway but which he could not attain as we have earlier explained.

The matter is very simple; Mr. Rasheed Sanni should give us the proofs from the Book of Allâh and the Sunnah that justify the formation of parties like *Tadaamun*, *Wahdah*, *Tableegh*, MSSN, TMC, UMB, etc, in Ibadan only, let alone the whole of South West Nigeria.

That has been the subsisting challenge in our book, *Message to the intelligent* p.23.

As for the other verdicts you brought which you adapted from MSSN *A Compilation of Evidences on Laa Jamâ' ah*, we have adequately explained the phenomenon of *Fatâwâ* in the Shari' ah in *Message to the intelligent*.

But for those who might not have read it, let us reproduce that:

‘In the foregoing verdicts of the scholars especially that of Ash-Shaykh b. Bâz, may Allâh bestow mercy on him, it is clear that proliferation of groups and sects in respective Muslim communities is decried, some people still rely on some other *Fatâwâ* saying Shaykh b. Bâz permitted the phenomenon just as the *Tableeghis* used to say when referring to some *Fatâwâ* that favour them from Ash-Shaykh B. Bâz. Well, scholars' *Fatâwâ* at every point in time depend on the

circumstance whereby they pass them, there is always a misrepresentation and misinformation from those seeking verdicts. Like in the case of the Tableegh Jamâ'ah, the Shaykh finally came down to say '*they are a people with no Baseerah (knowledge and guidance)..!*' and that they are one of the seventy-two sects.

‘And when scholars like Ash-Shaykh At-Tuwayjiri (may Allâh bestow mercy on him) wrote about the Tableegh (while Shaykh bn Bâz was alive) the matter became settled that they are on misguidance, thus the effect of a written work can be seen in that respect.

‘So also on the issue of whether the Shaykh permitted *Jamâ'ât* or not, the issue became settled when scholars like Shaykh Rabee Al-Madhkalee (in his *Jamâ'ah Waahidah..*), Shaykh Bakr Abu Zayd (in his *Hukmul-Intimaa*), among others, wrote about the phenomenon; thus it is those works that x-ray the evil of proliferation of groups and sects in respective Muslim societies while not ruling out Legislated Cooperation and Collective Work (this will be discussed later *Insha Allâh*).

‘Therefore, those still relying on some *Fatâwâ* saying *Jamâ'ât*, with different methodologies as we have it today e.g. Nigeria, are permitted are but showing where they are in the Islamic learning.

‘In another perspective, even when there are conflicting views (*Fatâwâ* or otherwise) on any given matter of Islâm, those views have to be subjected to the juristic test and see which one comes closer to the Sunnah.

‘One, if it is possible to do a merger (*Jam'u*), then that takes precedence if not it is the view that comes closer to the Book and the Sunnah that takes precedence.

‘Ash-Shaykh Abdul-Maalik b. Ahmad b. Al-Mubaarak Ramadaaniyy Al-Jazaairiyy (may Allâh preserve him) wrote: *‘When our Pious Predecessors disagree over a matter, referring judgement to the Book and the Sunnah is the only way to follow because of Allâh's Statement:*

‘... (and) if you differ in anything amongst yourselves, refer it to Allâh and his Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.’ [Nisâ: 59].

‘The phrase **‘in anything’** is an indefinite usage in form of a condition thus it includes all kinds of differences that stand in opposition to the fundamental (*Usool*) and supplemental (*Furoo'*) rulings; this is as Ash-Shaykh Al-Allaamah Muhammad Al-Ameen Ash-Shinqeetee (may Allâh bestow mercy on him) indicated.’

End of quote.

We wonder where Mr. Rasheed Sanni put his eyes while carefully selecting ‘grey areas’ from our treatise.

Does he want to tell us too that he did not see the decisive *fatwa* of Ash-Shaykh Muqbil (may Allâh bestow mercy on him) that we culled from *Answers to the Tableegh Question*¹ where it was cited that the Shaykh (may Allâh bestow mercy on him) was asked as to the ruling on institution of

¹ A translated work of our brother, Abu Khadeejah Al-Atharee – may Allâh preserve him on goodness.

Ameership in the Jamâ' ah Tableegh and other groups, as common today; that the Shaykh replied, inter alia,

'The Muslims of today are being afflicted with the Imârah of Bid' ah. While I was living in Egypt, sometimes, I will find three people with an Amîr who will invite me to be their fourth. Consequently, people became segregated because of this Ameership about which Allâh does not revealed any authority.

The Amîr of Tablîgh Jamâ' ah is upon Bid' ah, the Amir of Ikhwânul-Muslimeen is upon Bid'ah and any Jamâ'ah that is not from the Imâm of the Muslims will be considered as upon Bid' ah. When I say, Imâm of the Muslims, I do not refer to the libertine Shiite Imâm of the Muslims; 'Alî Akbar Hâshimî Rafsanjani. He should not deceive us with his Râfidah (Shiism) as we will not be pleased that other people of Islâm be counted among them.' End of quote.¹

So if the Amir of Ikhwaanul-Muslimeen and Jamâ' ah Tableegh is upon Bid' ah he should let us now the fate of the Ameers in MASN, TMC, UMB, Ta' aawun, Wabdah, etc.

¹ See pp.26-27 of *Message to the Intelligent* for the full fatwa.

Mr. Rasheed Sanni himself admitted in his work that formation of groups, in the contemporary picture, was an invented phenomenon in the Ummah. He said it was as a result of the leadership vacuum left by the collapse of the Ottoman Caliphate. He wrote: ‘ *The evolution of Muslim groups on community basis was a consequence of the destruction of the Islamic caliphacy in the early 20th century...*’ p.95.

In fact, that the Muslims split into parties and groups is from the way and scheming of the Jews and Christians.¹

¹ See *Waqfaat Mama Tandbeem al-Ikhwaan al-Muslimeen*, p.88.

FACES OF *HIZBIYYAH*

On p. 24 of his book, while trying to downplay the effect of group naming as a means to factionalism among the Muslims, Mr. Rasheed Sanni also made a reference to the epilogue of ‘ *Message to the Intelligent*’ where we intimated that partisanship and factionalism is not only in parties and groups, that it can surface in individuals too. We wrote:

‘Hizbiyyah (partisanship) is not only in groups and parties; it can be found in individuals too. Thus when a group of students believe that it is what their teacher says that is always the truth (when proofs are not produced), this is another form of - Hizbiyyah which the Deen abhors.’

Mr. Rasheed Sanni however cited that to say after all the individual Muslims – would do not affiliate themselves to parties and groups can be guilty of *Hizbiyyah* as well. Therefore why blame the *Jamaa’ aat* alone? He further asked a personal question: ‘ *But how does Ishâq Abdir-Rabeem (sic) fare in this respect?*’

Well, the personal question is directed at Ishâq bn AbdirRaheem, and those who know him are in the best position to answer that. So his question is out-of-point.

We did write that *Hizbiyyah* does not end in parties and groups, because that is what we have learnt from the Book of Allâh and the Sunnah of His Messenger as explained by the scholars. We do not feel too big to parrot that.

There was no *rabbanees* scholar¹ except that he warned those who took knowledge from him, from blind-following him. Blind-following a scholar such that he is raised to a status whereby all truth is said to be with him is nothing but *Hiḏbiyyah*. A real scholar will not allow such sycophancy from those who learn under him.

Abul-‘ Abbaas ‘ Imaad Taariq bn AbdilAzîz al-Mukhtâr, a contemporary writer on Sunnah, wrote a book entitled *Tabdheer an-Naasebeen minat-Tabaḏḏub Lil’ Ulamaa Wal’ Murabbeen* [*Warning the Sincere from Partisanship to Scholars and Trainers*], as you would expect, the book is filled with such warnings.

So if Al-Imâm Ahmad (may Allâh bestow mercy on him) would warn his students from blind-following him, why should we not warn one another from that?

There is no doubt that there are some individuals – whether they claim *Salafîyyah* or not – that only call to themselves, not the Deen of Allâh. That did not begin today, Mr. Rasheed Sanni; so take note.

Meanwhile, the *Hiḏbiyyah* of the people in the *Jamaa’ aat* is compounded. The common thing is that people affiliate themselves to Jamâ’ ah ideologues and to the Jamâ’ ah as an entity. Haven’ t you heard people say, ‘ If Ustaadh so-and-so is still in such-and-such Jamâ’ ah, I am with them’ ? Mr. Rasheed Sanni would have practical examples in Ibadan.

¹ A scholar that teaches from the fundamentals then what follows that.

He should also know that despite the possibility of *Hizbiyyah* in certain individuals, that does not rule out the facts that Islam is a religion where we have teachers and students. We pointed that out in our treatise when we wrote:

'However, the history of the Deen is that of students and teachers, the former will always love the latter, but the love they might have for them should not blind them from the truth □ it is the truth that everybody should be after. And that truth is embodied in the Qur'ân and Sunnah according to the understanding of the Pious Predecessors.'

That there are teachers and students in Islam is well established but formation of parties and groups are newly invented matters in the Deen as you have unknowingly alluded to, Mr. Rasheed Sanni.

So as Muslims legitimately cooperate with one another at the level of their *masaajid*, *madaaris*, *maraakiẓ* even in their communities, they should never allow any element of partisanship to creep in.

MONOPOLY OF THE TRUTH

Mr. Rasheed Sanni also accused Ishâq bn AbdirRaheem of ‘*claiming monopoly of the truth for his ‘group’*’ in that the group possesses ‘*no definite organization or form of leadership.*’

If what Ishâq bn AbdirRaheem wrote is to uplift ‘*what the Messenger of Allâh and his Companions were upon,*’ which all Muslims all agree is the truth, then he (Ishâq) has no right of monopoly over it because *Salafyyah*, as a divinely approved methodology of Islam, stems directly from the Messenger of Allâh (salaLlâhu alayhi wa sallam).

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

“...but honour, power and glory belong to Allâh, His Messenger, and to the believers, but the hypocrites know not.” [Al-Munaafiqoon: 8].

Salafyyah is perfect but the Salafees are not, because they are human beings. *Salafyyah* is perfect because it is the way of the Messenger of Allâh (salaLlâhu alayhi wa sallam) and his Companions. We hope Mr. Rasheed Sanni will not be in doubt about that. So if that be the case, any collection of people following that path is but following a perfect path, if they make errors then it is as a result of their human failings but the perfect path will always make them victorious.

Salafiyyah is synonymous with *Ablus-Sunnah Wal Jamâ' ab*¹ as well as *Taaifah Mansoorah* so also *Al-Firqah An-Naajiyyah*; they are also *Ahlul-Hadeeth*!

Those in the *Jamaa' aat* who claim to be *Ablus-Sunnah* will be considered from the degree of their closeness to the Sunnah they claim; just as those who claim to be Salafees.² But for sure they should know that they are not *Ablus-Sunnah* in being under blind coalitions (in their *Jamaa' aat*), oaths of allegiance to party leaders and, of course, in their splitting the Muslims. They may be *Ablus-Sunnah* in other ways. So the *Jamaa' aat* should assess themselves.

¹ They are called *Jamâ' ab* because they unite upon the truth which the Messenger of Allah and his Companions were upon; not upon blind coalitions and false ideologies as present in the *jamaa' aat* of today. See the earlier meanings given to *Jamâ' ab*.

² In fact there is one Muhammad Awwal Jabata in Ilorin who claims to be a *Salafee*. He has been discovered to have a lot of errors with his *Manhaj*. He believes any form of *Bid' ab* (such as use of *subbah* after *Salâh*) takes one out of Islâm. According to him, the Imams such as Abu Hanîfah, Ibn Hajar Al-Asqalaanee, an-Nawawî (until recent), As-Suyootee, etc, were people of innovations that died as unbelievers. This man has been refuted in South-West Nigeria viz. Ilorin and Lagos. He is trying to make some inroads in Ibadan and some other core Yoruba towns; and it seems some fools are listening to his *haddaadee* warped talks.

For a comprehensive refutations of him please visit:
www.simplysalafiyah.com/A-series-of-Refutations-on-Muhammad-Awwal-Jabata-At-Takfeere.html.

Alhamdulillah too that Muhammad 'Alee Jabata' s camp is fizzling out. May Allaah hasten the final fizzle-out. In fact, he caused a lot of havocs in Yoruba land.

The correct belief of *Ablus-Sunnah Wal Jamâ' ah* is that both the Sunnah and Bid'ah can meet in one person just as Kufr and Eeman can. The Bid'ah and Kufr have to be flushed out so that Sunnah and Eemaan can become more entrenched.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ
الْحَيِّثَ مِنَ الطَّيِّبِ

Allâh will not leave the believers in the state in which you are now, until He distinguishes the filthy from the pure... [Aal-Imraan: 179]

So when the Messenger of Allâh said a group of Muslims will always prevail upon the truth, he (salaLlâhu alayhi wa sallam) was not making an empty statement he told us the features of the group.

WHERE IS *JAMÁ' AH* OF IBN BÂZ ET AL?

So if you look at the scholars at the forefront of the Islamic Da' wah this century, those who labored to teach the Muslim populace the correct teachings of Islam; the likes of Ash-Shaykh bn Bâz, Ash-Shaykh Albânî, Ash-Shaykh al-Uthaymeen, etc.¹ one may ask what is their *Jamâ' ah*? Where did they belong? How did they do Da' wah?

For a keen learner however, it will not be farfetched to discover that they are the flagbearers of '*what the Messenger of Allâh (salaLlâhu alayhi wa sallam) and His Companions were upon.*' In other words they represent that Victorious Group the Messenger of Allâh (salaLlâhu alayhi wa sallam) mentioned; thus it is the like of them that must be sought, to learn the correct Deen.

That is what we meant when we wrote in our treatise:

' In other words, that Group (the *Jamâ' ah*) is the one which all the scholars of Sunnah nay Salafiyah belonged (and belong); that is the Group which Ash-Shaykh Al-Albânî,

¹ The singular achievement of each of these scholars are such that no *Jamâ' ah*, as we have it today, can boast of achieving it. Scholars (vis-à-vis the *Jamâ' ah* of the Scholars) are indispensable in the Muslim community but the *Jamâ' ât* can easily be done away with. We ask Allâh to increase the number of scholars in our society not more *Jamâ' ât*.

Ash-Shaykh b. Bâz, Ash-Shaykh Al-Uthaymeen... with no definite organization or form of leadership such that you ask where is its headquarters and its workers but the Group really exists though those who ascribe to it are indeed few as the Prophet (salaLlâhu alayhi wa sallam) had said. And that is the Group which the *Salafis* who are having study circles, *Madaaris*, Mosques, etc. today belong (Insha Allâh). A Muslim should seek those scholars (and capable Students of Knowledge as the case may be) and learn his Deen from them.

‘That is the way out of the present predicament. May Allâh assist all.’ End of quote.

That answers the supposed question Mr. Rasheed Sanni re-echoed on p.62 of his book, ‘ *If we say people should not associate with groups, where then do we direct them?*’

We ask Allâh for proper understanding of His Deen.

THE SALAFEE TENDENCIES OF MSSNOAU¹

Just as we earlier showed, Mr. Rasheed Sanni took us on our showing the varying levels of those in the *Jamaa' aat*, he mistook that for an acceptance from us on the permissibility on group naming. It was under that, a subtle reference to the Muslim Students' Society of Nigeria; Obafemi Awolowo University Branch [MSSNOAU] came to play.

He wrote: '*Finally to show that Hizbiyyah is not consequential on group naming is the observation of Ishâq bn AbdirRaheem on page 13 of his earlier referenced work that 'MSSN is of variety; MSSN Obafemi Awolowo University, though structurally MSSN but it is Salafi in tendency...'*

We think it is better we reproduce the area from our treatise:

'On campuses (Universities, Polytechnics, Colleges of Education), MSSN is of variety; the general methodology of the MSSN is not far-fetched save in some very few places, few indeed. For instance, MSSN Obafemi Awolowo University, though structurally MSSN but it is Salafi in

¹ Very sadly that Muslim students with these Salafee tendencies have been removed from the helms of affairs of the Muslim students. Today, the effect of this is being felt on the OAU campus. Many Muslim students are becoming wayward. May Allaah make the people who caused this ugly situation repent before it is too late. They will cry one day if they do not repent today.

tendency, it is a known fact. Frantic efforts are being made, by the MSSN leadership, to make the Branch tally the general idea of the MSSN, the efforts are indeed frantic.

'If not the 'Laa Jamâ'ah Syndrome' [as they will love to say], that has made all warring factions to sheathe their swords, the like of what occurred in Osogbo in the MSSN some years back will have reoccurred (it is a long story, readers, but it was awful). As at the press time, the impasse over Lagos Area Unit remains intractable. The Lagos Area Unit is seen as TMC in effect which wants to capture the whole MSSN for TMC. There is problem among the Muslims?' End of quote.

We cannot understand how this is taken for the purpose which Mr. Rasheed Sanni had used it in his book.

Yes we mentioned the MSSN Obafemi Awolowo University Branch being different from most of the other higher institution branches; we said it is *Salafi* in tendency because those who had gone in the school in early 2000 had laid that foundation. It is on record that MSSNOAU is¹ the only branch of the MSSN that seeks to free itself from the *Hizbiyyah* of a *Jamâ' ah*.

Its problem with the higher hierarchy² of the MSSN started in 2001 when it changed the annual ' Jihâd Week' events to ' Islamic Awareness Programme [IAP]' in order to

¹ Now was. Hizbiyyah has taken over there now.

² Where is the higher hierarchy now? They are those whom they made the plots together do not see eye to eye. They said they were backstabbed. Foolish people.

show that Jihâd should not be reduced to Da' wah only since the purpose of Jihâd Week is Da' wah. For that singular reason, the superior body of the MSSN in Osun State berated the school branch with the aim that the latter should reverse to the *status quo*.

The argument had been, if a lower stratum (as one of their jargons is known) of the MSSN wants to change any aspect of the MSSN ' ideals' it must take a permission from the higher body.

The MSSNOAU had always been saying, must they take permission from the upper body before they carry out anything clear to them in the rulings of Islam especially when the scholars of the Deen have been consulted. The MSSN prefers itself to be consulted than the scholars of the Deen.

There was also a replay of that conflict when the school branch also decided to stop using the MSSN emblem of a moon and star on its letterhead and official correspondence including the annual magazine, the upper body also bemoaned that relying on the first argument in the case of the IAP.

So also is the case of Muslim sisters traveling to MSSN programmes outside the city without prohibited male guardians known as *mabaarim* (sing. *Mabram*). The MSSN Central Body has stipulated that it is the stand of MSSN that females should be brought to outside programmes (that involve long travels) whether they have prohibited guardians

or not!¹ They say they have a Fiqh backing for that position. The MSSNOAU, due to its connection to the scholars of the Deen, saw it in the opposite direction.

And finally when the issue of non-partisanship to *jamaa' aat* came into limelight, it was not very difficult for MSSNOAU to stand by the truth. Meanwhile the MSSNOAU never saw the necessity of removing the name and the structure (to avoid a bigger *fitnah*) but continued to engender legitimate cooperation among the Muslim students on campus; going on with the *Da' wah* and connecting learners to scholars (and reputable students of knowledge).

It was the issue of non-partisanship to *Jamaa' aat* that served the last straw between the MSSNOAU and the MSSN Central Body. Since then, a campaign of 'do-or-die' politics had become the lot of the latter to the former. This has led to a lot of blackmail that often result to MSSN siding with the Muslim elders (among the teaching and non-teaching staff) of the school (who have been at loggerheads with the MSSNOAU over the latter' s tenacity on Sunnah). There were attempts on proscription of the MSSNOAU as well as denial of registration rights.

¹ One of the MSSN top shots in Osun was heard saying, '*It will be suicidal for the MSSN cause if females are not brought to the IVC' s.*' Another top shot did challenge the brothers in MSSNOAU on why they did not turn back Muslim sisters who came to study in the university without their prohibited male guardians. Imagine that faulty analogy!

So it is that observation about MSSNOAU and of course with the first-hand information (being our alma mater)¹ that made us reach the conclusion of the Salafee tendency in many of the Muslim students on the campus, we however do not praise anyone above Allâh the Mighty.²

Unlike many other higher institution branches where MSSN Central Body has been freely enforcing its ‘ rules and regulations’ of *Hiẓbiyyah* – such as what lecturers should be invited for programmes³, who and who should be made

¹ Mr. Rasheed Sanni did write in his book that most *Salafees*, in South West Nigeria, were brought up by the *jamaa’ aat* hence why should they quit? One of the MSSN slogans is ‘ a river that forgets its fountain will dry out.’

That argument however is lame. Are they saying the truth is peculiar to the *jamaa’ aat* alone? Or, when a person discovers the truth somewhere he should not seek it? Anyway some of us are grateful to Allâh made us know the Sunnah before the *jamaa’ aat*. Besides, they should stop counting their favour upon the people. Besides, they have no favour – whatsoever – they could count upon the people;

بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدَاكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صَادِقِيْنَ

‘...but Allâh has conferred a Favour upon you, that He has guided you to the Faith, if you indeed are true.
[Hujuraat: 17]

² Till today the scheming from MSSN Central Body against the Muslim students at the MSSNOAU continues.

³ MSSN has a list of blacklisted *duaat* that must not be invited to programmes on campuses simply because those *duaat* do not always speak in favour of the *jamâ’ ab*.

the Muslim students' leaders¹, etc.; MSSNOAU has greatly tilted towards *Salafyyah* which has earned it *university of Laa Jamâ' ah*.

Alhamdulillah, today there are some schools trying to get rid of the *Hiẓbee* tendencies they have been infested with. We will not mention names lest the Muslim students in those schools are put into the *Fitnah* of the MSSN body.

Most of the people in the MSSN main body are made up of people as old as 50! The MSSN ought to be a Muslim students' body but sadly some people have turned it a platform to achieve some ends and these are the people dragging it backwards; who are not receptive to new researches of Islam that tend to exhume the legacy of the Islamic learning. The founders of MSSN, in 1954, never dreamt it would become a body where those outside school walls will dictate its shots.

There is now an age dichotomy in the MSSN. Some older people who feel they are not comfortable with sitting and debating with youngsters, have left or on the least become patrons of the organisations that are only seen on special occasions such as IVC formal opening, Ileya Picnic, etc.

In some town branches, the age dichotomy has led to the creation of Elders' Usrah away from Youths Usrah. One

¹ There were occasions where the MSSN rejected a whole list of new Muslim students' leaders for a school simply because the selected persons 'attend so-and-so *halqah*.' MSSN will not mind to impose a *sufyyah*-inclined person as the Muslim students' leader for a school so far he shows them unalloyed loyalty.

can just but laugh at all of them, time will soon tell. Where are those in the MSSN in the early eighties let alone late seventies? Where are the founders of the MSSN?

If only these older people can leave the MSSN for the young ones while they go after the scholars in towns and learn. We think they should not feel too big to go back to the *madrasah*. Time is indeed going. It is sad that many of these old people cannot recite the Qur'aan properly let alone speak its language – Arabic.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. [Qaaf: 37]

MSSN V. TMC

Mr. Rasheed Sanni quoted us: “*The Lagos Area Unit is seen as TMC...*”

Lagos Area Unit being a branch of The Muslim Congress [TMC], in effect, is not hidden. We wrote in our treatise about four years ago that the impasse between the MSSN B-Zone and Lagos Area Unit is intractable. Only Allâh can settle their conflict, and that is when all of them surrenders to *Salafyyah*.

To MSSN B-Zone, Lagos Area Unit is a breakaway republic; it has lost it to TMC for good.

TMC used to be the arch-enemy of the MSSN, it is still the arch-enemy, but MSSN now pretends the new arch-enemy are the *Salafees* just as TMC and other *Jamaa' aat* view the *Salafees*. The *Salafees*, *Alhamdulillah*, concentrate on how to learn and teach Islam in their various *masaajid* and *maraakiz*; thus making impact on their respective communities, TMC is seeking how to snatch members of the MSSN to its side while the latter is fending off the assault. TMC believes with the control of the MSSN over the students in tertiary institutions, the latter would continue to surpass them politically in the sight of the people, and sometimes in the sight of the government.¹

¹ All of them make big rapports with people in government today. *Fainmaa lillaabi wa inmaa ilabi raaji' oon!*

TMC has infiltrated various strata of the MSSN to hunt for members; this has very often led to fisticuffs and the likes. There was even a time when TMC made an audacious but futile attempt to supplant the leadership of the MSSN B-Zone. You will wonder why all that! That is the problem of *Jamaa' aat*. They are like political parties seeking membership from the people. They are into a serious competition which, most times, is unhealthy. This is what is sounded to the hearing of the members of each of the *Jamaa' aat*, implicitly or otherwise, 'go out and look for members.' When the *Tableeghis* emphasis 'outing' in their *bayaan*, it is membership they are craving for. When you hear one *Jamâ' ah* fighting another *Jamâ' ah*, it is usually a fight over membership. *Ta' aawun* and the MSSN are at loggerheads in Osun State in that respect.

Alhamdulillah, only the Salafees do not fight others but are fought by all those who are enemies to themselves. That is wonderful! We do not praise anyone before Allâh, the primary concern of the Salafees is for the Muslims to have the proper understanding of the religion; proper *Tauheed*, proper 'Aqeedah!

Despite the massive odds, *Da' wah Salafiyah* is gaining ground. Some fools think it is just a Nigerian affair, they do

Though the ones in 'State of Osun' are now cursing the leadership of the state. It was reliably gathered that they voted overwhelmingly against the ruling party in the last gubernatorial election in Osun State. What happened to all their former dance and joy?

not know as the local *jamâ' ât* cry so do the international *jamâ' ât*. The change is sweeping. A time is coming, *Insha Allâh*, when a member of any of the *Jamaa' aat* will feel ashamed to call himself a *Ta' aamunee*, a *Tableeghi* or an *MSSNite*.

Many of the *Hiszbees* know that *Hiszbiyyah* is losing out. May it die a very quick death!!

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

“...and the (blessed) end is for the *Muttaqûn* (the pious.)” [Al-‘Araaf: 128]

O Allâh! Make us among the pious.

IN DEFENCE OF INHERITORS OF THE PROPHETS

Having unjustifiably approved the act of *jamâ' ât* in making constitution or bye-laws for themselves as well as the issue of usurpation of the rights of guardians, in marriage, by the leaders of the *jamâ' ât*, the other matter Mr. Rasheed Sanni discussed is the issue of *attachment* to scholars and *halaqaat ilmiyyah*.

We think it is worthy of a reply too.

He watered down the stringent rules leaders of the Jamâ' ât impose on their members in the name of constitution, saying they are after all justifiable under the concept of ' Urf (custom) and ' Aadah (culture) in the *Shari' ah*. So it is the culture of MSSN that when a sister marries another Muslim who does not belong to their *jamâ' ah*, even if such a person were an upright fellow and a person of Deen, that if the Ameer of the Jamâ' ah orders members not to grace such an occasion, the Ameer' s order must be carried out! That is their own culture! Also if a certain speaker does not share some aspirations of the *jamâ' ah*, he must not be invited to give a talk!¹

¹ How many times have programmes of certain higher institution branches cancelled because they invited speakers that are anti-MSSN!

Then in the area of usurpation of guardian' s right in marrying out his daughter, how many times have the people in the *jamaa' aat* truncated a *Nikâh* process because the groom failed to carry along the Ameer of the *jamâ' ah!* Most *jamaa' aat* see the sisters under them as their achievements therefore they must have a say in their *Nikâh*. Many brothers have told awful experiences they passed through with the *Nikâh* Committees of various *jamaa' aat*.

That reminds me of the incident at the Federal Polytechnic, Ede, after the publication of *Message to the Intelligent* in 2010. A brother who is a petty trader had taken some copies of the book to sell in the school but was prevented by the MSSN leadership of the school from selling the book. They said it was a dangerous book! Agreed, the book is dangerous for whoever is steeped in party spirit.

That also reminds me of the angry text messages I received after the publication of the book not to talk of private and open messages on the social media. Some people were just mad at it. Man is always an enemy to that which he knows not.

The present book is a supposed Part Two of *Message to the Intelligent*. So let more of angry texts and calls fly in.

إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ

"I only complain of my grief and sorrow to Allâh..."

[Yûsuf: 86]

By Allâh, there was a case of a sister that was ordered by the leadership of a *jamâ' ah* to disallow her new husband from having conjugal relation with her just because the man was discovered as being antagonistic to the *jamâ' ât*. The sister complied and the *Nikâh* eventually collapsed!

Let us go to the issue of *attachment* to scholars and their *halaqaat*.

If by ‘attachment,’ Mr. Rasheed Sanni meant the unconditional *taqleed* (accepting a person’s religious view which no proof has been adduced)¹, we have explained earlier that it is frowned at, and that of course, it is another face of *Hiẓbiyyah*. But if he wrote that, to rule out the place of scholars and *halaqaat ilmiyyah* in the Deen, then he has gaffed.

He wrote that we mentioned in our work that, ‘*the history of the Deen is that of students and teachers...*’ therefore berating the need to seek teachers and learn from them. He asked: ‘*When did the history of the ‘students and teachers’ replace the history of the Jamâ’ ah in the Deen?*’

The question, we are sorry, is out of place. It is only a foolhardy person that will not know the roles of scholars in the Deen of Islam. He himself had admitted that the formation of *jamâ' ât* came after the fall of the Caliphacy, when did the scholars come up?

¹ It should be known however that there are certain matters or conditions where one will only be left with *taqleed* of the scholars. The authentication or otherwise of most *Abadith* today and yesterday fall within this scope; Allâh knows better.

Scholars, in the Muslim society, are more important than the rulers. Agreed?

Ash-Shaykh Uthaymeen (may Allâh bestow mercy on him) said:

‘ The People of Knowledge say *Ulul’ Amr* (people at the helms of affairs of the Muslims) are two: *Ulamaa* (scholars) and *Umaraa* (rulers). As for the scholars, they are those in charge of affairs of the Muslims with respect to explanation and teaching of the *Shari’ ah* as well as the guidance of the people to the truth. So they are those in charge of the affairs of the Muslims in this respect. As for the rulers, they are in charge of the affairs of the Muslims with regards to security, protection of the *Shari’ ah* and making people to comply with it...**the primary rulers are the scholars** because they are the ones that explain the *Shari’ ah* and tell the rulers what the *Shari’ ah* is hence the latter implement it as directed by the scholars. Rulers cannot know what the *Shari’ah* says except via the scholars...’¹

What a scholar will do for the society, tens of the *jamâ’ât* cannot do it. Will someone dispute that?

The Messenger of Allâh (salaLlâhu alayhi wa sallam) said:

إن العلماء ورثة الأنبياء إن الأنبياء لم يورثوا دينارا ولا درهما إنما
ورثوا العلم فمن أخذ به أخذ بحظ وافر

¹*Shar’ h Riyaad Saaliheen* [1/712].

‘Indeed scholars are the inheritors of the Prophets. Prophets left no dinar or dirham to be inherited; what they left to be inherited is knowledge whoever therefore possesses knowledge has got hold of a better lot.’¹

Therefore, we wonder why someone will say certain coalitions are more important than the scholars of the Deen in the society.

The problems the *jamaa’ aat* have with scholars are not farfetched. They have always seen the scholars as big contenders to their ‘roles’ in the society. They are happy when people flock their *jamâ’ ah* but sad when they flock the scholars.² It is from the slogans of the MSSN that ‘*when you graduate from schools, graduate to your various central branches.*’

¹ Hadith of Abû Dar’ daa (may Allâh bestow mercy on him) recorded by Ibn Mâjah and others; declared *sahîb* in *Sahîb Targheeb* (1/33/68).

² *Jamaa’ aat* love that their respective leaders be respected and obeyed by all. How often we hear them say, ‘the Ameer has said such-and-such and that is the final!’ How many errant husbands have been punished through their wives by the leaders of the *jamaa’ aat*, such as when the leaders of the *jamâ’ ah* order the wife to deny her hubby’s conjugal right due to an act of disobedience to the *jamâ’ ah* or its ideologues.

The leaders of the *jamaa’ aat* are demagogues. Shaykh ‘Aliyy Hasan quoted in his work, *Da’ wah Ilâ Allâh*, p.105: ‘*This is the state of the most of the jamaa’ aat and parties attributing themselves to Islam today: they have put forward some people as their leaders; they love the friends of those and hate their enemies. They obey them in everything they say without*

Jamâ' ât do not encourage thier people to go out in the path of knowledge, again. Some even opine that ‘ too-much knowledge’ is what causing problems in the Muslim societies. The Tableeghis would say the Ulamaa are their main problem.

Many great scholars of today were humble under their teachers yesterday that made them attain the greater heights. If being humble under one’ s teacher is ‘ pocketing’ , then that ‘ pocketing’ is what a sensible learner should seek.

Among the etiquettes of learning is seeking a teacher – a Shaykh. That has been in Islâm ever since, before the advent of the *jamâ' ât*.

The summary of the etiquettes of a learner as stated by Shaykh Bakr Abu Zayd (may Allâh bestow mercy on him) in *Hilyah Taalibil-Ilm* is the following: the learner must be sincere, must love Allâh and His Messenger, must be wary of Allâh, watchful of Him, be humble, self-contented and lessening hope in *dunya*, clothing himself with garb of a learner in composure, easy-going, humility, humbleness, lofty character, shunning pride, vain talks and their places he should be of appropriate leniency, forbearance, steadfastness and **must be a serious *Salafee***.

Apart from all those, the Shaykh (may Allâh bestow mercy on him) further said, he must learn under a teacher.

returning to the Book and Sunnah or asking them the proofs for what they say or verdicts they pass. ’

The Shaykh (may Allâh bestow mercy on him) said: ‘ The basis in quest for knowledge is that it should be via taking instructions from and meeting the teachers, doing *Al-Muthaafanab* to them (that is, being under their tutelage) and taking knowledge from their tongues not from scrolls or pages of books (alone). The former is similar to taking what belongs to one from one's relation who can talk, and that is the teacher. The latter is taking (knowledge) from books which are inanimate things (that cannot talk); therefore, how can there be a tying of kinship?

‘ It has been said: 'Whoever enters into knowledge alone will come out of it alone.'¹

‘ That is, whoever goes in quest of knowledge alone without a Shaykh will come out of it without (any) knowledge. (The Islamic) knowledge is a field and every field depends on its experts therefore the field (of Islamic Knowledge) must be learnt from its experts.

‘ That knowledge should be sought directly from scholars seems to be the consensus of the people of knowledge...’²
End of quote.

So when you learn from a Shaykh, you are expected to observe the following etiquette: respect the Shaykh in the manner of speaking to and sitting with, this also includes the way you ask questions from him and listen to his answers. You should not be too forward. Watch the way you open

¹*Al-Jawaahir Wa Ad-Durar* of As-Sakhaawi 1/58.

²*Hilyah Tâlib Ilm* with its *Shar'h* by Shaykh Al-Uthaymeen; pp. 82-85.

your notes before him. Never argue with him or prove you have some ‘stuff’ in your head. Do not precede him in talk or cut him when he talks. Do not suggest answers for him when he is asked questions. Do not call your teacher by his first name alone or along with an appellation such as, ‘O Shaykh so-and-so’ rather you should say, ‘O my Shaykh,’ or ‘Our Shaykh.’ Use pronouns of respect for him.¹

Do not however do as the non-Muslims and the mystics do to their masters such as licking their hands and shoulders, genuflecting before them or using terms that real slaves use for their masters such as, ‘*sayyidee, maulaaya, maulanaa*, etc.’²

You can see how one is expected to fare as a learner, nowhere it is mentioned that one should affiliate oneself to a *jamâ’ ah* before you can learn the Deen. We are not aware of any scholar who has said otherwise.

Rather one of the warnings to would-be learners is that they should shun partisanship to *jamaa’ aat*.

Said Ash-Shaykh Bakr (may Allâh bestow mercy on him) in the last warning to the learner: ‘O learner, may Allâh bless you; seek knowledge and act with what you acquire. Invite to the path of Allâh the Mighty upon the path of the Salaf; do not be a person going in and out of the *jamaa’ aat* hence you leave what is vast for what is constrained. The whole of

¹For other etiquette of learning, read comprehensively, the book, ‘*Awaaq Fee Talab of Ash-Shaykh*’ ‘AbdusSalaam bn Burjis bn Naasir Aal Abdul-Kareem (may Allâh bestow mercy on him).

² See generally, *the etiquette a learner should observe with his Shaykh* in the book, *Hilyah Tâlib Ilm*.

Islam is your sphere and path. All the Muslims constitute the Jamâ' ah and verily the Hand of Allâh is with the Jamâ' ah so there is no party spirit and partisanship in Islâm.

'I warn you lest you got pillaged between the sects, groups, false schools-of-thought and ostensible parties such that you hinge your loyalty and disavowal upon them.

'Be a serious learner, follow the *athar* (authentic narrations) and imbibe the Sunnah, invite to Allâh with knowledge as a person giving worth to those entitled and those who have surpassed.

' Indeed partisanship constitutes a new set of constraints unknown to the Salaf , and those constraints are the major militating factors against learning; major causes of splitting from the Jamâ' ah. How many efforts of uniting the Muslims they have rendered futile! And how many things have they beclouded upon the Muslims!

' So be wary – may Allâh be merciful unto you – of these parties and groups flying about and whose attendant backlash is at hand. They are nothing but like baskets that collect water from one end and lose it from the other end. [None will be safe from them] except he that is saved by his Lord; he that remains upon what the Prophet – salaLlâhu alayhi wa sallam – and his Companions - may Allâh be pleased with them – were upon.' End of quote.¹

¹ Ash-Shaykh Bakr bn Abdillâh Abu Zayd (may Allâh bestow mercy on him) has a good book on the ruling of affiliating oneself to sects and the Islamic parties named, *Hukm al-Intimaa Ilaa al-*

May Allâh count us among the saved ones.

Firaq wal-Ahzaab wal-Jamaa' aat al-Islaamiyyah. In the book, the Shaykh x-rayed the origin of parties in Islam while emphasizing that Islam is just only One Jamâ' ah – *Jamâ' ah Al-Muslimeen.*

‘COLLECTIVE WORK AND LEGISLATED COOPERATION’¹

Mr. Rasheed Sanni said the *Salafees*, because they decry the invented *jamaa’ aat*, are but calling to individualism. He wrote, ‘ *an alternative canvassed by the Coalition group members, is individualism or standing aloof from all the groups.*’

The purport of the hadith of Hudhayfah bn Yaman is that sects of misguidance (that include these *jamaa’ aat* that we have shown came to the Muslims via innovated paths) should be avoided and shunned, if one wants to practice the ideal Deen. That however does not mean that Islam has not legislated other forms of cooperation.

Allâh the Mighty Lord said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“...help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh, verily, Allâh is severe in punishment.’ [Al-Mâidah: 2]

So it is the commandment from Allâh that Muslims should cooperate with one another in virtue, righteousness, Sunnah, way of the Messenger of Allâh (salaLlâhu alayhi wa sallam)

¹ Referred to as *Al-‘ Amalul-Jamaa’ ee Wa At-Ta’ aawunee Ash-Shar’ ee.*’

and his Companions, etc. and not in sins, transgression and *Bid' ah* that opposes the Sunnah.

In other words, Islam has stipulated ways Muslims can cooperate known as means of Collective Work and Legislated Cooperation.

For instance, Muslim males ought to meet one another at least five times a day in their respective *masaajid* from there matters of mutual concern such as how to attend to a burial of a dead Muslim, how to ward off a strange happenings in the community, etc. can be discussed.

With strong *masaajid*¹, that give way to *maduaris* (as the case may be), coupled with the roles of the scholars as well as other legislated means, the Muslims will have strong communities in their various places.

Perhaps the fact that the Messenger of Allâh (salaLlâhu alayhi wa sallam)' s first act when he arrived in Madînah was to establish a *Masjid* underscores the position we canvass here.

Our forefathers had known *masaajid* but not *jamaa' aat*. Till today, the bulk of Muslims identify with their various *masaajid* more than they do of the *jamaa' aat*. In fact, it was when *jamaa' aat* such as *Ansaarudeen*, *Ansaarul-Islaam*, *Islaahudeen*, *Nawairudeen*, etc. that the polarization set in. And when the ' sunnatized' *jamaa' aat*, such as Tableegh,

¹ Those must also be free from all elements of partisanship. Thus *masaajid* that have links to the *jamaa' aat* will hardly be freed from that. *Masaajid* are owned by Allâh, Muslims only possess them in trust. How erroneous is that fellow who built a Masjid and counts it among his inheritables!

MSSN, Ta' aawun, TMC, Tadaamun, etc. joined the fray, the polarization became more evident. Unfortunately, the roles the *masaajid* supposed to take have greatly dwindled. Some Muslims seem to pay attention to their *Jamâ' ât* today than their *masaajid* today.

[Sadly still, there are now modernized replicas of the old *jamaa' aat* that are striving to supplant the 'sunnatized' *jamaa' aat*. When NASFAT and QUAREEB, etc, came on board in South West Nigeria, the matter became worse].

Therefore, efforts must be made to accord the *masaajid* their expected place in Islâm. With strong *masaajid* (including the Friday Mosques) on authentic Sunnah, our community will change for better, *Insha Allâh*. So let us strive to empower the *masaajid* and stop the power *jamaa' aat*.

Scholars who have made great impact on their respective communities started from the *masaajid* (and the attendant institutes of learning). Ash-Shaykh Muhammad bn Abdilwahhaab (may Allâh bestow mercy on him), whom Allâh used to make the Kingdom of Saudi Arabia what it is today, did not form a *jamâ' ah* when he began his Da' wah. He was a teacher teaching people and from there his Da' wah attracted one of the local rulers and the rest was history.

Our own Uthmân bn Fûdi (Usman Dan Fodio) too did not form a *jamâ' ah* before the Jihâd. He was a teacher teaching the people the Sunnah (to the best of his ability); some students got attracted to him and then came the Jihâd.

We have earlier cited the example of the contemporary scholars – Ibn Bâz, Al-Albânî, Al-Uthaymeen, etc. their

impact in their various communities. What each of them did (or does) for their people no single *Jamâ' ah* can achieve that.

In summary Islam allows for Collective Work and Lawful Cooperation that flow from the *masaa'jid* or other lawful sources.

There is nothing wrong in having Islamic libraries, Islamic schools, Islamic centres (such as centres for the memorization of the Qur' aan, centers for Islamic researches, centres for publication of Islamic books) so far they are upon the Manhaj of the Qur' aan and Sunnah as understood by the Pious Forefathers.¹

Ash-Shaykh Muqbil bn Haadee (may Allâh bestow mercy on him) said:

*' We do not say Collective Work is not permissible. Whoever says the People of Sunnah (the Salafees) do not see the permissibility of Collective Work is a **liar; worst of its type**. We will not carry out partisan work, as for collective work, it is a must for the Muslims to unite and work for Islâm; none of us can achieve anything in Islâm as an individual...'*²

The call to *Salafîyyah* is therefore a call to the unity of the Muslims upon what the Messenger of Allâh (salaLlâhu alayhi wa sallam) and his Companions were. *Salafîyyah* is strong because it is a perfect way. Many people nurture enmity towards it. The *Salafees* have been accused of being Boko

¹ See *Jamâ' ah Waahidâh Laa Jamaa' aat* p.60.

² See *Risaalah Ilâ Muntadham* p.42

Haram. They have been accused of splitting the Muslims. And many other unfounded allegations.

Mr. Rasheed Sanni concludes while debunking the stand of *Salafyyah* with respect to formation of parties and groups, ‘ *The Laa Jamâ’ ah advocates have, no doubt, compounded the unity challenge of the Muslims. The respected Muslim leaders in the community owe the generality of the Muslims the obligation of looking into the case of this group especially.*’

Instead of his like to be grateful to Allâh then the *Salafees* for the challenge towards goodness, he called for a social opprobrium on the *Salafees*.

And they are waiting...

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ

“Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is Our Maulâ (Lord, Helper and Protector)." and In Allâh let the believers put their trust.” [*Taubah*: 51]

SELF-CONTRADICTIONS OF THE CONFUSIONIST

In his confused self, Mr. Rasheed Sanni, in the chapter devoted for his cronies, was going here and there while trying to justify their stance on forming parties and the same time censuring them. It was as if the truth was hitting him hard down his marrow.

He wrote¹: ‘ To a member of the Federation, however, this could be likened to the case of the Ansaar and Muhajirun in the early days of Islam, a normality, a view that seemed to accord with the generality of the groups.

‘ One finds this defence curious. What they failed to realize is that the Ansaar and the Muhajirun of yore were under the some leader while the current scenario is groups, each with its own Amir. Thus the case of the Ansaar and the Muhajirun is not comparable to the present situation. The former was mere identification while the latter transcends that. It is fragmentation of the Muslim *ummah*, which is not supported by the Deen.’

‘Though we read from the verdict of Shaykh bn Bâz...

‘ There are other verdicts also that commend cooperation among groups. However, these should not be seen as blanket support or encouragement for fragmentation...? End of quote.

¹ On p.72

You will however wonder what Mr. Rasheed Sanni was saying when earlier he had written about the *jamâ'ât*:

' Thus they are, in actual fact, fractions or fragments of a single Jamâ' ah and not sects (fîraq) or parties (abzab)...'

What he said of the truth, later on, when he was censuring his friends, could not have eluded him. This is what every sensible Muslim ought to know. Thus his case was like Fir'aun and his people [we don't say he is a Fir'aun; take note] who despite their obstinacy to the truth still recognizes it:

Allâh the Mighty Lord said about them:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

“And they belied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof... [An-Naml: 14].

So why are you mixing the truth with falsehood, Mr. Rasheed Sanni? Is it because of the hatred you have for the *Salafees*?

He also made open his confused self, while talking about *jamaa'at* involvement in democratic politics.

He wrote to ask a question: ‘ [But] can the Muslims actively aspire for political leadership if there is no Islamic countries?’ ¹

¹ P.75 of his book.

He rather berated a *Salafee Daa' ee* approach to use the yardstick of *At-Tarbiyyah and At-Tasfiyyah* towards the realization of a good Islamic state. He accused the fellow of not including Jihâd among the steps! He also tried to rubbish the position of the scholars who criticized the like of Maudoodi' s approach to the establishment of an Islamic state. He thus later accused the Salafees, just as his cronies do, that they are being funded by the West. He wrote: *'Such pronouncements (from the Salafees such as saying Muslims should be peaceful in their approach in Da' wah) only fuel (the) insinuations that their so-called Salafi dawah was being funded by the imperialists.'*¹

Please ponder over his that statement, *' their so-called Salafi dawah.'*

Just below that, the truth hit him hard again; he wrote:

' However, their condemnation of the processes of establishing an Islamic government, especially, democracy, as conceived or being propagated by some Muslims, some Laa Jamâ' ah advocates inclusive, is appreciated.'

Though, he still celebrated his confusion in that comment. Who are some ' Laa Jamâ' ah' people that support democracy?

[As-Shaykh Al-Albânî (may Allâh bestow mercy on him) was asked, *' Some people of Hizbîyyah say Islâm can never rise except through parties (and groups); they also criticize you that you do not have the proper view as regard the way to engender the Islamic state...'*

¹ P.78 of his book.

The Shaykh (may Allâh bestow mercy on him) replied:

‘ *Let us ask them; do you call to Tauheed? Your groupings and parties; are they towards inviting people to Tauheed? If they reply yes, we will ask them, do unbelievers say they are upon guidance or not? How do we relate with their statements? We will say to these Hizbees, you invite to Tauheed and obedience to the Book and Sunnah but show us your manners of worship and Salâh? What you do in your houses with your family.. are they in conformity with what the Salaf Sâlih were upon? Or the way you have defined the Sunnah for yourselves? If so, why do you form yourself into a coalition away from other Muslims? There is indeed something behind your this coalition; I don’ t say something hidden but something very clear.. **the truth is that these parties take away their adherents from the path of the Salaf Sâlih.. show me a party among these parties that call to the way of the Salaf Sâlih? Forming parties is not from the way the Salafî Da’ wah or from the Prophetic Sunnah rather it opposes what the Qur’ aan clearly states**¹...we know that their aim is to attain power and the Prophet ﷺ salaLâhu alyhi wa sallam ﷺ had stated the manner of getting there.. therefore we must follow the path of the Rasool. Where did he*

¹ As it has come severally, it was an innovation of the aftermath of the fall of the Caliphacy.

*(salaLlâhu alayhi wa sallam) start? He started from
Tauheed...’ see Risaalah Ilâ muntadham pp.25-30.]*

On p.78 of his book, Mr. Rasheed Sanni showcased another *Khaarjeee* tendency. He wrote, ‘ *one may only hope that the Coalition group member will be sincere to this stance and avoid personal benefits from un-Islamic governments...’*

We do not know scholars that preceded him in saying jobs under un-Islamic governments are absolutely forbidden.

Still lashing out at his masters however, he had no option; he wrote: ‘ *Members of the groups, especially, are actually seen to be embracing democracy indiscriminately...’* Sincerely, he is true in that observation.

He also urged them on p.82, ‘ *thus concerned members of the Federation who see democracy as a step towards achieving Islamic government are urged to find alternative means acceptable in Islam to achieving the Islamic aim. It is not how soon, but how well.’*

So will they take heed from that?¹

¹The MSSN for instance is going very flagrant in courting democracy these days. The body now involves itself in the political matters of the country. How many political press releases it has made in the recent past? On 18th day of January, 2014, it convened another press conference at At-Tawheed Model Schools, Ado Ekiti, Ekiti State. After banking on ‘ millions of members’ it claimed spread across Nigeria, it then delved into partisan political matters making currents in the country such as the proposed National Dialogue, Insecurity, Islamophobia, Anti-Gay Bill, etc.

While developing the points, it resorted to political clichés reminiscent of the conventional political parties.

On the National Dialogue, it wrote, ‘ *Let us however add that representation should be commensurate to be reflective of numerical and voting strength of all the communities living in the country, most importantly the Muslim community..*’ We wonder if the MSSN will not end up one day becoming a full-fledged political party whether in its name or like the Muslim Brotherhood did in Egypt, featuring another name.

On the issue of insecurity, the MSSN party, made a reference to the alleged snipers’ training and a shooting crisis in Rivers State. It wrote: ‘ *We wish to also note that the recent overhaul and new appointment of new service chiefs was not only lopsided but also was insensitive to the diversity of Nigeria and a negation of the all-inclusiveness with which security issues are to be necessarily addressed.*’ That is sectarian politicking that can heat up the polity.

The MSSN threw all caution into winds when it wrote about the Anti-Gay Bill, ‘ *At this juncture, let us commend the legislative and executive arms of the federal government for respectively passing and signing into law the Anti-Gay Bill recently..consequently, the entire Muslim students in the country and Diaspora hereby collectively raise cheering and bailing thumbs for the first tier of government and most especially Mr. President..*’ We can only but say *Inna lillaah wa innaa ilhaybi raajioon.*

Later when talking about the issue of use of hijaab in secondary schools, it wrote: ‘ *By officially recognizing the fundamental right of Muslim students to wear the hijaab in schools, The Government of Ekiti State under the leadership of Governor Kayode Fayemi deserves special commendation.*’

The press release was signed by Mallam Sirajuddeen Abdul’ Azeez, the National President.

How will they, when below that he gave them another leeway by the virtue of some weak *Fatâwâ* on Muslims participating in voting in elections.

He wrote on p.88, ‘ *Thus, though in deference to the scholars, Muslims should be cautious of embracing democracy on the pretext of protecting the interest of the Muslim as been variously warned by other notable Muslims. It is in this sphere, that the Muslim Jamâ’ ah, either as fragments or as a whole may be used, and still, not necessarily for personal reasons.*’

He will agree with us that he was just babbling here when he wrote: ‘ *It is in this sphere, that the Muslim Jamâ’ ah, either as fragments or as a whole may be used, and still, not necessarily for personal reasons.*’

He is just trying to stylishly support the *jamaa’ aat* in participating in democracy.¹

Writing on the way out from the situation of the Muslims today, Mr. Rasheed Sanni still encourages the division of the Muslims, he wrote, in a characteristic of a verdict-giver, ‘ *when two or more Muslims find themselves in a community, either*

And where is Mallam Sirajudeen Abdul’ Azeez today? He has been used and dumped. But his successors have not learnt any lesson.

¹ For a collection of scholars’ verdicts against participation in electioneering processes, see *Fatâwâ al-Ulamaa ath-Thiqaat Fee Hukm al-Musharakah Fil-nikhabaat*. We also have a small book on the evil of democracy entitled: *Guiding the Wise in Knowing the Evils and Contraventions of the Shari’ ah in Democracy and Elections* published April, 2011.

temporarily or permanently, it becomes incumbent upon them to organize themselves into a group and appoint an Amîr amongst them in line with the injunction of the Messenger of Allâh. Such a group may be named along with the area or with the special identified needs of the community...'

All praise to Allâh that Mr. Rasheed Sanni had written in the preface of his work that he is a novice of the Islamic learning. Where on earth did the Messenger of Allâh (salaLlâhu alayhi wa sallam) give such an injunction? Perhaps he is making an analogy from the hadith of travelers appointing one of them as an Amir on the journey. That is just on the journey as shown in the verdict of a real scholar, Ash-Shaykh Muqbil (may Allâh bestow mercy on him).

Ash-Shaykh Yahyâ Najmee (may Allâh bestow His mercy on him) said:

*' The difference between journey and being at home is very clear; everybody knows it. Those who are at home are already under the rulership of the General Ameer therefore it is not permissible for them to take another Ameer beside him; otherwise there will be anarchy and loss of lives. The law of Allâh will never allow such a thing to be let alone permitting or commanding it as a law. The law of Allâh disallows carrying out a rebellion against the ruler even if his is sinful and tyrannical. There are many ahadith forbidding that.'*¹

¹ See www.simplysalafiyah.co/Knowledge-based-Answer-on-the-Question-of-Amir-ship-in-the-Jamâ'ât-by-Shaykh-Ahmad-bn-Yahya-An-Najmee.html

Which community will you arrive today that does not have any form of leadership, Islamic or otherwise? Just imagine if someone declares himself as the absolute Ameer of the Muslims in Nigeria; what will follow that? Our Sultan does not even see himself as being more powerful than his home State Government let alone the Federal Government. Well that is because the Ummah is weak. May Allâh take us out of that.

Also in the *fatwa* passed by ‘ sheikh’ Mr. Rasheed Sanni, he was blinded by his *Hizbee* self from seeing the importance of the *masaajid*.

Then he left a **bombshell** for the *jamâ’ at*, on p.97 of his book:

‘Evolution of another group of the Muslims where a group already exists is reprehensible and strongly condemned in Islam as long as the primary group operates on the principles of Ablus-us-Sunnah wa Jamâ’ ah..equally reprehensible are those who break-away from an existing group to initiate another group for the Muslims.’

We are sure the *jamaa’ aat* will not be happy with that. Which group will wind up for the other? TMC for the MSSN or vice-versa? Tadaamun for the UMB or vice-versa? We think that should be the next theme for Federation joint-programme. *Hay’ aata? Hay’ aata!*

Jamaa’ aat are known to have mutual hatred for one another as said by Ash-Shaykh Al-Albânî in one his audio cassettes.¹

¹ *Silsilah budah*1/320 as cited in *Aaraa’ Al-Imâm Al-Albânî at-Tarbîyyah (at-Tarbawîyyah?)* p.244.

Yet Mr. Rasheed Sanni lands another confusion! He wrote on p.99, ‘ *Thus on what should be the stance of an individual if the groups are irreconcilable, as is usually the case in non-Islamic states, the Muslim may, if he cannot leave the community, align with the primary group, but maintain objectivity on the differences and assert efforts on uniting them...*’¹

When I got to that ‘ fatwa’ of his I could not but smile to myself. I just wonder the sleepless nights Mr. Rasheed would have passed writing this, trying to reconcile the irreconcilables.

Among the groups in Ibadan alone, which one is the primary group according to you, Mr. Mr. Rasheed? Save your answer for the next Federation programme!

Let us rather help the reader out of the confusion created by Mr. Rasheed Sanni. This statement of Ash-Shaykh Al-Albânî is cited in the book, *Da'watunaa, Al-Kitaab Was-Sunnab...* (p.52-53). The Imâm (may Allâh bestow mercy on him) said:

'At this point we say □ most especially in this period of time, a period there are conflicting views, ideas, schools-of-thought; with numerous parties (Ahzâb) and groups (Jamâ' ât) such that many Muslim youths

¹ Ash-Shaykh Muqbil bn Haadee Al-Waadi' ee (may Allâh bestow mercy on him) was asked: ‘ A person said, it is a must for every Muslim to belong to a particular Jamâ' ah inviting to it; is this correct or not? The Shaykh replied: It is a must for a Muslim to affiliate himself to the leadership of the Muslims...but for him to affiliate himself to *Jamâ' ah Tableegh* or *Ikhwaan Muslimoon* or any of these innovated *jamâ' ât*; **NO!**...’ See *risaalab ilaa muntadham* p.40.

live in confusion not knowing which Jamâ' ah to affiliate to; here the answer will come in the Verse (which the Shaykh earlier mentioned) and in the two hadith mentioned: Follow the Way of the Believers. (One can ask) is it the Way of the Believers of the present time?

Answer: NO! It is in the Gone Generation; the First Generation □ the Generation of the Companions, Salafus-Sâlih. ¹

In other words, a Muslim seeking safety should follow the path of the *Salaf*. If you like say, be a *Salafee*!²

So Mr. Rasheed Sanni' s rant on p.100 of his work vituperating the *Salafees* ' *who now call away from all the groups*' is but an expression from a confused person.

Groups and parties are not necessarily ' *furqoh (sic)*'³ but they call to sectarianism.⁴ That does not also obviate the fact

¹ See ' *Message to the intelligent*' p.31. Al-Imâm Al-Albânî also said, as cited in *Risaalah Ilâ Muntadham* p.25, ' *We fight against partisanship..there is no partisanship in Islâm.*'

² Oh Allâh! Count me among those who follow the path of Your Messenger and his Honourable Companions in all the facets of the Deen.

³ We doubt if this Mr. Rasheed Sanni knows any Arabic; his affiliates may never allow him though!

⁴ Ash-Shaykh Muqbil bn Haadee (may Allâh bestow mercy on him) said, *Jamâ' ah Ikhwaan Muslimoon, Tableegh* and the *Qutubis*; the best thing is to pass the ruling on their methodologies. Their methodologies are not that of *Ablus-Sunnah wal Jamâ' ah* as for the individuals in those parties, some of them are just confused, they

that many of the *jamaa' aat* court the thoughts of the *firaq* such as the *khawaarij*, *mu' tazzilab*, *mur' jiah*, etc. for instance, it is well-known that the drive to *khawaarij* today has been greatly fuelled by the Muslim Brotherhood.¹ Al-Qaeda, as an

may be *Salafees* just walking along with them with the intention of helping the Deen of Allâh while ignorant of their methodologies. Therefore, it may be difficult to hand down the same ruling on all the individuals (in the *jamaa' aat*) but for sure, their methodologies are not that of *Ahlu-Sunnah wal Jamâ' ah*..? See *Risaalah Ilâ muntadham* p.44.

¹ In fact Ash-Shaykh bn Bâz (may Allâh bestow mercy on him) finally gave the verdict, two years before his death, that the Muslim Brotherhood and Jamâ' ah Tableegh come within the 72 deviant sects of Islam. When he was asked about the Muslim Brotherhood Movement, he said: ' the Muslim Brotherhood Movement has been criticized by many notable people of knowledge because they are not active towards calling people to Tauheed, warning from shirk and Bid' ah; it has some self-defined methodologies that make it fall short of calling to Tauheed or facing the Aqeedah of Ahlus-Sunnah wal Jamâ' ah as expected..? See *Risaalah Ilâ Muntadham Fee Jamâ' ah al-Ikhwaan al-Muslimeen* pp.20-21. The Muslim Congress, in South West Nigeria, is known for such shortcomings. Every aspect of the Deen – including Tauheed - is trivial with its members.

Also in the book quoted above, p.22, al-Imâm al-Albânî (may Allâh bestow mercy on him) was reported to have said in Majallah Al-Majallah 806 Edition that, ' It is not correct to say the Muslim Brotherhood is from Ahlus-Sunnah because they fight the Sunnah.' 'The *Jamaa' aat* that fight the Sunnah in Nigeria, and elsewhere, should be wary.

Yet in the book, on p.58, ash-Shaykh ' Abdul-Muhsin al- Abbaad (may Allâh bestow mercy on him) was asked about Jamâ' ah Tableegh and Ikhwaan Muslimoon; he said: These different sects

off-shoot, is a good example. As for *Jamâ' ab Tableegh*, its being on the path of Sufism is not disputed except by an ignoramus of the highest degree.

Therefore, if the influence of the Muslim Brotherhood is not farfetched on many of the *jamaa' aat*, as it has been shown in the case of *Tadaamun* and TMC, the *Khaarijee* tendencies will not be farfetched as well.

It is a known fact that every *jamâ' ab* always dreams of capturing the governance one day even if the government in place has to be forcefully supplanted. The Muslim Brotherhood has repeatedly put that into trial.

In his final submission on the way-out, Mr. Rasheed Sanni, in his characteristic unstableness, urges '*respected Muslims within the society to charge the Laa Jamâ' ab proponents to renounce their excesses and the initiate steps towards transforming the federation with other Muslims into a union.*' ¹

What a Utopian Mr. Rasheed Sanni!

He then warns, '*If the Laa Jamâ' ab advocates or any other group obstinately persists on its error, they must be warned and exposed so that ignorant Muslims will avoid their way...*'

(see him using sects for them), firstly they were innovated; they were born in this fifteen century (of the Hijrah); they were not in existence (before); they were in the world of the dead before...'

A quiz: when were the MSSN, TMC, Tadaamun, UMB, Ansarudeen, NASFAT, etc, born?

¹ P.103

Haba Mr. Rasheed Sanni! Will that be after you have warned and exposed the *Salafees* in your celebrated book?

He ended his book with an 8-point summary of the crap he had written in the body of the book. Indeed it is a summary of his confusions.

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EPILOGUE

We thank Allâh for making this work easy for us. May He use it to benefit the whole of the Ummah.

It has been shown that the term ‘Laa Jamâ’ ah’ is a puerile imagination of the detractors of those striving to follow the way and methodology of the Salaf, as expected, in South-West Nigeria.

Al-Imâm Abu Hâtim Ar-Razî (may Allâh bestow mercy on him) said:

عَلَامَةُ أَهْلِ الْبِدْعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ

‘The sign of the people of Bid’ah is blackmailing the people of narrations.’

Isn’t he then a fool of an unimaginable degree; he who still goes about labeling the *Salafees* of South west Nigeria as *Laa Jamâ’ ah*? Only Allâh can take such out of this colossal foolery.

O Allâh, accept this effort for Your Generous Face alone.

*Subhaanal Laah wabibamdiH, subhaanaKA Allaahumma
wabibamdiK, ash-badu ‘ allaa ilaaaha illal Ant, astaghfiruKA wa
‘ latuubu ‘ ilayK.*

*Completed this 25th day of Rabi’ ul-Annwal, 1435Hijrah [ditto
26th January, 2104].*

Ede, Osun State, Nigeria.

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