



The Methodology Of The Saved Sect

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Allaah - the Most High - said "And hold fast altogether to the Rope of Allaah and do not become divided." [Soorah Aal-'Imraan (3):103]

Allaah - the Most High - said: "And do not be of those who commit Shirk (associate partners with Allaah), those who split-up their Deen and become sects; each sect rejoicing in what is with them." [Soorah ar-Room (30):31-32]

The Prophet sal-Allaahu 'alayhe wa sallam said: "I advise you to have taqwa of Allaah and to hear and to obey, even if an Abyssinian slave becomes your leader. Those of you who live long after me will see a lot of differences, so hold fast to my Sunnah and to the Sunnah of the Rightly-Guided Khaleefahs after me. Cling to it tightly and beware of newly-invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and all misguidance is in the Fire." [1]

He sal-Allaahu 'alayhe wa sallam also said: "Indeed, the people of the Book before you split-up into seventy-two sects. And this nation will split-up into seventy-three sects, seventy two are in the Fire and one is in Paradise." [2]

And in another narration: "All of them are in the Fire except one." It was asked: Who is that one? He replied: "That which I and my Companions are upon." [3]

Ibn Mas'ood - radi-Allaahu 'anhu - said: Allaah's Messenger sal-Allaahu 'alayhe wa sallam drew a line for us and then said: "This is Allaah's Path." Then he drew lines to its right and its left, and said: "These are differing paths, upon each of them there is a shaytaan (devil) calling to it." Then he recited: "And verily this is My Path, so follow it, and do not follow other paths for they will separate you away from His Path." [Soorah al-An'aam (6):153] [4]

Allaah - the One free from all defects, the Most High - orders us to hold fast altogether to the Noble Qur'aan; and not to be of those who associate partners with Allaah, who split-up their Deen and become sects and parties. And the Prophet sal-Allaahu 'alayhe wa sallam informed us that the Jews and the Christians will be divided into many sects and that the Muslims will split-up even more. And that these sects will be fitting for entry into the Fire, due to their deviations and their being far from the Book of their Lord and the Sunnah of their Messenger. And that only one sect will be saved from the Fire and enter Paradise - and that is the Jamaa'ah; those who cling to the Book and the authentic Sunnah and to the actions of the

Companions of the Prophet sal-Allaahu 'alayhe wa sallam. O Allaah! Make us from amongst the Saved-Sect; and grant the Muslims the guidance and ability to be from it.

1. Al-Firqatun-Naajiyah (the Saved-Sect) is that which adheres to the methodology of Allaah's Messenger sal-Allaahu 'alayhe wa sallam during his lifetime, and to the methodology of his Companions after him: and that is the Noble Qur'aan which Allaah revealed to His Messenger, and which he explained to his Companions in the authentic Sunnah - ordering the Muslims to cling to these two, saying:

"I am leaving amongst you two things, you will never go astray as long as you cling to them: the Book of Allaah and my Sunnah. They will not separate from each other, until you meet me at the Lake." [6]

2. The Saved-Sect returns to the Word of Allaah and His Messenger sal-Allaahu 'alayhe wa sallam whenever there is disagreement or difference of opinion; acting upon the saying of Allaah - the Most High:

"If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you do believe in Allaah and the Last Day"[Soorah an-Nisaa (4):59]

3. The Saved-Sect does not give precedence to the word of anyone over the Word of Allaah and His Messenger sal-Allaahu 'alayhe wa sallam, acting upon His - the Most High's - saying:

"O you who believe! Do not put yourselves forward before Allaah and His Messenger, and have taqwaa of Allaah. Indeed, Allaah is all- Hearing, all-Seeing." [Soorah al-Hujuraat (49):1]

Ibn 'Abbaas - radi-Allaahu 'anhu - said: "I fear that stones will descend upon you from the sky, that I say to you that the Messenger of Allaah said; and you say to me that Abu Bakr and 'Umar say something else!" [7]

4. The Saved-Sect values Tawheed: and it is to single-out Allaah alone in worship, in supplication, in seeking aid and assistance, in seeking refuge in times of ease and hardship, in sacrificing and vow-making, in placing total reliance and trust in Him and in judging by what Allaah has revealed; and all other forms of worship. It is therefore essential to remove shirk and its manifestations - which is present in all the Muslim lands - since this is a requirement of Tawheed. And victory is not possible when Tawheed is neglected, nor can Shirk be fought with its like. We must - in this - follow the examples of the Prophets and in particular, the example of our noble Prophet - may the Peace of Allaah and His Prayers be upon them all.

The Saved-Sect revive the Sunnah of Allaah's Messenger sal-Allaahu 'alayhe wa sallam in their 'worship, behaviour and in their lives, thus becoming strangers amongst the people - as Allaah's Messenger sal-Allaahu 'alayhe wa sallam mentioned in his saying:

"Islaam started as something strange and will return as something strange as it began, so Toobaa (a tree in Paradise) is for the Strangers." [8]

In another narration: " ... so Toobaa is for the Strangers. Those who correct and put right what the people have corrupted." [9]

The Saved-Sect does not have bigoted adherence to the sayings of anyone, except the saying of Allaah and the saying of His infallible Messenger sal-Allaahu 'alayhe wa sallam, who does not speak from his own desires. As for every other person - however elevated his rank - then he errs and makes mistakes, according to his sal-Allaahu 'alayhe wa sallam's saying:

"All the children of Aadam err and commit mistakes, and the best of those who make mistakes are those who turn in repentance." [10]

Imaam Maalik (d. 179H) - rahimahullaah - said:

"There is no one after the Prophet sal-Allaahu 'alayhe wa sallam, except that you can take his saying or leave it, with the exception of the Prophet sal-Allaahu 'alayhe wa sallam." [11]

The Saved-Sect love and honour the mujtahid Imaams (those Scholars who are able to extract rulings from the Book and the Sunnah). However, they do not have ta'assub (bigoted blind adherence) to any particular one of them. On the contrary, they take fiqh (rulings) from the Qur'aan and the authentic ahadeeth, upon the understanding, and the sayings, of all of the Scholars - if it is in agreement with the authentic ahadeeth. Indeed, this agrees with their saying, that you should take it if it agrees with the authentic hadeeth and leave whatever disagrees with it. [14]

The Saved-Sect orders the good and forbids the evil. Thus it renounces the innovated ways and destructive parties and groups which split the Ummah: those that innovate in the Deen and innovate with regards the Sunnah of the Prophet sal-Allaahu 'alayhe wa sallam and that of his Companions.

The Saved-Sect calls the Muslims to cling to the Qur'aan and to the Sunnah of the Prophet sal-Allaahu 'alayhe wa sallam and to the way of his Companions, until victory is decreed for them; and until they enter Paradise by the Grace of Allaah and the shifaa'ah (intercession) of His Messenger sal-Allaahu 'alayhe wa sallam.

The Saved-Sect reject those laws which are man-made when they contradict the judgement of Islaam. Rather, it calls to the judgement by the Book of Allaah, which Allaah revealed for the happiness and benefit of mankind, both in this world and in the Hereafter, and Allaah - the Most Perfect, the Most High - knows what it is that will correct and reform them. So His Law is firm and constant, it will not alter for the rest of time, nor does the passage of time alter its values. Indeed, the reason for the misfortunes of this world in general, and the Islaamic world in particular - which is experiencing misfortune, lowliness and humiliation - is: abandoning judging by the Book of Allaah and the Sunnah of His Messenger sal-Allaahu 'alayhe wa sallam. And nothing will make the Muslims strong again except by them returning to the teachings of Islaam - individually, collectively and in their governance - acting upon the saying of Allaah, the Most High:

"Indeed, never will Allaah change the condition of a people until they change themselves." [Soorah ar-Ra'dd (13):11]

Footnotes

[1] Saheeh: Related by Abu Daawood (no.4607), at-Tirmidhee (no.2676) and it was authenticated by al-Haafidh Ibn Hajr in Takhreej Ahadeeth Mukhtasar Ibnul-Haajib (1/137). The addition: " ... and every misguidance is in the Fire." was narrated by al-Bayhaqee (10/114) and others. It was authenticated by Ibn Taymiyyah in Iqtidaa as-Siraatul-Mustaqeem (1/111).

[2] Hasan: Related by Abu Daawood (no.4597) and Ahmad (4/102) and it was authenticated by al-Haafidh Ibn Hajr in Takhreej Ahaadeethul-Kashaaf (no.63).

[3] Hasan: Related by at-Tirmidhee (5/62) and al-Haakim (1/128) and others. It was authenticated by al-Haafidh al-'Iraaqee in Takhreejul-Ihya (3/199) and al-Albaanee in as-Saheehah (no.204).

[4] Saheeh: Related by Ahmad (1/435) and also al-Haakim (2/318) who authenticated it and adh-Dhahabee agreed.

[5] Al-Ghuniyatut-Taaliboon (p.212).

[6] Saheeh: Related by al-Haakim from Abu Hurayrah radi-Allaahu 'anhu. It was authenticated by al-Albaanee in Takhreejul-Mishkaat (no.186).

[7] Related by Ahmad (no.3121), al-Khateeb in al-Faqeeh wal-Muttafaqqih (1/145) and Ibn 'Abdul-Barr in Jaami' Bayaanul-'Ilm (2/196), from Sa'eed ibn Jubayr. The isnaad is Hasan.

[8] Related by Muslim (2/175-176) and Ibn Maajah (2/320) from Abu Hurayrah radi-Allaahu 'anhu.

[9] Saheeh: Related by Abu 'Amrad-Daane in as-Sunanul-Waaridah fil-Fitan (1/25) and al-Aajurree in al-Ghurabaa (pp.15-16), from Ibn Mas'ood radi-Allaahu 'anhu. Shaykh al-Albaanee authenticated it in as-Saheehah (3/267).

[10] Hasan: Related by at-Tirmidhee (no.2399), Ibn Maajah (no.4251) and others, from Anas radi-Allaahu 'anhu. It was authenticated by al-Albaanee in Saheeh Sunan Ibn Maajah (no.3428).

[11] Related by Ibn 'Abdul-Haadee in Irshaaus-Saalik (227/I) who declared it Saheeh. Delighted with the beauty of this saying, Taqeeud-Deen as-Subkee said in al-Fataawaa (1/148): "These words were originally those of Ibn 'Abbaas and Mujaahid, from whom Maalik took them and became famous for them." Imaam Ahmad also took this saying from them, as Abu Daawood relates in his Masaa'il Imaam Ahmad (p.276): "I heard Ahmad say: There is no one, except that his opinion is taken or is abandoned, except the Prophet sal-Allaahu 'alayhe wa sallam."

[12] Related by Muslim (6/52-53) and Abu Daawood (2/202) from Thawbaan radi-Allaahu 'anhu.

[13] From the poetry of Hasan ibn Muhammad an-Nasawee, as is quoted by al-Haafidh Diyaa'ud-Deen al-Maqdisee in his booklet Fadlul-Hadeeth wa Ahlihi.

[14] Imaam Abu Haneefah (d.150H) - rahimahullaah - said:

"If a hadeeth is found to be authentic, then that is my madhhab." [Related by Ibn 'Aabideen in al-Haashiyah (1/63) and also in Rasmul-Muftee (1/4)] Imaam Maalik (d.179H) - rahimahullaah - said: "Indeed I am only a man. I am sometimes mistaken and at other times correct; so look into my opinions. All that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, then abandon it." [Related by Ibn 'Abdul-Barr in al-Jaami' (2/32) and Ibn Hazm in Usoolul-Ahkaam (6/149)]

Imaam ash-Shaafi'ee (d.204H) - rahimahullaah - said: "Everything that I say, for which there is something authentically related from the Prophet sal-Allaahu 'alayhe wa sallam contrary to my saying, then the hadeeth of the Prophet comes first. So do not make taqleed (blind-following) of me." [Related by Ibn Abee Haatim in al-Aadaab (p.93) and Ibn 'Asaakir in Tareekh Dimashq (15/9/2)]

Imaam Ahmad (d.241H) - rahimahullaah - said: "Do not make taqleed (blind-following) of me, nor make taqleed of Maalik, nor of ash-Shaafi'ee, nor of al-Awzaa'ee, nor of ath-Thawree. But take from where they took." [Related by Ibn al-Qayyim in I'laamul-Muwqi'een (2/302)]

[15] Arabic: fi'aam. In an-Nihaayah (3/406), Ibn al-Atheer (d.606H) explained fi'aam to mean: many groups.