

النّبذ الوافية في وجوب الانتساب إلى  
السلفية ورد ما عارضها من الشبهات  
الخالفية الخفية

**The Faithful Excerpts in the Obligation of  
Ascribing to Salafiyyah And a Refutation  
of What Opposes it from the Hidden,  
Khalafi Doubts**

Written by the Pen of  
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Translated by  
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# النَّبْدُ الْوَفِيَّةُ فِي وُجُوبِ الْإِنْتِسَابِ إِلَى السَّلَفِيَّةِ وَرَدُّ مَا عَارَضَهَا مِنْ الشُّبُهَاتِ الْخَلْفِيَّةِ الْخَفِيَّةِ

بِقَلَمِ

أبي أسامة سليم بن عيد الهلالي السلفي الأثري

The Faithful Excerpts in the Obligation of Ascribing to Salafiyyah  
And a Refutation of What Opposes it from the Hidden, Khalafi<sup>1</sup>  
Doubts

Written by the Pen of

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<sup>1</sup> Khalafiyyah- are matters that came after the Salaf and are in opposition to their understanding and path

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## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أَمَّا بَعْدُ

Verily the ascription to religions, creeds, methodologies, schools of thought, people, tribes, lands, and professions is from a human tendency and universal tradition. There is nothing strange in that because it is a necessity to become acquainted with one another in these societies and to distinguish between these different names. This is from the purposes of His statement:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, All-Aware. [49:13]

[". . .and made you into nations and tribes"] in order to have knowledge of the spread of this emergence and the extent of its acceptance by humankind in both time and place. For verily, the legislated rulings associated with ascriptions differ in accordance to the difference in its purposes and significance. From the rulings are:

**Obligatory:** Like ascribing to Islam, the Sunnah, and Salafiyyah - if by that it is intended the way of the Pious Predecessors in belief, methodology, behavior, and cultivation, and everything connected to their understanding of the Book and Sunnah

**Prohibited:** Like ascribing to the Jews, Christians, Communists, Socialists, Mazdak, or Zoroastrians. Like that he (ﷺ) said:

مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ

“Whoever swears by a religion other than Islam while lying, then he is as he said.”<sup>2</sup>

Connected to that is the ascription to innovation and desires like the Khawaarij, Shia, Rawaafid, Qadariyyah, Murjiyyah, and Jahmiyyah.

**Permissible:** Like ascribing to people, tribes, lands, and professions if what is intended by that is getting acquainted with one another; not arrogance, bigotry, dividing into schools of thought, and partisan parties that divides the Ummah.

**Disliked:** Like ascribing to lowly professions which leads to the ruining of one’s manhood, which the legislation dislikes and the righteous custom does not relish.

So the purpose of this treatise is to clarify the reality of ascribing to the Blessed Salafi Da’wah. This ascription which its path is: returning to Islam as it was revealed to Muhammad (ﷺ), and its very root is restricting the Book and Sunnah to the understanding of the Companions (may Allah be pleased with them) and whoever follows them in goodness, through clarity in

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<sup>2</sup> Reported by al-Bukhari no. 6048 and Muslim no. 110 from the Hadith of Thabit ibn Dahaak

the methodology, publically calling to Allah, and being safe from innovation and newly invented matters.

However, the affair which puzzles the wise one and is difficult for the intelligent author is that you find one who objects to this honorable ascription and elevated description which deepens our link to the first generation of this nation. In a time which sects, methodologies, groups, parties, schools of thought have spread which carry names that are foreign and assume descriptions which are reprehensible. Rather, some of them return to atheistic foundations, or mysticism, or apostasy, or innovations. With that, you do not hear surrounding them the least amount of confusion and you do not find the least amount of inspection regarding their goals.

Those who object attempt to forget that the ruling on something is dependent on its concept, so for the one who wants to judge the creed, discuss the methodology, or adhere to a school of thought, then it is necessary to have familiarity with it [the same way] as its companions and its callers have familiarity with it. Then, one must proceed to present this concept to the Book and the Sunnah, according to the understanding of the Companions (may Allah be pleased with them), in order that we see what the ruling of Allah and his Messenger (ﷺ) is on it.

So when the connection of the blessed Salafi Da'wah is recorded in the Book and the authentic Sunnah of His Messenger (ﷺ), [whilst] considering the methodology of the Companions the only restricting reference and the correct standard for understanding and reformation then there is no prohibition in the legislation for this honorable ascription. It fulfills all the conditions, safe from all warnings and prohibitions.

Rather it is clear that the obligation of this ascription will include the honorable purposes of the legislation, the great outcomes of Imaan, and obligates its adherents to take Islam in general and in detail as the Messenger (ﷺ) and his Companions were upon before the splitting. This is the purpose of all the Islamic ummah which they agree upon, except the Shi'ah and its affiliates.

I named this treatise: *The Faithful Excerpts in the Obligation of Ascribing to Salafiyyah And the Refutation of What Opposes it from Hidden, Khalafi Doubts* in order to establish the principles of this statement [Salafiyyah] and to instill the intent of these evidences. It will be the first forefront in the *Encyclopedia of the Salafi Dawah* in which I will explain, inshallah, the blessed Salafi Da'wah in principle and detail, origin and analysis, through a means that will quench the thirst, cure the sickness, and illuminate the path to the pleasure of al-Jalil (the All-Noble), following the example of the best of Messengers and the most honorable generation.

Written by

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Thulathaa Jumaada al-'Akhiraah 1430

'Amman al-Balqaa, the capital of Jordan



## First Chapter:

### The Meaning of Salaf (السلف) and Salafiyyah (السلفية): Linguistically, Technically, and According to Time Period

It is necessary for the one traversing the Salafi methodology to be upon insight - this is his condition- as Allah says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say “This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me.

And Glorified and Exalted be Allah. And I am not of the idolaters.” [12:108]

He should know that the evidences of Salafiyyah and its derivatives are loftier than the yokes of deadly partisanship. It is ennobled above the restrictive passageways of secrecy because it is clear like the sun at noon. Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites to Allah, and does righteous deeds, and says:

"I am one of the Muslims.” [41:33]

This word [i.e., Salaf] linguistically indicates those who have past and preceded in knowledge, Iman, virtue, and Ihsan. Allah, the Exalted said:

فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ - فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ

So when they angered Us, We punished them, and drowned them all. And We made them a precedent, and an example to later generations [43:55-56]

That is: we made them predecessors for those who commit actions like their actions and forerunners for those who traverse their methodology. So those who wish to take a lesson from them may do so and in order to give admonishment for those who come after.

Ibn al-Mandhoor (may Allah have mercy upon him) said: **“and Salaf also are those who preceded you from your fathers and relatives who are above you in age and virtue. So like this the first generation from the Ta’bieen were called: the Salaf-us-Saalih (pious predecessors)”**<sup>3</sup>.

What proves it is the statement of the Prophet (ﷺ) to his daughter Fatima (may Allah be pleased with her):

فَإِنَّهُ نِعَمَ السَّلَفُ أَنَا لَكَ

And what a good predecessor I am for you.<sup>4</sup>

And his statement (ﷺ) when his daughter Zaynab (may Allah be pleased with her) died:

الْحَقِي بِسَلَفِنَا الصَّالِحِ الْخَيْرِ عَثْمَانَ بْنِ مِظْعُونٍ

She joined our pious, good predecessor Uthman bin Madh’oon<sup>5</sup>.

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<sup>3</sup> Lisan ul-Arab (9/159)

<sup>4</sup> Reported in Saheeh Muslim (2450)(98) from Aisha (may Allah be pleased with her)

<sup>5</sup> **Hasan li Ghairhi:** Reported by Ahmad (1/337-338) and Ibn Sa’ad in at-Tabaqaat (838) from Abdullah ibn Abbas (may Allah be pleased with him). Abul-Ashbaal Ahmad Shaakir (may Allah have mercy upon him) graded it Saheeh in Sharh ul-Musnad (3103). Our Shaikh declared it defected in ad-Da’ifah (1715) due to Ali ibn Zayd Jad’an and he did not gather its different routes and corroborating report. I say: It has a witness from Al-Aswad ibn Saree’ which is reported in Tabarani in al-Kabir (838). In its chain is Hasan al-Basri who did not hear from Al-Aswad ibn Saree’, so the chain is disconnected. It has another witness from Anas ibn Maalik reported in Tabarani in al-Awsat (5737) with a very weak chain because of Saalih

**As for the Technical term:** then it is a necessary description specifying in general the Companions (may Allah have mercy upon them) and sharing that with them are those who follow them, as well as their followers.

Al-Qalshaani said: **“the Pious Predecessors are the earlier generation who are firmly established in Knowledge, guided by the guidance of the Prophet, preservers of the his Sunnah, whom Allah chose to accompany his Prophet, selected to establish the religion and whom He is pleased with as leaders of this Ummah. They struggled in His path with a true struggle and gave sincere counsel to this ummah and its benefit, and earned the pleasure of Allah for themselves.**

Allah praised them in his Book by His statement:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves [48:29]

And His statement:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

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al-Murri who is abandoned and has no dignity. In conclusion: the chain is Hasan due to corroborating reports from al-Aswat ibn Saree'. And Allah knows best.

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful. [59:8]

He, the Exalted, mentioned the Muhaajireen and the Ansaar in the [above] verse, then He praised those who follow them. He is pleased with whoever comes after them due to that (i.e. their following of the Companions). He promised punishment for those who oppose them and follows other than their path. He said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him [4:115]

So it is obligatory to follow them in what they recorded and to take as an example the traces of their actions, and seek forgiveness for them. He, the Exalted said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ

And those who came after them [59:10]<sup>6</sup>

The people of rhetoric, in the past and present, have agreed on [the meaning of] this technical term.

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<sup>6</sup> Tahreer al-Maqaalah min sharh ar-Risaalah

al-Ghaazli said-in defining the statement Salaf (السلف)- **“I mean: the way of the Companions and the Tabi’een”**<sup>7</sup>.

Al-Bayjoori said: **“the intent of [the]term salaf is those who preceded from the Prophets, Companions, Tab’ieen and those who followed them”**<sup>8</sup>.

The People of Knowledge of the Favored Generations have relayed this technical term as an indication to the time of the Companions (may Allah be pleased with them) and their methodology.

1. al-Bukhari (may Allah have mercy upon him) said: **“Imam Zuhri said about the bones of dead animals, like elephants, and other than them: I met people from the earlier (salaf) scholars who used to comb using it, use it to oil themselves, and they did not see anything wrong with it”**<sup>9</sup>. I say: the intent is the Companions (may Allah be pleased with them) because Zuhri is a Tab’iee.
2. al-Bukhari (may Allah have mercy upon him) said: **“Rashid ibn Sa’d said: The salaf used to prefer the horse because they are quicker in reaching the enemy [on the battlefield]”**. Hafidh Ibn Hajar (may Allah be pleased with him) explained the term salaf: **“ie. from the Companions and those after them”**<sup>10</sup>

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<sup>7</sup> Iljaam ul-’Awaam ‘an ‘ilm ul-Kalam (pg. 62)

<sup>8</sup> Sharh Jawhirah Tawheed (pg. 111)

<sup>9</sup> Fathul-Baari (1/324)

<sup>10</sup> Fathul-Baari (9/552)

I say: the intent is the Companions (may Allah be pleased with them) without duality because Raashid ibn Sa'd is a Tab'iee, so the Salaf according to him are the Companions, without a doubt.

3. al-Bukhari (may Allah have mercy upon him): **“Chapter: what the Salaf used to store in their houses and during their travels from food, meat, and other than that”**<sup>11</sup>. I say: the intent is the Companions (may Allah have mercy upon them).

4. Muslim reports by way of Muhammad ibn Abdullah who said: I heard Ali ibn Shaqeeq say: I heard Abdullah ibn al-Mubarak say in front of the people: **“leave off the Hadith of ‘Amr ibn Thaabit, for verily he used to curse the salaf”**<sup>12</sup>.

I say: the intent is the Companions (may Allah be pleased with them).

5. Al-Awzaai (may Allah mercy upon him) said: **“Be patient with the Sunnah, stop where the people stopped, say what they said, hold back from what they held back from, take the path of your Pious Predecessors, for verily what was sufficient for them is sufficient for you”**<sup>13</sup>. So like that the term salaf earns this technical meaning, which does not extend to other than it.

**In terms of time restriction:** it is used as an indication of the best of generations, the most deserving to be followed and taken as an example. It is the first three generations who were

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<sup>11</sup> Ibid

<sup>12</sup> Introduction of Muslim (pg. 16)

<sup>13</sup> Reported by al-Ajurri in ash-Shariah (pg. 58)

given testimony for their goodness upon the tongue of the best of creation, Muhammad

(ﷺ), due to his statement:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ  
وَأَيْمَانُهُمْ شَهَادَتَهُمْ

The best generation is my generation, then those who follow them, then those who follow them. Then after that comes a people whose swearing precedes their testimony, or whose testimony precedes their swearing<sup>14</sup>.

However, the time restriction is not accurate in restricting the understanding [of the texts] to the understanding of the Pious Predecessors, since we see that many misguided sects and innovations emerged in that time period. So like that, the existence of a person in that time does not suffice in ruling that he is upon the methodology of the Salaf if he is not in agreement with the Companions (may Allah have mercy upon him) in understanding the Book and Sunnah. So like that, the Scholars restrict this technical term to the Pious Predecessors.

So like this, the technical term Salaf when uttered does not turn to the above-mentioned time period only, rather to the Companions of the Prophet (may Allah pleased with them) and those who follow them in good. From this consideration, the technical term Salaf is stabilized and it is used to refer to the one who preserves the safety in belief and methodology in

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<sup>14</sup> **Saheeh**-Reported by Bukhari (2652), Muslim (211, 2533) from Abdullah ibn Mas'ud (may Allah be pleased with him). In this chapter there are narrations from a group of Companions. So like that it is *Mutawaatir* as Hafidh Ibn Hajr (may Allah have mercy upon him) said in *al-Isaabah* (1/12), and al-Munaawi in *Fayd al-Qadir* (3/478). I affirmed them in my book *Nadham ul-Mutanaathirah* (pg. 127).

accordance to what the Messenger of Allah (ﷺ) and his Companions (may Allah pleased with them) were upon before the differing and splitting.

So whoever follows them in goodness is from them, even if the time between him and them is great. Whoever differs with them is not from them, even if he lived among them and saw them.

As for Salafiyyah, then it is an ascription to the Salaf and it is a praiseworthy ascription to an infallible, sound methodology, and to the singular merciful generation. It is not a new, blameworthy, innovated school of thought.

Like that, the Salafi methodology is a methodology of deriving evidences, receiving knowledge, understanding, calling to Allah, and reformation, [all] established upon the authentic recordings from the Book and the Sunnah and narrations of the Companions, and those who followed them from the Imams of guidance without ascribing to a person, group, or sect.<sup>15</sup>

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<sup>15</sup> Our Shaikh Imam al-Albani (may Allah have mercy upon him said) in *Tawasul: its types and rulings* (trs.) pg. 91-93 “Verily from the needless speech: is that we need to clarify the Salafi Dawah. Verily it is the true Islamic daw’ah as Allah sent it to the seal of His Messengers and Prophets Muhammad (ﷺ). So Allah alone is its founder and its Legislator. There is not anyone from the humans, whoever he may be, that can claim to be its founder or its legislator. Even the Honorable Prophet Muhammad (ﷺ), his function is to faithfully retain and completely and accurately convey, and he was not allowed to change anything in the legislation of Allah and his revelation. So like this, for a person, no matter how high of a position he has reached, to claim to found the Divine, Blessed da’wah is in reality a great mistake and serious error, if not major Shirk and Allah’s refuge is sought. So we do not know how a man living a long time with his brothers in Aleppo and other than it of the lands of Greater Syria upon the Salafi Da’wah, which has as one of its most particular characteristics and gives the greatest importance to fighting shirk and idolatry in wordings, not to mention shirk in matters of ‘aqeedah. This brother then separated himself and this dangerous deviation was one of the results of leaving the united body of Believers upon the truth. May Allah, the Most High, guide us and him, and keep us away from errors, trials and desires which lead people astray. Perhaps someone will try to find an excuse for the author by saying that what he meant by that title was that he was the reviver of the Salafi Da’wah, not that he was its originator and founder of its teachings, and that there were indeed revivers of the religion in earlier and later times, and perhaps the author thinks he is one of them. Yes indeed there were revivers of the call to Islaam in successive ages, but what a difference there is between this author and those revivers, and it would be sufficient for him to have been a follower of one of them. Even if we were to agree to him placing himself amongst them, then it would be necessary for him to quote the limits of his claimed status as a reviver, such as his limiting that to a certain land or area. However, his use of that title unrestrictedly in its widest sense gives the impression to the readers that he is the reviver of Islam for the whole Islamic world today, and how can he claim that? From the basic manners which the Muslim caller must have is modesty, and being far from love of fame, boasting and making claims for oneself. These things are fatal maladies which strip the one who strives for them and craves after them of



That which the Established Scholars and Imams call to is to exert themselves in clarifying the greater foundations, liberate the great principles of the Salafi manhaj when trials occur and splitting emerged, in order to examine the following of the Pious Predecessors and take from them, and to know the people of innovation and not take from them.

On the authority of Muhammad ibn Sireen (may Allah have mercy upon him) who said:

**“They did not used to ask about the chains of transmission, but when the fitnah occurred they said: Name for us your men. So look to Ahlul Sunnah and take their Hadith. And look to the people of innovation, and do not take their Hadith”<sup>16</sup>.**

The Scholars ascribed this straight methodology to the Pious Predecessors to extinguish the material of innovation and cut off the path towards its people. So this technical term and its likes are used in face of the people of desires and innovation from the people of *tasammuf*, callers to *ilm ul-Kalam* (theological rhetoric), misguided sects, and supporters of *hizbiyyah* (partisanship). So ascribing to Salafiyyah is honor, nobility, and a sign of uprightness in the correct creed supported by the Book and the Sunnah.

Like this, when Imam Malik (may Allah have mercy upon him) was asked: Who are Ahlul Sunnah? He said: **“Ahlul Sunnah are those who do not have a title which they are known by, not *Jahmi*, *Qadari*, nor *Raafidi*”<sup>17</sup>**

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competence to give da'wah. They remove him of his most effective weapon against his enemies and cause his actions to be rendered void and futile, and we seek Allah's refuge, and we ask Allah to protect and guide us.

<sup>16</sup> Reported by Muslim in his introduction (1/15)

<sup>17</sup> al-Intiqaa fi Fadaail ath-Thalaathatul-Aimmahtul-Fuqahaa by Ibn Abdul-Barr (pg. 35)

So ascribing to the Pious Predecessors is not a verbal innovation or a recent philosophical technical term. However, it is a legislated reality which means: my methodology is clear.

A consensus in the obligation of ascribing to the methodology of the Salaf and making clear the correctness of following them was recorded from Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him). He said: **“There is no shame upon the one who makes apparent the methodology of the Salaf, ascribes to them, and attributes to them. Rather it is obligatory to accept that from him according to consensus. For verily the methodology of the Salaf is nothing except the truth”**<sup>18</sup>.

There are some people who think, from those who know but distort, that when Salafiyyah is mentioned, that it is a new framework for a new Islamic group which divided from the heart of the one Islamic community. And that this “group” took this title for itself alone with a specific name to distinguish from the remaining Muslims in terms of rulings and tendencies. Rather to differ from them even in terms of its mood and scale of its characteristics<sup>19</sup>.

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<sup>18</sup> Majmoo’ al-Fataawa (4/149)

<sup>19</sup> An example of this is what Doctor al-Booti (may Allah guide him) said in his book: *Salafyyah: a Blessed Time Period Not Islamic Mathhab*. The outside of this book is mercy and its inside is torment:

1. Trying to bankrupt the Salaf from their academic methodology in receiving knowledge, producing evidence, and deriving rulings. So by that he made them in the position of unlettered people who do not know the Book except false desires
2. He made Salafiyyah a historical period that passed (instead of “past”) and is complete. It will never return except by memories and wishes
3. He claims that ascribing to Salafiyyah is an innovation. So he denies an affair that filled the hearing of the people of the period and the reporters reported
4. By passing the Salafi methodology to authenticate the mathhab of the latter Scholars by ordering that the mathhab of the later scholars by considered as a protection from misguided desires. The least amount of knowledge regarding the reality of history makes clear that the mathhab of the later Scholars ended the Muslim Identity and watered-down the methodology of Islam. See the refutation of the book of Booti by the Virtuous Shaikh Salih al-Fawzaan (may Allah facilitate for him good) entitled: *Ta’qeebat ‘ala Kitab Salafyyah Laysat Mathhaban*. It is a valuable.

This is not a reality at all in the Salafi methodology. Salafiyyah is the pure Islam from the deposits of the ancient civilization and the legacies of the numerous groups. Due to its completeness and inclusiveness, the Book and the Sunnah according to the understanding of the Salaf is praised by the texts of the two revelations.

And the [above claim] is conjecture. It comes from people who run others away from this good, blessed term whose origin is found in the roots of the history of this merciful Ummah, such that it was received from the first generation: the Companions, Tabi'een, and those who followed them in goodness until the last day. Especially when they claim that this term [Salafiyyah] is a byproduct of the reform movement whose flag bearer was Jamal ad-Deen al-Afghaani and Muhammad Abdu at the time England colonized Egypt<sup>20</sup>.

And the speaker of these mistakes or the recorded is severely mistaken because the Imam of the Pious Predecessors is Muhammad ibn Abdillah, the Messenger of Allah (ﷺ), and the Seal of Prophethood.

The Exalted said:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ

<sup>20</sup> This claim has many errors. From it:

1. The movement Jamal-deen al-Afghaani and Muhammad Abdu founded is not Salafiyyah. It is *'Aqaliyyah* and *khalfiyyah* where they place the intellect over the texts when it comes to enjoining and prohibiting
2. Many studies have emerged surrounding the realities of al-Afghaani and his motives which produce a great doubt surrounding this man and encourages following up his biography and warning against it
3. The realities of history ensure that Muhammad Abdu was connected to Freemasonry and he excused himself by saying he was deceived by it and did not know its reality
4. Connecting the Salafi Manhaj to the movement of al-Afghaani and Muhammad Abdu is an accusation against Salafiyyah, even by stealthy glance, due to what these people have been connected with of suspicion and mysterious motives

أَخْرَجَ شَطَأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [48:29]

Like this, the reference for the Pious Predecessors, when there is differing and dispute, is the Book of Allah and the authentic Sunnah of the Messenger (ﷺ), as Allah said:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

[4:59]

Shaikhul-Islaam Ibn Taymiyyah (may Allah have mercy upon him) said: **“Know that there is not in the clear intellect nor anything in the sound texts, which necessitates opposing the path of Salafiyyah at all...”**<sup>21</sup>

Imam adh-Dhahabi (may Allah have mercy upon him) said in the biography Ya’qub ibn Sufyaan al-Fasawi: **“I do not know Ya’qub al-Fasawi except to be a Salafi”**<sup>22</sup>

And he said in regards to what a Hafidh in the religion needs: **“Honesty is a part of the religion and accuracy enters into proficiency. So that which a Hafidh needs is to be pious, intelligent, pure, modest, and Salafi”**<sup>23</sup>.

And he recorded the statement of Hafidh ad-Daraqutni: **“There is nothing more hated to me than the knowledge of theological rhetoric”**.

Then Dhahabi said: **“The man never entered into the knowledge of theological rhetoric nor into argumentation nor dispute in that. Rather he was a Salafi”**<sup>24</sup>

He also said in the biography of Abu Tahir as-Silafi: **“Silafi benefited from the Salafi[s] and he was upon the way of the Salaf”**<sup>25</sup>.

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<sup>21</sup> al-Fatwa al-Hamawiyah (pg. 43)

<sup>22</sup> Siyar ‘Alaam an-Nubala (13/183)

<sup>23</sup> ”Siyar ‘Alaam an-Nubala (13/380)

<sup>24</sup> Siyar ‘Alaam an-Nubala (16/457)

<sup>25</sup> Siyar ‘Alaam an-Nubala (2/21)

And he said in the biography of Ibn Salah: **“He was Salafi, good in aqeedah. Sufficient from the interpretation of the philosophers, a believer in what is established from the texts, without being one who plunged into it deeply”**<sup>26</sup>

And in the biography of Muhammad ibn Muhammad al-Mufaddal al-Bahraani he said: **“He was a person of religion, goodness, Salafi, venerable, and complete in form”**<sup>27</sup>.

Imam Ibn Qayyim al-Jawziyyah (may Allah have mercy upon him) said: **“So the people were two groups: Salafiyyah and Jahmiyyah. Then [came] the group called the as-Sab’iyyah**<sup>28</sup> **which derived a speech between the two. So they do not follow the Salaf and they do not remain with the Jahmiyyah”**<sup>29</sup>.

as-Sam’aani (may Allah have mercy upon him) said: **“as-Salafi, with a *fatha* on the *seen* and *Laam* and with a *fa* at the end is an ascription to the Salaf and embracing their mathhab according to what was heard”**<sup>30</sup>

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<sup>26</sup> Tadhkiratul-Huffadh (4/1431)

<sup>27</sup> Mu’jam ash-Shuyookh (no. 843)

<sup>28</sup> Those who only affirm seven attributes of Allah and they are the Ashairah

<sup>29</sup> as-Sawaaiq al-Mursalah (1/226)

<sup>30</sup> al-Ansaab (8/104)

Ibn ul-'Athir (may Allah be pleased with him) said: **“as-Salafi with the a *fatha* on the *Seen* and *Laam* and at the end is a *fa*. This is an ascription to the Salaf and embracing their mathhab and a group is known by it”**<sup>31</sup>.

Shaikhul Islaam Muhammad ibn Abul-Wahhab said (may Allah have mercy upon him): **“We are, all Praise is due to Allah, followers and not innovators. We blind follow the Book, the Sunnah, and the Pious Predecessors of the Ummah according the mathhab of Ahlul Sunnah wal-Jama’ah, which Allah and His Messenger ordered (ﷺ)”**<sup>32</sup>.

Shaikh Abdullah Ibn Shaikh Abdul-Wahab (may Allah have mercy upon him) said: **“Our mathhab in the foundations of the religion is the mathhab of Ahlul Sunnah wal-Jama’ah, and our path is the path of the Salaf which is the safe path, rather [a] more knowledgeable path and more legislative. Unlike the one who says the path of the khalaf (those who came after) is more knowledgeable”**<sup>33</sup>.

The children of the Shaikh, Shaikh Hassan and Shaikh Abdullah (may Allah have mercy upon both of them) said when asked about his Aqeedah: **“The Aqeedah of the Shaikh which he worships Allah by is our Aqeedah, and [it] is the religion which we worship Allah by. It is the Aqeedah of the Salaf of the Ummah and the Imams from the Companions, Tab’ieen, and those who follow them in good. And he followed what was proven by**

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<sup>31</sup> al-Lubab fi Tahtheeb al-Ansaab (2/126)

<sup>32</sup> Aqeedah Shaikh Muhammad ibn Abdul Wahaab as-Salafiyyah by Salih al-'Ubood (pg. 220)

<sup>33</sup> ad-Durar as-Saniyyah (1/126)

**evidence from the Book of Allah, the Exalted, and the Sunnah of His Messenger (**

**صلى الله عليه وسلم)**<sup>34</sup>.

Imam Shaikh Abdul Aziz Bin Baz (may Allah have mercy upon him) said: **“and Wahabiyyah is not a fifth mathhab as the ignorant and bias claim. Verily it is a call to the Salafi Aqeedah and reviving what is studied from the signs of Islam and Tawheed”**<sup>35</sup>.

It is known from what has preceded that it is obligatory to follow the methodology of the Salaf and there is no blame or dispraise in ascribing to it. Rather it is what is obligatory for the people to ascribe to, attribute to, and to increase its people. There is no way of safety for a servant except through it. So Allah, the Exalted, when He praised the earlier Predecessors, He followed by praising those that follow them in good until the last day.

Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him) said, using strong words, that the ascription to the Salaf is considered increasing the ranks of the People of truth and aiding them: **“This is because the Book and the Sunnah also prove that there will not cease to be in the Ummah a group holding fast to the truth which Muhammad (صلى الله عليه وسلم) was sent with until the establishing of the hour. This is because they do not gather upon falsehood. So in it is the prohibition for a lot of splitting among the aided group, the affirmation of it, and the increase of their Imaan”**<sup>36</sup>.

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<sup>34</sup> ad-Durar as-Saniyyah (1/122-123)

<sup>35</sup> Fataawa Ibn Baz (3/1306)

<sup>36</sup> Iqtidaa Siraat al-Mustaqeem (1/152)



The statements of the People of Knowledge are many in describing this Prophetic tradition with the name Salafiyyah and the one who does not follow it is from the People of innovation and desires. This characteristic is applicable to them because they follow desires and oppose the methodology of the Book and the Sunnah.

That is emphasised by what Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: **“So whoever follows the desires of the people after the knowledge which Allah sent to His Messenger (ﷺ) and after the guidance of Allah which He has clarified to His servants [is clarified to him], then he is from this position. So like this, the Salaf used to call the people of innovation and division the people of innovation due to their opposing the Book and the Sunnah”**<sup>37</sup>.

He emphasized that in another place when he took the opinion that whoever does not follow the Salaf, ascribing to them, then he is from the people of innovation and desires as is clear in his statement: **“So know that the sign of the people of innovation is to abandon embracing (the concept) of the following of the Salaf”**<sup>38</sup>.

He emphasized that yet in another place when he said: **“So like this, whoever removes himself from the obligation of the Book and the Sunnah, from the Scholars and the servants, then he is from the people of innovation, as the Salaf used to call them: the people of desires”**<sup>39</sup>.

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<sup>37</sup> Majmoo' al-Fatawa (4/190)

<sup>38</sup> Majmoo' al-Fatawa (4/155)

<sup>39</sup> Majmoo' al-Fatawa (28/133)

Rather Shaikhul-Islaam (may Allah have mercy upon him) mentioned the reasons for innovation in the religion and that is due to being far away from the methodology of the Salaf and ascribing to it. So he affirmed (may Allah have mercy upon him) that the followers of the Salafi methodology are considered protected, by the permission of Allah, from falling into innovation and oppositions. He said: **“So when they were far from the following of the Salaf, they were more known for following innovation”**<sup>40, 41</sup>

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<sup>40</sup> Majmoo' al-Fatawa (4/155)

<sup>41</sup> Usus Manhaj us-Salaf fi Dawah ilal Allah Compiled by Fawwaz al-Suhaymi (pg. 28-29) Daar Ibn Affan Print.

## Second Chapter: The Statements of the Contemporary Scholars on the Obligation of Ascribing to the Pious Predecessors

### 1. Our generous Shaikh, Imaam, the father, Abdul-Aziz Ibn Baz (may Allah have mercy upon him):

And he was asked about the *Firqah-tul-Naajiyah* (Saved-Sect), to which he said: “**they are the Salafis and everyone who treads the path of the Pious Predecessors**”.

And he was asked: What do you say about the one who calls himself Salafi or Athari. Is it a praise?

**Answer:** “If they are truthful that he is a Athari or Salafi, then there is no harm. Like the one who says: “So and So is a Salafi, So and So is an Athari, a praise that is necessary and praise that is obligatory”<sup>42</sup>.

### 2. Our Virtuous Shaikh, the Muhaddith, Imam, the father, Muhammad Naasir ad-deen al-Albaani (may Allah have mercy upon him):

He (may Allah have mercy upon him) was asked: Why do you name using Salafiyyah? Is it a partisan call or a call to a group or mathhab, or a new sect in Islam?

**He answered:** “Verily the word Salaf is well-known in the Arabic language and in the language of the Legislation and we do not concern ourselves here except from the legislated

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<sup>42</sup> From the lecture recorded with the titled: *Haqq ul-Muslim* in the city of Taaif date: 1-16-1413 H

angle. It is authentic from the Prophet (ﷺ) that he said in his death sickness to Sayyidah Fatima:

فَاتَّقِي اللَّهَ وَاصْبِرِي فَإِنَّهُ نِعْمَ السَّلْفُ أَنَا لَكَ

So fear Allah and be patient And what a good predecessor I am for you <sup>43</sup>

And the Scholars have used the term Salaf a lot and it is too much to enumerate and count.

We suffice with one example and it is what is used as evidence in warring against innovation:

فَكُلُّ خَيْرٍ فِي اتِّبَاعِ مَنْ سَلَفَ وَكُلُّ شَرٍّ فِي ابْتِدَاعِ مَنْ خَلَفَ

Every good is in following the Salaf and all evil is in the innovation of the Khalaf

However, there are from those who claim knowledge who detest this ascription claiming that there is no foundation for it. They say: it is not allowed for a Muslim to say: I am Salafī. It is as if he says: it is not allowed for a Muslim to say: I follow the Pious Predecessors in what they are upon of Aqeedah, worship, and behavior. No doubt the likes of this detestation, if this is what he means, necessitates freeing from authentic Islaam which the Pious Predecessors were upon and at the head of them<sup>44</sup> the Prophet (ﷺ) as he indicated in a *Mutawaatir* Hadith which is in the *Sabeehayn* and other than them:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ  
وَأَيْمَانُهُمْ شَهَادَتَهُمْ

<sup>43</sup> See (pg. 9-10)

<sup>44</sup> See (pg. 10)

The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation)<sup>45</sup>

So it is not allowed for a Muslim to free himself from ascribing to the Pious Predecessors, while if a person were to free himself from a verse in relation to another verse, then it is impossible for anyone from the People of Knowledge to ascribe him to disbelief or wickedness.

The one who detests this name, you see him ascribing to a mathab from the mathaahib!?

Whether that be a mathhab connected to Aqeedah or Fiqh?

So he is either an *Asha'ri*, *Maturidi*, or from *Ahlul Hadith*, or *Hanafi*, or *Shafi'ee*, or *Maliki*, or *Hanbali*, from what enters into Ahlul Sunnah wal-Jama'ah<sup>46</sup> along with the fact that the one who ascribes to al-Asha'ari or to the four mathaahib is ascribing to people who are not infallible without doubt. Even if there are from them Scholars that are correct, if only they did not detest the likes of these ascriptions which are to individuals who are not infallible? As for ascribing to the Pious Predecessors, then it is an ascription to infallibility in general. The Prophet (ﷺ) mentioned from the signs of the Saved-Sect is that they will hold tightly to what the Messenger was upon and his Companions. So holding fast to it is certainly guidance from his Lord. There is no doubt that the clear, distinguishing, prevalent name is that we say: I

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<sup>45</sup> See (pg. 13-14, 20-23)

<sup>46</sup> The last statements of our Shaikh as I heard from him was: that the *ash-Ashaa'irah* and *Maturidyyah* are not from Ahlul Sunnah wal-Jama'ah. They are from the People of the Qiblah. See my unpublished book: *Su'alaat ul-Hilaali li-Shaikh ibi al-Imaam Muhammad Nasir ud-deen al-Albaani rahimahullah fil-Aqeedah wal-Manhaj*. May Allah make easy its publication upon good and blessings. See what Our teacher al-Uthaymeen (may Allah have mercy upon him) affirmed (pgs. 24-25). You find agreement between the Salafi Scholars without a collusion in that, however their correct methodology gathers them and unites them.

am a Muslim upon the Book, the Sunnah, according to the methodology of the Pious Predecessors. It is to say in short: I am Salafi<sup>47</sup>.

**B.** A questioner asks: some of the brothers prevent a man from calling himself using the word Salafi due to the praise that is in it. So what is your opinion?

**The Shaikh (may Allah have mercy upon him) said:** This has a relation to the statement: are you a believer? If this man is from the group which say: I do not say: a believer, but I say: a believer inshallah, we say: I am a Salafi inshallah. However, I do not think he will agree so what is your opinion since you know him?

**Questioner:** I came to know that some of the Tabieen said when asked: are you a believer? That they would say: If you mean Imaan which is the opposite of disbelief, then I am a believer.

**Shaikh:** However, I do believe that those who present this problem are firstly in a sect from the sects.

**Questioner:** He is a brother upon a good methodology.

**Shaikh:** Alright, if you asked him: are you Salafi? What will he respond with?

**Questioner:** I believe he will say: yes

**Shaikh:** Does he praise himself? He knows now that the real purpose of saying “so and so is Salafi” is completely methodological. If it were said: are you Hanafi? Or Shafi’ee? This is one

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<sup>47</sup> See our Magazine al-Asalah issue 9 (pg. 86-90)

thing. The other thing is : Do you practice what is required from you according to your mathhab or sect or your Pious Predecessors?

However, [there are] some people and this is what we often hear as it is said: *If I forget, I still will never forget*. I was in the Islamic University in the beginning days when I was teaching the subject of Hadith and sometimes *Fiqh ul-Hadith*. So some of the Muslim Brothers would address me with detest saying: “Why do you say: we are Salafiyoon?” I answered first with an argumentative answer, however in truth, then with an academic answer second.

I said: we are *Salafiyoon* because you say: you are the Muslim Brotherhood<sup>48</sup> so remove [this ascription] so we remove [our] ascription. However, along with that, if you did remove that ascription we would not remove our ascription. This is because this ascription to the Salaf is not to a prohibited partisanship. Rather, it is ordered, as the Exalted said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

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 [4:115]

The way of the believers. The first thing that enters into this phrase is an annex and the annexion. The believers are the Salaf first. So if we ascribe to them, then it is not possible for

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<sup>48</sup> And this is clear in our Shaikh (may Allah have mercy upon him) freeing himself from the Muslim Brotherhood since his early calls to Salafiyyah and not a single day from the days was he in their party or their call as some who spread false news claim. He only used to call some of their members, specifically those present in Damascus, to call them and clarify what he was upon of the Salafi methodology. He influenced many of them in the issues of Aqeedah, like the Names and Attributes of Allah, Qadr, Imaan, the Companions etc. Unfortunately, the majority of them did not leave off their sect. This subject has an adequate and good clarification in my book: *Al-Wajeez fi Tareekh ad-Da'watus-Salafiyyah fi Bilaad as-Shaam al-Arabiyyah*. I argued this claim in detail in my separate book on the biography of Our Shaikh (may Allah have mercy upon him) and have analyzed his Aqeedah, methodology, and call.

anyone to detest that upon us, rather we say: whoever frees himself from the *Muslim Brotherhood* or *Hiżbul-Tabreer* and he is a true believer, then he will remain a true believer. However, whoever frees himself from the Pious Predecessors and is a true believer, the least of what we can say is that he does not leave Imaan, but his Imaan is deficient. So there is a difference between this ascription and that ascription. If we suppose an imaginary issue: when the Muslim Ummah is one as they used to be before, the day Allah sent Muhammad (ﷺ) to the ‘Arabs and rescued them from Jahaliyyah to Tawheed and Imaan. The day the Muslims return like this, [then we use the terms] Muslims and Mumin; we do not need a new term to use”.

**C.** And we will present to the honorable reader this conversation between our Shaikh (may Allah have mercy upon him) and Ustaadh Abdul-Haleem Abu Shaqqah, the author of the book *Tabreer al-Mar’ah Fi ‘Asr il-Risalah*, as our Shaikh narrated to us in a sitting of knowledge<sup>49</sup>.

**The Shaikh said:** If someone says what is your mathhab, what will you say?

**He said:** Muslim

**Shaikh:** This does not suffice

**He said:** Allah called us Muslims in the Quran, [and he recited the statement of the Exalted]:

هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا

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<sup>49</sup> The author is from the senior leaders of the Egyptian Muslim Brotherhood. He requested to visit our Shaikh to present to him his book and benefit from his observations and guidance. So our Shaikh welcomed him and he stayed in his house for a number of days and many academic debates occurred. From them is what we mention in this short conversation. Our Shaikh (may Allah have mercy upon him) established to guide him and remind him. I heard our Shaikh say that his book has very many blameworthy issues. He calls to adornment of women, free-mixing, a woman working, entering into the Parliament, which are from the ABC’s of the Muslim Brotherhood movement. Then Our Shaikh (may Allah be pleased with him) said: “so perhaps the author will benefit from that [advice]”



It is He (Allah) Who has named you Muslims both before and in this (the Quran) [22:78]

**The Shaikh said:** This answer is correct if we were in the early generation before the spread of sects. If we ask today any Muslim from these sects whom which we differ with fundamentally in Aqeedah, he will not differ with this answer with this term. All of them say it: *Shi'ee, Raafidi, Khaariji, ad-Durzi, an-Naseeri al-Alawi* - I am Muslim. So then this statement does not suffice in these days.

**He said:** Then I say: I am a Muslim upon the Book and he Sunnah.

**Shaikh Said:** This does not suffice either

**He said:** Why?

**Shaikh:** Is there anyone from these people whom we used as an example who says: I am a Muslim not upon the Quran and Sunnah? Who is it that say: I am not upon the Quran and Sunnah!?

[Then the Shaikh took to clarifying the importance of inclusion which we mentioned: the Book and the Sunnah as understood by the Pious Predecessors.]

**The Shaikh said:** what is your opinion if we summarized linguistically because the best of speech is that which is brief and to the point. So we say: I am Salafi.

**He said:** I compliment you and I say: Yes. however my belief has preceded. This is because the first thing that the thinking of people turns to when they hear that you are Salafi is too much harshness which the Salafis have fallen into<sup>50</sup>.

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<sup>50</sup> See (pg.18)

**The Shaikh said:** Correct your speech. If you said : [the term] Muslim. Does it not turn towards the *Shi'i*, *Raafidi*, *Durzi*, or *Isma'eeli*, etc?

**He said:** Possibly, however I follow the Honorable verse:

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا

It is He (Allah) Who has named you Muslims both before and in this (the Quran) [22:78]

**Shaikh said:** No, oh my brother, you do not follow the verse because the verse means: the authentic Islam. It is necessary to address the people according to their intellect....so does anyone understand from you: "I am Muslim" to mean the intent of the verse?

The warning you gave now is correct or other than that because your statement about harshness is in some individuals and not in the methodology, Aqeedah, or action. So leave off the individuals because we are speaking about methodology. If we said: *Shi'i*, *Durzi*, *Khaariji*, *Sufi*, *Mu'tazli*, you would leave off your warning which you mentioned. Therefore, this is not our subject. We are researching the name which indicates the mathab the person worships Allah by.

**Then the Shaikh said:** Were not all the Companions Muslims?

**He said:** Of course.

**The Shaikh said:** However, among them is one who steals, commits fornication, and this does not lead any of them to say: I am not a Muslim. Rather he is a Muslim who believes in Allah and His Messenger (ﷺ) like a methodology. However, he opposes his methodology sometimes because he is not infallible.

So we say: May Allah bless you: we speak about the term which indicates our Aqeedah, methodology, and the spring of our life in what relates to our religion by which we worship Allah. As for so and so is harsh or lenient, then this is another issue.

**Then the Shaikh said:** I want you to think about this summarized word so you do not continue with the word Muslim [alone] and you know that there is none who will understand from you what you intend. So address the people according to their intellect. May Allah bless you for your meeting.”

**D.** He (may Allah have mercy upon him) was asked: There are those who have now begun to say that there is something new other than the term Muslimeen. They say now: Ahlul Sunnah wal-Jama’ah. Does the above research reply to them?

**Answer:** “We reported this objection to our brother Doctor Nasir al-Umar<sup>51</sup>.

I said: Sunnah and Jama’ah is an elastic term. Enters into it *al-Maturidiyyah*, *al-Ashaa’irah*, and *Ahlul Hadith*<sup>52</sup>, and you say: that these are deviants in Aqeedah and what is connected to the Divine Attributes<sup>53</sup>. So like that, it is not allowed in our opinion to use this word according to the speech we briefly mentioned recently.

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<sup>51</sup> He came to visit our Shaikh (may Allah have mercy upon him) to present his book: *Fiqh al-Waaqi* and before his visit he gave a lecture in Makkah entitled: *Die in your rage* where he defended our Shaikh al-Albani and refuted the accusations of Hasan as-Saqqaf. Our Shaikh honored him and let him stay as a guest in his house. However, with that he did not carry any issue in the issues of Manhaj. Rather, our Shaikh advised him, clarified the mistakes in his book, and recorded knowledge-based sittings in a number of tapes. Doctor Naasir al-Umar continued to promise to take all of it and publish it. However, unfortunately only a little was apparent [in the book], in Allah aid is sought, and in his character there were some issues.

<sup>52</sup> See (pg. 28)

<sup>53</sup> That is: according to *Ashaa’irah* and the *al-Maturidiyyah*. They do not enter into Ahlul-Hadith due to that, for Ahlul Hadith are Pious Predecessors. The People of the sound Aqeedah and upright methodology

However I observed this use of the term in many places in the books of our brothers<sup>54</sup>, specifically in the magazine *as-Sunnah*<sup>55</sup> which is published by Muhammad Suroor. I noticed there is a watering down of the Salafi Dawah - which is established upon the Book and Sunnah and the methodology of the Pious Predecessors - and entering every Muslim group, at least the four mathhabs, into the boundaries of Ahlul Sunnah wal-Jama'ah<sup>56</sup>. We say to them: no, those who oppose our Salafi Aqeedah do not enter into this word for verily the speech which you heard refutes this. That is: it is not sufficient that we say: a Muslim upon the Book and Sunnah. It is not sufficient [to say] a Muslim upon the methodology of Ahlul Sunnah wal-Jama'ah. It does not suffice because as they say:

وكل يدعي وصلاً بليلي.... وليلى لا تقر لهم بذاكا

Everyone claims to ascribe to Layla

And Layla does not affirm for them that

I remember well that I said in some sittings, perhaps the sitting with the Ustaadh Abdul-Halim al-Misri, which I indicated earlier in my debate with him<sup>57</sup>. I said: **So like that you do not find any group present that attributes to Ahlul Sunnah wal-Jama'ah daring to say: I am Salafi** or dare to say: upon the methodology of the Pious Predecessors. They say: the Book and the Sunnah because I believe, perhaps this is the first time I articulate it: that just as it is not sufficient to rely upon the Quran alone because the Sunnah clarifies the Quran. **Likewise, it is not sufficient in the end of times that we rely upon the Book and the Sunnah alone**

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<sup>54</sup> It was clear in the meeting our Shaikh (may Allah have mercy on him) with Nasir al-Umar and his companions of the *call of the Awakening*, as they say, the strong connection to *Surooriyyah* and *Qutubiyyah*. If they are tried they hide that and detest it. See my book unpublished: *Bayaan Talbees al-Qutubiyyah fi Ta'sis bid'ahum al-Hizbiyyah*

<sup>55</sup> Our Shaikh (may ALLah have mercy upon him) said: It does not have any share of its name

<sup>56</sup> And it is like that. Every Muslim who is not a Shi'i Raafidi enters Ahlul Sunnah wal-Jam'ah according to them. So like that they do not have any hostility to the people of innovation except the Shi'ah ar-Rawaafidh. Most of their writings are in this direction.

<sup>57</sup> See (pg. 31-33)

because the methodology of the Salaf clarifies the Book and the Sunnah also. And is this clear?!”

**3. Our Teacher, the Faqeeh of the Era, Shaikh Muhammad Ibn Salih al-Uthaymeen (may Allah have mercy upon him):**

- A.** He said: “He is mistaken, the one who says: Ahlul Sunnah wal-Jama’ah are three: *Salafiyyoon, Ashari’oon, and Maturidiyyah*. This is a mistake. We say: how can all of them be Ahlul Sunnah and they differ!! So what is after truth except falsehood. How can they be Ahlul Sunnah wal-Jama’ah and each of them refutes the other!! This is not possible except if it is possible to combine between two opposites. So yes. Otherwise, there is no doubt that one of them alone are the Companions of the Sunnah. So who is it: the *ash-Ashariyyah* or *al-Maturdiyyah* or *as-Salafiyyah*? We say: Whoever agrees to the Sunnah is the Companion of the Sunnah and whoever opposes the Sunnah is not the Companion of the Sunnah. So we say: the Salaf are Ahlul-Sunnah wal-Jama’ah and it is not correct to describe them with other than that ever. Words are considered by their meanings. So see how we name those who oppose the Sunnah as Ahlul Sunnah? It is not possible and how is it possible when we say three different groups are together. Where is the gathering? So Ahlul Sunnah wal-Jama’ah are the Salaf in belief, [and] even those who come after until the Day of Judgement. If he is upon the way of the Prophet and his Companions, then he is Salafi”<sup>58</sup>
- B.** He also said: “**Who are the people of narration? They are those who follow the narrations, who follow the Book and the Sunnah and the statements of the Companions (may Allah be pleased with them). This does not come in any sect from the sects except the Salafiyyeen who hold fast to the way of the Salaf**”<sup>59</sup>

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<sup>58</sup> Sharh Aqeedatul-Wasitiyyah (1/53-54)

<sup>59</sup> Sharh al-Aqeedatul-Safaariniyyah tape no. 1

#### 4. The Permanent Committee for Scholarly Research and Verdicts

A. **Question:** I want an explanation of the word Salaf and who are the Salafiyyoon?

**Answer:** “Salaf are those from Ahlul Sunnah wal-Jama’ah, followers of Muhammad (ﷺ) from the Companions and those who follow their methodology until the Day of Judgement. When he (ﷺ) was asked regarding who the saved sect are, he said:

من كان على مثل ما أنا عليه وأصحابي

Whoever is upon like what I am upon and my Companions<sup>60</sup>

B. **Question:** What is Salafiyyah and what is your opinion about it?

**Answer:** “Salafiyyah is an ascription to the Salaf, and the Salaf are: the Companions of the Messenger (ﷺ) and the Imams of guidance from the first three generations. Those whom the Messenger bore witness to their good in his statement:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ  
وَأَيْمَانُهُمْ شَهَادَتُهُمْ

The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing

Reported by Imam Ahmad in his Musnad and Bukhari and Muslim<sup>62</sup>

<sup>60</sup> Hasan-Reported by Tirmidhi (2641) and others. See my Book: *Basaair Dhamil-Sharaf* (pg. 74-75)

<sup>61</sup> Fataawa al-Lajnah ad-Daaimah (2/164/6194)

<sup>62</sup> See (pg. 12)

Salafiyyah: is the plural of Salafi and it is an ascription to the Salaf and its meaning has preceded. They are those who follow the methodology of the Salaf and follow the Book and the Sunnah and call towards it and act upon it. So they are Ahlul Sunnah wal-Jama'ah.<sup>63</sup>

5. Shaikh Salih al-Fawzaan (may Allah facilitate good for him):

**A. He said (may Allah preserve him):** “So these two Hadith indicate the existence of division and splitting. The Salaf and their followers are distinguished from other than them. The Salaf are those who traverse their methodology as long as they continue to distinguish the followers of the Sunnah from other than them from the innovators and misguided sects. They are named Ahlul Sunnah wal-Jama'ah and the followers of the Pious Predecessors. Their works are full with that when they refute the sects that oppose the sect of Ahlul Sunnah and the followers of the Salaf”.<sup>64</sup>

**B. He said:** “How can following the mathhab of Salafiyyah be an innovation and misguidance?! How can it be an innovation: and it is following the mathhab of the Salaf, and following their mathhab is obligatory according to the Book and Sunnah and truth and guidance?! Allah, the Exalted said:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the

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<sup>63</sup> Fatawa al-Lajnah ad-Daaimah (1/195/1361)

<sup>64</sup> al-Bayyan (pg. 130)

Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. [9:100]

The Prophet (ﷺ) said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

Upon you is my Sunnah and the Sunnah of the Rightly-Guided Caliphs<sup>65</sup>

So following the mathhab of the Salaf is Sunnah and not innovation. Verily the innovation is taking another mathhab besides their mathhab”<sup>66</sup>

**C.** In his refutation of the statement of Booti: “Verily Salafiyyah does not mean except a time period”. **He said:** “we say: this explanation of Salafiyyah that it is a time period and not a group is a strange explanation and falsehood. Is it said that a time period is Salafi? This is not said by anyone and Salafiyyah is used for a group of believers who lived in the time of the first generation of the generations of Islaam, who held to the Book of Allah and the Sunnah of the Messenger from the Muhaajireen and al-Ansaar and those who follow them in good. The Messenger described them with is saying:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

The best generation is my generation, then those who follow them, then those who follow them...<sup>67</sup>

<sup>65</sup> Saheeh-It is a part of the Hadith of Irbaad ibn Sariyyah (may Allah be pleased with him) reported by Abu Dawood (4607), Tirmidhi (2676), Ibn Majah (43-44), and other than them. See my Book: *Naseem ar-Riyaad fi Sharh Hadith al-Irbaad*

<sup>66</sup> al-Bayyan (pg. 157) or *Ta'qeebat 'ala Kitab Salafiyyah Layyat Mathhaban* (pg. 13)

<sup>67</sup> see (pg. 14)



So this description of the group is not a time period.

When he mentioned the dividing of the Umman afterwards. He said about all the sects:

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

All of them in the Hell-fire except one

And he described this one group that it is the one that follows the methodology of the Salaf and traverses its path. He (ﷺ) said:

هَمُّ مَنْ كَانَ عَلَيَّ مِثْلَ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

They are those who are upon what I am upon today and my Companions<sup>68</sup>

So this indicates that there is a group [called] Salafiyyah that preceded, a latter group who follows them in their methodology, and a group that opposes them who is promised the Hell-fire. And that is not except due to their misguidance of these opposing sects from the saved-sect<sup>69</sup>.

**D.** He answered the one who asked him: Oh Virtuous Shaikh: Is Salafiyyah a party from the parties? Is ascribing to them blameworthy?

**Answer:** “Salafiyyah is the saved sect and they are Ahlul Sunnah wal-Jama’ah. It is not a party from the parties which are today called Ahzaab. Verily they are the Jama’ah. The Jama’ah upon the Sunnah and the religion. They are Ahlul-Sunnah wal-Jama’ah. He said:

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<sup>68</sup> See (pg. 37)

<sup>69</sup> Al-Bayyan (pg. 133)

لا تزال طائفة من أمتي ظاهرين على الحق ، لا يضرهم من خذلهم ولا من خالفهم

There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them and those who oppose them<sup>70</sup>

He said:

وستفترق هذه الأمة على ثلاث وسبعين فرقة كلها في النار إلا واحدة، قيل : من هي يا رسول الله؟ فقال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

And this Ummah will split into seventy-three sects, all of them in Hell-fire except one. It was said: Who are they oh Messenger of Allah? He said: Whoever is upon what I am upon today and my Companions<sup>71</sup>

So Salafiyyah is the group upon the mathhab of the Salaf. Upon what the Messenger (صلى الله عليه وسلم) and his Companions are upon. It is not a party from the contemporary parties today. It is an old group from the time of the Messenger inherited [one after the other to the latter generations]. They will not cease to be upon the truth manifest until the hour is established as reported<sup>72</sup>.

**E. Question:** Some people claim that Salafiyyah is considered a group from the groups that work in the field [of dawah] and its ruling is the ruling of the remaining groups. So what is your comment on this claim?

<sup>70</sup> **Saheeh-** Reported by al-Bukhari (2641) and Muslim (174/1037) from the Hadith of Mu'awiyah (may Allah be pleased with him). It was reported by a group of Companions and it is a Mutawaatir Hadith as I clarified in my book: *Basaair Dhummil-Sharaf* (pg. 98)

<sup>71</sup> See (pg. 37)

<sup>72</sup> A Lecture given in Hawdah Sadeer in the year 1416 entitled *Tabtheer min al-bida'* tape number two

**Answer:** “Jama’ah as-Salafiyyah is a group upon the truth and it is obligatory to ascribe to it and act upon it. What is besides it from the groups, it is obligatory not to consider them dawah groups because they oppose. How do we follow a group that opposes Ahlul Sunnah wal-Jama’ah and the guidance of the Pious Predecessors?!

What opposes the Salafi group opposes the methodology of the Messenger (ﷺ). It opposes what the Messenger (ﷺ) was upon and his Companions.

So the statement of the speaker: “the Salafi group is one of the Islamic groups” is wrong. **The Salafi group is the only group that it is obligatory to follow, tread its methodology, join it, and struggle along with it.** It is not allowed to join what opposes it because it opposes [the truth].

Is a person pleased to join what opposes the methodology of the Salaf? A Muslim is not pleased by this because the Messenger (ﷺ) said:

**عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي**

Upon you is my Sunnah and the Sunnah of the Rightly-guided Caliphs after me<sup>73</sup>

And he (ﷺ) said about the saved sect:

**من كان على مثل ما أنا عليه وأصحابي**

Whoever is upon like what I am upon and my Companion<sup>74</sup>

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<sup>73</sup> See (pg. 39)

<sup>74</sup> See (pg. 37)

Does a person want safety and he treads a path other than it?

ترجو النجاة ولم تسلك مسالكها ... إن السفينة لا تجري على اليبس

You want safety and you do not tread its paths

Verily the ship does not sail on dry land<sup>75</sup>

**F. He said:** “This introduction that the poet wrote is to clarify the excellence of the mathhab of the Salaf over the remaining mathaahib. The intent of the Salaf is: the Companions, Tab’ieen, and the favored generations, and whoever follows their methodology. So they are the Salaf, that is, they are predecessors. It is said that something is a salaf if it precedes. Allah the Exalted said:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. [9:100]

These are the Salaf. They are the Muhajiroon and the Ansaar and those who follow them, come after them, and go after their narrations.

As for other than them, it is said that they are the *khalaf*. They are those who come after the favored generations and follow a methodology other than the methodology of the Salaf. They are many different groups, as the Prophet (ﷺ) informed that this Ummah will split into seventy-three groups all in the fire except one and it is in Jannah. The seventy-two [others] in the Hell-fire.

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<sup>75</sup> From the tape entitled: Fatawa al-Ulamaa fil-Jama’aat recorded by Minhaaj Sunnah recording in Riyaadh

So the Companions asked who is this sect that is saved from Hell-fire ? He (ﷺ) said:

من كان على مثل ما أنا عليه وأصحابي

Whoever is upon like what I am upon and my Companions<sup>76</sup>

And these are the Salaf and those who follow them.

As comes in the last Hadith:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ذَلِكَ

There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them. They will remain in this position until Allah's

Command is executed (i.e. Qiyamah is established)<sup>77</sup>

This is the saved-sect and the aided group. They are the Salaf and their followers.

Those who oppose them are many sects and they are not restricted. However, the foundations of these are like the *Qadariyyah*, [also] from them the *Jabariyyah* and the deniers of Qadr, the *Jahmiyyah* and those who split from them, the *Shi'ah* and those who split from them, the *Murjiyah* and those who split from them, and the *Khawarij* and those who split from them. Each of these groups is misguided and deviant. They divide and branch out to many categories. This is because the one who left the truth is afflicted with falsehood and differing. This is because they did not build upon an origin so that they can gather upon [it]. Rather each built their own origin which the other did not agree to, so differing occurred between them.

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<sup>76</sup> See (pg. 37)

<sup>77</sup> See (pg. 41)

As for Ahlul Sunnah, then their origin is one: the Book and the Sunnah. So like that they do not differ, all praise is due to Allah, in the issues of Aqeedah. Their Aqeedah is one because they built from an established foundation which they did not establish themselves. Verily the one who laid it is Allah:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun [6:153]

Whoever leaves this path and follows the different paths, then they are not restricted nor have an ending.

So if you want to know these divisions then look at the books regarding the sects, which have been authored like the book: *al-Maqaalat* of al-Asha'ari . He mentions the sects and their divisions. Like *al-Farq baynal-Firaq* of al-Baghdaadi and like *al-Milal wal-Nihal* of Shahrastaani and *al-Fisl fil-Milal wal-Nihl* of Ibn Hazm. These books clarify for you the sects of misguidance and their large number. Some of them disbelieve in others and declare some misguided and the reason is that they do not have an established origin from which they build upon. Verily, every group makes their own origin which the other group does not agree to.

As for Ahlul Sunnah wal-Jama'ah, then Allah is the one who established for them a methodology which they tread. So He said to them:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152)  
is my Straight Path, so follow it [6:153]

And He said:

اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided  
among yourselves [3:103]

So there is no differing between them, all praise is due to Allah, in Aqeedah, foundations, and Imaan. There is no dispute and differing between them. Some of them do not declare others misguided nor do some of them declare the other disbelievers as occurs with the other sects. They built their Aqeedah upon the Book and Sunnah and they do not depart from that. So like that they are free from what the misguided sects fell into”<sup>78</sup>

**6. Shaikh al-Muhaddith Muqbil ibn Haadee al-Waadi’ee (may Allah have mercy upon him):**

He was asked about the ruling on ascribing to Salafiyyah and naming by it?

**He answered:** “It is a good affair whether he ascribes to Salafiyyah or the Sunnah. These ascriptions are not like the ascriptions of the *hizbiyyeen* (partisan sects)”<sup>79</sup>

**7. Shaikh ‘Allamah Muhammad Amaan al-Jaami (may Allah have mercy upon him)**

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<sup>78</sup> Sharh al-Durrah al-Mudiyah fi Aqd Alhlul-Firqah al-Mardiyyah (pg. 45-47)

<sup>79</sup> Tape: at-Tahtheer min al-Bida

**He said:** “What preceded makes clear that the meaning of Salafiyyah became a well-known technical term that is used to refer to the path of the first generation and whoever followed them in receiving knowledge, a path of understanding it, and the nature of giving dawah to it. So it is not considered restricted by a specific time period, rather it is obligatory to understand that this meaning is continuous through the continuation of life. The necessity is to restrict the saved-sect to the Scholars of Hadith and Sunnah and they are the People of this methodology. They will not cease to remain until the Day of Judgement due to his statement:

لا تزال طائفة من أمتي ظاهرين على الحق ، لا يضرهم من خالفهم ، ولا من خذلهم

There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them and those who oppose them<sup>80, 81</sup>

**8. Shaikh al-Mufti Abdul-Aziz Ibn Abdillah Ala Shaikh (may Allah facilitate good for him):**

He was asked: Some Muslims asked me from another country about my mathab. So do I say: I am Muhammadi ascribing to the Prophet or do I say: I am Salafi. What do I say may Allah reward you with good?

**Answer:** “It is obligatory upon every Muslim to ascribe to Islam. It is the legislated name which Allah mentioned in His Book when He says:

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<sup>80</sup> See (pg.38)

<sup>81</sup> as-Sifaat al-Ilaahiyyah (pg. 64-65)



وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ  
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا

And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Quran) [22:78]

The Salaf used to ascribe to Ahlul Sunnah wal-Jama'ah and they meant by it: following the Sunnah of the Chosen One (ﷺ) and holding fast to the Jama'ah of the Muslims. The Jama'ah in terms of knowledge and Jama'ah in terms of bodies. So when a Muslim ascribes to this ascription comprising of this meaning, then there is no harm.

Likewise ascribing to the Salaf and Athar. So he says: “Salafi, Athari,” **not in the form of praise for himself, but only to distinguish from the rest of the people of Innovation. There is no harm in this.**

That which is obligatory to warn [against] is that it is not necessary that this ascription be a cause for affairs that are not legislated like the bigotry of the Time of Ignorance, which does not have a basis in the legislation. For verily the names of the Muhajireen and al-Ansaar are legislated names reported in the Book and the Sunnah of the Messenger (ﷺ), as the Exalted said:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. [9:100]

And He the Exalted said:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرِ

Allah has forgiven the Prophet , the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabuk expedition, etc.) [9:117]

Along with that, this ascription moves to affairs that are not legislated, then it is not pleasant. For verily when two men exchanged insults at the time of the Messenger (ﷺ), one of them said: Oh Muhajiroon and the other said: Oh al-Ansaar. So the Messenger came out and he (ﷺ) was angry and said:

أبدعوى الجاهلية وأنا بين أظهركم

A call to the Period of Ignorance and I am in your ranks...<sup>82</sup>

So the Messenger (ﷺ) prohibited it and called it: a call to the Period of Ignorance.

<sup>82</sup> Saheeh-Reported by al-Bukhari (3518) and Muslim (63/2584) from Hadith of Jabir Ibn Abdullah (may Allah be pleased)

So what is important is to achieve the worship of Allah upon insight and follow the Sunnah of His Prophet (ﷺ). If he achieves that and holds fast to it, it will not harm him if he does not ascribe to anyone. Even though if he ascribes to Ahlul Sunnah wal-Jama'ah it is better.

Following the narrations of the Salaf and distinguishing from the people of innovation”<sup>83</sup>

## 9. Shaikh Ahmad an-Najmi (may Allah be pleased with him)

**A.** He was asked what is Salafiyyah and who is their leader?

**Answer:** “Salafiyyah is an ascription to the Salaf. The Salaf are the Companions of the Messenger, the Tabi’oon, [and those] who follow them in good from the three favored generations, and whoever is after them. This is Salafiyyah. Ascribing to it means: ascribing to what the Companions of the Messenger (ﷺ) were upon and to the path of the People of Hadith. The People of Hadith are the companions of the Salafi methodology who tread its path. So Salafiyyah is an Aqeedah in the Names and Attributes of Allah, Aqeedah in Qadr, Aqeedah in the Companions, and like this.

So the Salaf belief in Allaah, His beautiful Names, and lofty Attributes. [They] describe Allah as He describes Himself and how His Messenger (ﷺ) described Him [with]. Believing in it according to a form that befits his Majesty without *tabreef*, *tamtheel*, *tashbeeh*, and *ta’teel*, and *ta’weel*. They believe in Qadr, the good of it and the bad of it, and the Imaan of a servant will not be complete until he believes in Qadr which Allah decreed upon his servants.

Allah, the Exalted says:

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<sup>83</sup> Majallatul-Buhooth al-Islaamiyyah issue no. 62 (pg. 96)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz) [54:49]

As for the Companions: we believe that it is obligatory to ask Allah's pleasure for them, believe in their uprightness, that they are the best of the nations, and best of generations. And to believe that all of them are upright/truthful unlike what the *Shi'ah* believe and the *Khawarij* who declare the Companions of the Messenger of Allah (ﷺ) as disbelievers and they do not know their right.

Salafiyyah does not have a leader except the Messenger of Allah (ﷺ). For the Messenger of Allah (ﷺ) is the Imam of Salafiyyah, their role-model, and the Companions of the Messenger of Allah (ﷺ) are their role-model. The basis for that and the foundation for it is the statement of the Prophet (ﷺ):

افتترقت اليهودُ على إحدى وسبعينَ فرقةً , وافتترقتِ النصارى على اثنتينِ وسبعينَ فرقةً , وستفترقُ هذه الأمةُ على ثلاثٍ وسبعينَ فرقةً كُلُّها في النارِ إلا واحدةً، قيل : من هي يا رسولَ اللهِ؟ فقال صَلَّى اللهُ عليه وسلَّمَ : مَنْ كانَ على مِثْلِ ما أنا عليه وأصحابي

The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects. It was said: Who are they oh Messenger of Allah? He said: Whoever is upon what I am upon and my Companions<sup>84</sup>

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<sup>84</sup> See (pg. 37)

He said in the Hadith of Irbaad Ibn Saariyah which he described the khutbah of the Prophet (ﷺ) and that he admonished them after that with the taqwa:

أوصيكم بتقوى الله ، والسمع والطاعة وإن تأمر عليكم عبد حبشي،

Admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader.

Then he ordered them to follow his Sunnah and the Sunnah of the rightly guided Caliphs. He said (ﷺ):

عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل بدعة ضلالة

Adhere to them and hold to it fast. Beware of new things (in the Deen) because every Bid'ah is a misguidance<sup>85</sup>

**B.** He was asked: how do we refute the one who says: Salafiyyah is not the truth?

**Answer:** “This one is a liar. Salafiyyah is following the Book and the Sunnah according the understanding of the Pious Predecessors. **Verily, if this is not truth then Salafiyyah is not truth. If this is truth then Salafiyyah is truth.**

However, the other sects, which their ignorant Imams made for the people, are not infallible from mistakes. They have become a role-model for other than them in innovation or being easy going in regards to Shirk or what resembles that. So this is not allowed for him to say Salafiyyah is not the truth and along with that praise himself and his leader when they are

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<sup>85</sup> See (pg. 39)

people of falsehood and not upon Salafiyyah. The followers of Salafiyyah are upon truth unlike other than them because their Imam is the Messenger (صلى الله عليه وسلم)''

**C.** He was asked: Where did the name Salafiyyah come from?

**Answer:** “The intent of Salafiyeen are those who live upon the truth, upon knowledge, and died before us. So they are our Salaf and we are those who came after them. He (صلى الله عليه وسلم) said about visiting the graves on the authority of Ibn Abbas (may Allah be pleased with him):

لَسَّالَمٌ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ

Peace be upon you O inhabitants of the grave! May Allah forgive us and you; you are our predecessors and we are to follow you.<sup>86</sup>

There are books which are written that gather the speech that indicates this<sup>87</sup>.

## 10. Shaikh Bakr Ibn Abdullah Abu Zaid (may Allah have mercy upon him)

**A. He said:** “If it is said: Salaf or Salafiyoon or they argue with you about Salafiyyah, then it is an ascription to the Pious Predecessors and they are all the Companions and those who follow them in good. It excludes those who incline to desires after the Companions, from the generations which diverged from the Pious Predecessors in name or symbol. From here it is said about them: *al-Khalaf* and its ascription is: *Khalafi*.

Those firm upon the methodology of the Prophets are ascribed to the Pious

<sup>86</sup> **Daif**-Reported by Tirmidhi (1053) with a weak chain as I clarified in the appendix of weak narrations in Saheeh Riyaadh us-Saliheen (14/96,699)

<sup>87</sup> al-Fatawa al-Jaliyyah ‘anl-Manaahij ad-Da’wiyyah (2/140-141) Darl-Minhaaj print

Predecessors in that. It is said about them: Salaf and the Salafiyoon and their ascription is: Salafi, even though the word Salaf means Pious Predecessors. This word in general is for everyone who follows the Companions even if they are in our time period here and this is the statement of the People of Knowledge.

So it is an ascription that is not outside the Book and the Sunnah. It is not separate for a moment from the first generation, rather it is from them and towards them”<sup>88</sup>

**B.** He (may Allah have mercy upon him): “Be a Salafi on the path, upon the path of the Pious Predecessors from the Companions (may Allah be pleased with them). From those after them who follow their narrations in all the doors of the religion: Tawheed, worship, and the likes, distinguishing [themselves] by following the narrations of the Messenger (ﷺ) and applying the Sunan, leaving off argumentation, debate, and disputes in the theological rhetoric, and what causes sins and prevents the legislation”<sup>89</sup>

### 11. Shaikh Zaid al-Madkhali (may Allah have mercy upon him)

**He said:** “And it has reached them to carry prejudice towards Salafiyyah and many of them have clearly mentioned there is no need to mention *Aqeedah-tul-Salafiyyah* and there is no need to mention Salafiyyah. They said: It is sufficient that Allah called us Muslims so we are Muslims and Ahlul Sunnah and that suffices!!

The Salafiyoon say to them: verily your understanding is a strange understanding and verily your avoiding being just with Salafiyyah and your hostility to ascribing to it is the root affair of

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<sup>88</sup> Hukum al-Intimaa (pg. 36-37)

<sup>89</sup> Hilyah Talib ul-Ilm (pg. 12)

the innovator which is not found with the Scholars of the Salaf. Even if you have prejudice for it, it is a bad understanding in thinking Salafiyyah is a party that is necessary to nullify like the other parties or an organization like the other organizations which is ascribed to Imam Muhammad ibn Abdul-Wahab. Just like the author of *al-Mamsoo'ah al-Muyassarah* (pg. 273) said when he wrote: "Some of them use [the] name *Wahabiyyah* ascribing to the founder Muhammad ibn Abdul-Wahab". He said in another place (pg. 275) underneath the title: Ideologies and Beliefs: "The Shaikh was the founder, Hanbali in Mathhab.."

وكم من عائب قول صحيح \*\*\*وأفته من الفهم السقيم

And how many criticize a correct statement

And he is afflicted with a sickly understanding

I say: It is obligatory to know that it is not allowed to detest ascribing to the Salaf and Salafiyyah. So let him say: I am Salafi and my Aqeedah is Salafiyyah. It is not correct to criticize it, if there is no criticism for the one who makes apparent the mathhab of the Salaf and ascribes to it and attributes to it. Rather it is obligatory to accept that from him by the consensus of the Scholars of the earlier Salaf and the later Scholars. That is because the mathhab of the Salaf is nothing but the truth. Salafiyyah - and it is an ascription to the Salaf - is a name that did not separate for a moment from the Islamic Ummah. Rather it is the best of it.

It is unlike the ascription to the sects and Islamic groups which have methodologies that oppose the methodology of the Salaf and are different among each other, like the *Ikhwaaniyyah*, *Tablighiyyah*, *Jama'atul-Islaamiyyah* in the Sub-Continent: India and Pakistan, whatever else of the Islamic groups that have names, titles, methodologies, and leaders.



I say: in the occasion that the affair is ambiguous for some students of knowledge about the Salaf and Salafiyyah, such that they consider it necessary to free [themselves] from the contemporary movement by mentioning it and ascribing to it, as you read recently, then I would like to report some texts to expand their chest to the truth, [and in order] to make them understand the affairs according to its form between what is necessary to ascribe to, attribute to, and what is not allowed to ascribe to and have bigotry towards based on the difference between the Sunan and innovation, between the pious and wicked, and between the accepted and the rejected.

I say: Imam Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him) said<sup>90</sup>: “The third form. His statement: “And the latter groups conceal the mathhab Salaf”. If you mean by conceal: “belittle” the mathhab of the Salaf, then it is said: the mathhab of the Salaf is not concealed except in the lands of the people of innovation like the *Raafidah* and the *Khawaarij*. For verily the weak believer can hide his Imaan and use as a role-model the believer from the family of Fir’awn who hid his Imaan. As many of the believers hide their Imaan when they are in the lands of war.

If these people are in a land which they have authority [in] and they conceal the mathhab of the Salaf, then you have vilified yourself when you are in a group that conceals the mathhab of the Salaf. If you are from the weak ones who conceal the mathhab of the Salaf, then there is no blame on yourself. If you are not from them nor their group, then there is no means of criticizing a people by using the word ‘conceal’.

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<sup>90</sup> Majmoo’ al-Fatawa (4/149)

If you mean by conceal that they avoid it, take other than it, and make apparent other than it such that if anyone of them addresses you saying: I am upon the mathhab of the Salaf - and this is what the speaker intends and Allah knows best - then say to him: **there is no blame upon the one who makes apparent the methodology of the Salaf and ascribes to it and attributes to it. Rather it is obligatory to accept that from him by consensus for verily the mathhab of the Salaf is not except the truth**<sup>91</sup>

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<sup>91</sup> Ajwibatul-Sadeedah 'ala Asilatur-Rasheeda (pg. 577-580)

### Third Chapter: Doubts and Their Corrections

#### 1. Is the name Salafiyyah an innovation?

Some of them say: verily the name Salafiyyah is an innovation because the Companions (may Allah be pleased with them) in the time of the Messenger did not use it.

**Answer:** The term Salafiyyah was not used at the time of the Messenger (ﷺ) and his Companions for a number of reasons. From them:

- A.** The Messenger (ﷺ) and the Companions are the Pious Predecessors for those after them<sup>92</sup>.
- B.** There was not a need for the earlier Muslims who were upon authentic Islam. So they did not need the term Salafiyyah because they were upon the innate disposition as they spoke in clear Arabic without grammatical mistakes. So there was not a necessity to make apparent the knowledge of grammar, morphology, and eloquence until grammatical errors appeared. So this knowledge appeared - even though it was present in the language - to correct the tongue. So likewise, when the splitting and deviation from the community of the Muslims emerged, the term Salafiyyah in reality became apparent even though the Messenger (ﷺ) notified of its meaning in the Hadith of splitting:

من كان على مثل ما أنا عليه وأصحابي

Whoever is upon like what I am upon and my Companion<sup>93</sup>

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<sup>92</sup> See (pg. 8)

<sup>93</sup> See (pg. 37)

When the sects increased and all of them call to following the Book and Sunnah, the Scholars of the Ummah began to distinguish [the true Islam] more saying: Ahlul Hadeeth and the Salaf.

So like that, Salafiyah is distinguished from all the other Islamic groups by ascribing to an affair that will guarantee that they tread upon authentic Islam. It is to hold fast to the what the Messenger (ﷺ) was upon, the Muhajireen and Ansaar, and those who follow them with good. They are the People from the generations that were testified to have goodness.

2. If it is said: Why do you ascribe to the Salaf and Allah says:

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا

It is He (Allah) Who has named you Muslims both before and in this (the Quran) [22:78]?

**Answer:** Allah called us Muslims and likewise the Messenger (ﷺ) as comes in the Hadith of al-Ashari:

فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ عِبَادَ اللَّهِ

So call with the call that Allah named you with: Muslims, believers, worshipers of Allah<sup>94</sup>

The majority of the people of innovation hold fast to this name to bring doubt to the legislation of using Salafiyah in regards to the true Islamic call. [They claim] saying: verily Allah called us Muslims and He did not call us Salafiyeen because using Salafiyah divides the Muslims. Their intent behind that is not hidden and it is to water down the truth by resembling it to their innovation which they call to. So this is deception and it is their stick which they lean on:

لَمْ تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

<sup>94</sup> Saheeh-Reported by Tirmidhi (2863,2864), Ahmad (4/202), and other than them with a Saheeh chain

"Why do you mix truth with falsehood and conceal the truth while you know?" [3:71]

Until not a single one of the callers to the Sunnah dares to warn against their innovation and desires due to being fooled by this deception. Their evidence is falsehood and a void opinion. Its answer is from two angles: in general and in detail. We will mention them in order to clear the deception which the people of falsehood [propagate].

**As for the general:** then verily this is a Divine name used before the differing and splitting which occurred in the Islamic Ummah when the Muslims were unified. In this situation, there was not a name besides Muslims or what the religion affirmed.

Like that when the Muslims returned to what the Messenger (ﷺ) was upon and his Companions, to one Ummah and one Jama'ah, all the names automatically drop and whoever continues upon something of these names then it is not legislated. It will be said: do you want to divide the Muslims?

As for when the Ummah is groups and sects, then it is necessary to distinguish the People of Truth and their methodology from the people of falsehood and their desires. The detailed answer clarifies this from a number of angles:

1. The term Muslims now is used for the people of the qiblah and not Ahlul Sunnah wal-Jama'ah
2. The people of the Qiblah ascribe to every sect in the Ummah
3. All the sects of the Ummah are deviant from the straight path except for one as in the *mutawaatir* Ahaadith of splitting
4. This saved-sect is the one that is upon what the Messenger (ﷺ) was upon and the Companions
5. The saved-sect and the destroyed sects all enter underneath the word Muslims. Meaning now the people of truth are not distinguished from the people of falsehood,

even though the people of truth have a legislated term upon the tongue of the Prophet (ﷺ) who called them the Jama'ah and the Strangers and made their methodology:

من كان على مثل ما أنا عليه وأصحابي

Whoever is upon like what I am upon and my Companions<sup>95</sup>

So [just using] the term Muslims [instead of Salafiyyah] renders the purpose of Messenger (ﷺ) as misguidance.

6. The Scholars of the Salaf realized the intent of the Messenger of Allah (ﷺ) and used the term the saved-sect, the aided group, Ahlul Hadith. We did not hear during those generations those who detested this name, and making it an opposition to the intent of the legislated name Muslims, which Allah gave the servants. So know the consensus of the Scholars of the saved-sect and aided group upon that
7. The definition of the saved-sect, the aided group, and its distinguishment with a legislated name is a legislated affair
8. Every sect in the Ummah calls to the Book and the Sunnah, however that which distinguishes the one upon the truth from the one upon falsehood is the methodology to understand the Book and the Sunnah. So the saved-sect follows the understanding of the Companions. Those other than them follow the structures of the street. So like that it is not possible for someone to understand a man who says about himself: “I am a Muslim” to mean that he is upon the Book and the Sunnah and the understanding of the Salaf of the Ummah. Rather he will fall into innovation with his mind and he will continue with his thought like all of the sects of the Ummah from the people of the Qiblah
9. Since the best of speech is that which is brief and direct, the Muslim who follows the Book and the Sunnah according to the methodology of the Salaf of the Ummah, the

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<sup>95</sup> See (pg. 34)

Companions and those who follow them, is a Salafi. It has preceded the evidences of the people of knowledge for Salafiyyah and the technical term is an indication of the methodology of truth and its people.

10. That the term Muslims used in the Quran and Sunnah is for the Companions and those who follow them until the last day. Since this term does not give the intended meaning from the Speech of Allah and the Messenger, it is necessary for the one who continues upon it to make clear his methodology whenever questioned: that he is a Muslim upon the Book and the Sunnah according to the understanding of the Companions of the Ummah, then you will find one who will say: this explanation divides the Muslims
11. This division which Salafiyyah wants and calls to is the Legislated division because Muhammad separates between the people. The Quran is the Furqan (Criterion) which divides between truth and falsehood. Ahlul Sunnah wal-Jama'ah divides between the people of safety and the people of misery. Likewise, Salafiyyah divides between the methodology of the people of truth and the methodologies of falsehood.

This is what is easy to mention, for the intelligent one to act upon his thinking, and what falsehood cannot turn towards nor its plot and evil.

Glory and praise be to You, O Allah, I seek Your forgiveness and I repent to You.

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