

# Ascription to the Salafi Manhaj

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Compiled & Translated By Abbas Abu Yahya

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## From the Noble Qur'aan

Allaah Subhanahu wa Ta'ala said:

وَالسَّبِقُونَ الْأَوْلُونَ مِنَ الْمُهَجْرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرِضْوَانَهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

<< 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 Muhajiroon) and also those who followed them exactly (in Faith). Allaah is well pleased with them, as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. >> [1]

“Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

‘Indeed this noble Ayaah is the foundation from where it is necessary for every Muslim to spring forward from to get to know the Dawah’ which some of the scholars, past and present have defined as the ‘Dawatus-Salafeeyah’.

Whoever truly wants to return to the Book and the Sunnah then it is necessary for that person to return to what the Companions of the Prophet -sallAllaahu alayhi wa sallam- were upon, and the Ta’abeen (the successors of the Companions) and the successors of the Ta’abeen.’[2]

Allaah Subhanahu wa Ta'ala said:

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

<< And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination. >> [3]

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- commented saying:

‘Anybody who intends to be from the Firqat an-Najjeeyha (the saved sect)[4] then it is necessary for that person to ascribe himself to the actions of what these people were upon, the Companions and the Ta’abeen and they are the Salaf as-Salih whom we follow.

This issue, which is the obligation of following the Salaf as-Salih is not an innovated, new matter but rather this is an obligatory matter which has been indicated to, rather it has been mentioned clearly for example in the statement of Allaah – Tabarak wa Ta’ala:

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



<< And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination. >> [5]

Indeed Allaah mentioned in this Ayaah a severe warning against opposing the Messenger -sallAllaahu alayhi wa sallam- and contending with him then Allaah linked that by saying: << and follows other than the way of the believers>> and there is no doubt that the believers here, are those about whom Allaah –Tabaraka wa Ta’ala- warns the people from amongst the Muslims from opposing the path of the believers, there is no doubt that the believers are those whom were mentioned in the previous Ayaah from the Muhajreen and Ansaar, and those who followed them in goodness.

Indeed Allaah was pleased with them and they were pleased with their Lord. That path of the believers is the scale and measurement which distinguishes between the Muslim who ascribes himself by speech to the Book and the Sunnah, and then perhaps he opposes the Book and the Sunnah by not returning to that perfection, which prevents opposing the Book and the Sunnah and that is none other than adhering to what the Companions of the Prophet -sallAllaahu alayhi wa sallam- were upon.’[6]

## Who were the Salaf?

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

‘The Salaf as-Salih includes the three generations about whom the Messenger -sallAllaahu alayhi wa sallam- testified regarding their goodness in a Hadeeth whose authenticity is agreed upon. Rather this Hadeeth has reached the level of Mutawwatir due its many chains in the Saheeh of Muslim and other than them from a great deal of the Companions, that the Prophet -sallAllaahu alayhi wa sallam- said:

**. خَيْرَ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ**

‘The best people are my generation then those who will come after them and then those after them.....’

So the three generations whose goodness has been testified are the ones who are intended by being the Salaf as-Salih.’[7]

‘ Al-Qalshaani said:

‘The Salaf as-Salih were the first generations deeply rooted upon knowledge, guided with the guidance of the Prophet -sallAllaahu alayhi wa sallam, preservers of his Sunnah, Allaah Ta’ala chose them for the companionship of his Prophet. Allaah selected them to establish His Deen and was pleased with them to be the Imams of the Ummah, and they rightfully fought Jihad in the path of Allaah, they exerted themselves in advising the Ummah and benefiting them and they sacrificed themselves for the pleasure of Allaah.

Allaah praised them in His Book by saying:

**مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ**

<< Muhammad is the Messenger of Allaah; and those with him are forceful against the disbelievers, merciful among themselves. >>[8]

And the saying of Allaah Ta'ala:

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

<< For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allaah and [His] approval and supporting Allaah and His Messenger, [there is also a share]. Those are the truthful. >> [9]

Allaah Ta'ala mentioned the Muhajirun and the Ansar in the Ayaat, then he praised their followers, and He was pleased with those who came after them for following them.

Allaah promised those who opposed the Salaf and those who followed other than their way with punishment, Allaah said:

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

<< And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination.>>[10]

Therefore it is obligatory to follow them in that which they narrated, to follow their footsteps in that which they acted upon, and seeking forgiveness for them, Allaah Ta'ala said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

<< And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.' >>[11] '[12]

' As-Safaarini (d. 1188 A.H) said:

'The meaning of the Madhab of the Salaf is that which the noble Companions -Radi Allaahu anhum- were upon and the eminent ones from the Taba'een who followed the Companions in goodness, and those that followed them, and the Imams of the Deen from those who were testified as being Imams. Their great status was known from the Deen, and the people have accepted their speech generation after generation, without them having been accused of Bida', or having become famous with a title which is not acceptable, the likes of the Khawarij, Rawafid, Qadareeyah, Murji'ah, Jabareeyah, Jahmaeeyah, Mu'atazilah, Karameeyah and those similar to them.'[13]

' Muhammad bin Ahmad as-Safaarini (d. 1188 A.H) also said:

‘The indication to the Madhab of the Salaf and a clarification of its reality, and that the Madhab of the Salaf is safer out of the other Madhahib[14], it is more knowledgeable and wiser, and they are 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). Likewise the rest of the Companions of the chosen Prophet -sallAllaahu alayhi wa sallam- and those who followed them in goodness, and the Imams of guidance, they are those upon whom the Muslims agree regarding their guidance, their understanding, and their precedence, and taking them as an example and to follow them, and follow their way, and take the same methodology as them. Indeed Allaah –Subhana wa Ta’ala- sent His Prophet, His beloved and His Messenger Muhammad -sallAllaahu alayhi wa sallam- with guidance and the true Deen, to take the people out of darkness to light by the permission of their Lord to the praiseworthy, noble path. Allaah testified for him that He Himself sent the Messenger -sallAllaahu alayhi wa sallam- as a caller to Allaah with His permission and a guiding light and with His command, Allaah said:

هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

<< This is my way; I invite to Allaah with insight, I and those who follow me. >> [15][16]

## THE SCHOLARS OF THE PAST & PRESENT USED THE TERMINOLOGY ‘SALAF’

### The Linguistic Meaning:

‘ Majd ad-Deen Ibn al-Atheer (d. 606 A.H.) said:

‘The Salaf of a person is the one who preceded in death from ones fathers, and those related to him; and this is why the first generation of the Taba’een were called the Salaf as-Salih.’[17]

‘ Imam Muhammad bin Isma’eel al-Bukhari (d. 256 A.H.) said:

‘Rashid bin Sa’ad said: ‘The Salaf used to like the stallion from the camels because it would be faster on a journey.’[18]

‘ From Imam Muslim bin al-Hajjaj al-Nisapuree (d. 261 A.H.) in his ‘Saheeh’:

Ibn Mubarak used to say in front of large gatherings: ‘Leave ‘Amr bin Thaabit because he used to curse the Salaf, i.e. the Companions.’

‘ Imam Bukhari mentioned a chapter heading in his ‘Saheeh’:

Chapter: What the Salaf used to store in their homes and their journeys from food and meat.’

‘ Abdurrahmaan bin ‘Amr al-Aawza’i (d.156 A.H.) said:

‘Be patient upon the Sunnah, stop where the Companions stopped, and say what they said, and keep away from what they kept away from, and follow the way of your Salaf as-Salih, since what is sufficient for them is sufficient for you.’[19]

## Ascribing to the Manhaj of the Salaf

‘ Shaykh ul-Islam Ibn Taymeeyah (d.728 A.H.) -Rahimullaah- said:

‘There is no blame on the one who manifests the Madhab of the Salaf, affiliates to it and ascribes to it, rather it is obligatory to accept that from him and that is accepted by agreement, because the Madhab of the Salaf is nothing except the truth.’[20]

‘ Shamsuddeen Muhammad bin Uthmaan ad-Dhahabi (d.748 A.H.)

‘as-Salafi [21]– is he who is upon the Madhab of the Salaf.’[22]

‘ Salih bin Fawzan al-Fawzan said:

‘Indeed the Jamaah as-Salafeeyah is the one which is upon the truth, and it is the one that it is obligatory to ascribe to, and act and attribute to, and whichever Jama’aat (parties) is upon other than Jama’ah as-Salafeeyah then do not regard them as Jama’aat of Dawah’[23]

‘ Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘as-Salafeeyah is following the methodology of the Prophet -sallAllahu alayhi wa sallam- and his Companions, because he -sallAllahu alayhi wa sallam- is from our Salaf. The Companions are those who preceded us, therefore following them is Salafeeyah.’[24]

‘ Abdul Azeez bin Abdullaah Bin Baz (d. 1420 A.H.) said:

‘Indeed the Salaf are those of the best generations. So whoever follows their footsteps and continues upon their methodology then he is a Salafi. Whoever opposes the Salaf in this methodology then he is from the Khalaf (those who oppose the Salaf).[25]

## The Necessity of the Title ‘Salafeeyah’ to Distinguish from Ahl-ul-Bida’

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

‘Indeed all the sects, no matter how close or how far they are from the Book and the Sunnah, it is not possible for any one of them to say, ‘I am upon the Manhaj of the Salaf -due to an excellence from Allaah – Azza wa Jal – except for those who embody the Manhaj of the Salaf as-Salih in their Dawah’, Manhaj and manners. . .’[26]

‘ Ubayd bin Abdullaah al- Jabiree said:

‘So you do not find a Khalafee (one who opposes Salafeeyah), especially from those who ascribe themselves to the modern day Dawah’ groups, except that he hates the ascription to Salafeeyah. Because Salafeeyah is not just an ascription, rather Salafeeyah is singling out pure sincerity for Allaah and singling out following the Prophet -sallAllahu alayhi wa sallam.’[27]

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- was asked:

‘Why don’t the Salafeeyoon leave these titles?’

“Al-Albaani -Rahimullaah- answered:

‘If you leave off the ascription to so and so Hizb (party), and to such and such Hizb, and leave off the ascription to such and such Madhab (school of thought) then at that time we can say we are Muslims. As for these names then they exemplify divisions in this Ummah due to current ideologies and biasness to Madhahib.

Therefore, there is nothing wrong, if we say: we will gather all these ascriptions into one ascription and this is not possible for anyone from those people (those who follow Madhahib and Ahzaab[28]) – if they have knowledge of the truth that they can dispute whether that the Dawat-us-Salafeeyah is the true Dawa’ or not, and as proof for this we use the saying of Allaah Ta’ala:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

<< And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination. >> [29]’[30]

## Is Not Using the Title ‘Salafeeyah’ Praising Oneself?

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

‘He does not understand the meaning of ‘Salafeeyah’ the one who says that this is praising oneself.

Salafeeyah means the correct Islaam, so the one who says: ‘I am a Muslim’ or ‘my Deen is Islaam’ is just like the one who says: ‘I am a Salafi....’[31]

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- said:

‘Dawatu- Salafeeyah wages war against al-Hizbeeyah (partisanship) in all its different forms. The reason is very clear, Dawatus – Salafeeyah affiliates to a infallible individual, and he is the Messenger of Allaah - sallAllaahu alayhi wa sallam-, therefore, whosoever deviates away from these people (The Salaf) then we do not call him a Salafi.’[32]

‘ Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘Is it possible to be upon Salafeeyah in our modern times? Yes it is possible, we say that it is Salafeeyah in Aqeedah, even though it is not Salafeeyah as a time period, because the Salaf have preceded in time, however Salafeeyah are those who are upon the Salafeeyah ‘Aqeedah, ‘Aqeedah and action in the current time, and they are in respect to those after them, the Salaf.’[33]



## Why the Ascription of Salafeeyah? Is it a call to Hizbeeyah?

‘ Muhammad Nasir- Deen Al-Albaani (d.1420A.H) -Rahimullaah- was asked:

‘Why the ascription of Salafeeyah? Is it a call to Hizbeeyah, or a sect, or Madhab, or is it a new group in Islaam?’ He answered:

‘Indeed the word ‘as-Salaf’ is well known in the Arabic language, and in the Sharia’, and what is important to us here is the research from the Sharia’ point of view. It has been authentically reported from the Prophet -sallAllaahu alayhi wa sallam- that he said to Sayyidah Fatima -Radi Allaahu anhu- during the illness from which he died:

فاتقي الله ، واصبري ، فإنه نعم السلف أنا لك

‘Fear Allaah and be patient, for indeed I am a blessed Salaf for you.[34]’

The scholars have used this word ‘as-Salaf’ a lot, and it has been used so much more than can be enumerated, it is sufficient for us to use one example, and that is what we need to fight against Bida’:

كل خير في إتباع من سلف وكل شر في إتباع من خلف

Every good is in the following of the Salaf \* and every evil is in the innovations of the Khalaf[35]

However, there are those who claim to have knowledge who reject this ascription, claiming that it does not have any foundation, so they say: it is not allowed for a Muslim to say ‘I am a Salafi’. It is as if they say: it is not allowed for a Muslim to say: ‘I follow the Salaf as-Salih of what they are upon of ‘Aqeedah, worship and manners!’

There is no doubt that this type of rejection – if this is what they mean – necessitates being free from the correct Islaam which our Salaf as-Salih were upon, and at the head of them is the Prophet -sallAllaahu alayhi wa sallam- as is indicated in the Mutawatir Hadeeth which is in Bukhari, Muslim and in other books, from the Prophet -sallAllaahu alayhi wa sallam:

‘The best people are my generation then those who will come after them and then those after them.’

Therefore it is not allowed for the Muslim to free himself from the ascription to the Salaf as-Salih, whereas if a Muslim freed himself from any other ascription, then it would not be possible for anyone from the people of knowledge to ascribe them to Kufr or Fasoq (openly sinning)[36].

And this person who rejects this ascription, don’t you see that he himself ascribes to a Madhab from the Madhahib?! Whether this Madhab was connected to ‘Aqeedah or to Fiqh?

So he is either an Ashaari or a Matroodi, or either he is from the Ahl-ul-Hadeeth, or Hanafi, or Shafia’i, or Maliki, or Hanbali from those who enter into the title of Ahl-ul-Sunnah wal Jammah. Even though he who ascribes to the Ashaari Madhab or to the four Madhahib then he ascribes to people who are without doubt not infallible, even though there are some from those scholars who are probably on the correct way, however I wish they had rejected the likes of these ascriptions to individuals who are not infallible.

As for the one who ascribes to the Salaf as-Salih, then he ascribes to that which is in general infallible, and indeed the Prophet -sallAllaahu alayhi wa sallam- mentioned that from the signs of the 'Firqat an-Najeeha' is that they adhere to that which the Messenger of Allaah -sallAllaahu alayhi wa sallam- was upon and what the Companions were upon, so whoever adhered to it is with certainty upon guidance from his Lord.

Without doubt the clear, manifest, distinguished, evident proof of this title and ascription, which is to say: I am a Muslim upon the Book and the Sunnah and upon the methodology of our Salaf as-Salih, and that is to summarise it by saying: 'I am a Salafi'. [37]

## THE ASCRIPTION TO OTHER JAMAA'AAT

### Ascription to Naqshbandeeyah

'This Tareeqa (way) ascribes itself to Muhammad Baha-uddeen Shah Naqshband. The ascription for this Tareeqa[38] is from his name and it has become known with that. He was born in the village of Bukhara (717 – 791 A.H)'

'He was given the title of Naqshband because of a print of the word 'Allaah' engraved upon the front of his heart, due to a lot of remembrance of Allaah.

It has been said he was called Naqshband, because the Messenger of Allaah -sallAllaahu alayhi wa sallam- placed his noble palm on the heart of shaykh Muhammad Baha-uddeen al-Awaysee Naqshband, so it became engraved on his heart.'

'Ahmad al-Farooqi as-Sarhindi (1034 A.H.) revived and spread the Tareeqa in India.' [39]

### Ascription to Deobandeeyah

The definition of 'Dar al-Uloom ad-Deobandeeyah' according to them:

'Dar al-Uloom is Muslim in their religion, of the Ahl-ul-Sunnah wal Jammah sect, of a Hanafi Madhab, drinking hole is Soofeeyah, Matroodeeyah Ashaareeyah in philosophy, Chishteeyah in methodology, rather it gathers all the different succession of groups, Wali al-illaheyya in thought, Qasameeyah in principle, Rasheedeeeyah as a subdivision, Deobandeeyah in ascription'[40]

' Sayyid Taalib ar-Rahman said:

'ad-Deobandeeyah is a group from the Hanafis in the Indian Sub-continent and other places. They follow the path of the Deoband University and their ascription is to this University, and that was to distinguish from their brothers 'the Brailaweeyah' one of the sects of the Hanafis, who ascribe to a Imam of Bida', Ahmad Rida Khan al-Brialweeyah, who was born in the city of 'Brielee' a city in the state of Uttra Pardesh in India in the year 1272 A.H. and died in the year 1340 A.H.

'Deoband' is a town in the state of Uttra Pardesh it achieved its fame due to the famous Islamic University called 'Dar al-Uloom' which was founded in 1283 A.H. and this University without doubt is regarded as a pride and honour for that town.

The fundamental aim of establishing this University was to support the Hanafi Madhab (School of thought) and spreading it, and to subjugate the Prophetic Sunnah and to make the Sunnah follow the Hanafi Fiqh, and there is no exaggeration in the reality of this point, since even the senior scholars of Deoband have acknowledged this.’[41]

‘ Muhammad Yusuf al-Banoori one of the leaders of the Deoband said explaining the way of the Deoband and their Madhab:

‘The way of the Deoband which their senior scholars are upon is the affirmation of the leadership of the Faqeeh of the Ummah, the Imam Abu Hanifah with respect to his Fiqh and his Ijtihad which has a lofty status in the pure Sharia’ after the noble Prophetic Hadeeth.

And it is necessary to have the sciences of Soofeeyah and sciences of purification of the hearts which is transmitted by its people, and it needs to be blended with the Sharia’ in a correct way.

They acknowledge the magnificence of Ibn Taymeeyah’s[42] status but at the same time they acknowledge the greatest Shaykh Muhiddeen ibn Arabi[43] with his book ‘Kamallat’. So we have Taqleed of the Imam Abu Hanifah, and follow the Prophetic Ahadeeth along with the sciences of the Soofeeyah, and what is made up of this blend of three is the magnificent Madhab[44], which is none other than the Madhab of the sect Deobandeeyah.’[45]

## ASCRPTION TO JAMA’AT TABLEEGH

### The Founder of Jama’at Tableegh

‘ Abdullaah bin Mubarak al-Qahtani said:

‘Muhammad Ilyas al-Kandalawi is regarded as the founder of the Tableeghi sect and he was the one who made the fundamental principles for the sect. Muhammad Ilyas took it in turn and acquired it from Sa’eed an-Nursi who was called Badeea’ az-Zaman an-Nursi[46] (1293 A.H. – 1379 A.H.) in Turkey. So the foundation of the ideology was from Turkey, and it grew and was brought up and implemented and propelled from India.’[47] [48]

### Ascription to Soofeeyah

‘ Salih bin Fawzan al-Fawzan was asked:

‘What is the ruling of ascribing to the Soofi Madhab, and do we make Takfeer (excommunication) of the Soofeeyah?’ He answered:

‘It is not allowed to ascribe to an innovated Madhab of the Soofeeyah, or other than the Soofeeyah. It is not allowed for the Muslim to follow the Mubtadia’ (the innovators) whether from the Soofeeyah or other than the Soofeeyah, but rather he has to follow the Madhab of the Ahl-ul-Sunnah. It is not possible for the Muslim to follow the Madhab of Ahl-ul-Sunnah except if he learns and knows the Madhab of Ahl-ul-Sunnah and knows the Madhaahib of the Mubtadia’, and this is not possible except with knowledge.

As for the ignorant person, then it is not possible for him to keep away from the Madhaahib of the

Mubtadia' because he does not know who they are, and perhaps he deems them as being appropriate and thinks that they are good, therefore ignorance is corruption and an illness.

The Soofeeyah are not all of the same grades, there are those from them who reach to the level of Shirk, and from them are those who are only Mubtadia', and from them there is the one who is a Mushrik, who makes Dua' to the dead rather than to Allaah, and who seeks aid from graves, and who makes Dua' to his Shaykhs and believes that they can benefit him or harm him, and that they control the universe.

The Soofeeyah are of different types, they are not just one type. Some of them are just Mubtadia', and some of them are Mushrikoon. Some of them are apostates, and they are the Ahl-ul-Wahdatul-Wajood (those who believe in unity of existence) those who are upon the Madhab of al-Hallaj, Ibn Arabi, Ibn Saba'een and Talmasaani, and they are the ones who are extremists in their Kufr (disbelief) of the people on this earth the people of Wahdatul-Wajood (those who believe in unity of existence). Likewise are the Mushrikoon who supplicate to other than Allaah, were they supplicate to their Shaykhs and their chiefs, they also supplicate to the dead, and they turn for help to graves, and this is Shirk.'[49]

## The Stance of the Scholars of Ahl-ul-Sunnah against the Ascription to the Soofi paths

The Fatwa of 'Lajna Daeema lilbahooth al-Ilmeeyah wal-Iftaa'[50]

The question:

There is a (Soofee path) way which is ascribed to Shaykh Abdul Qadir and Abul-Hasan ash-Shaadhlee, is there a problem if a person joins it and ascribes himself to it and is it Sunnah or Bida'?

The Answer:

'The Hadeeth collected by Abu Dawood and other than him from the collectors of the Sunnan from Al-Irbadh bin Sariah who said: the Messenger of Allaah -sallAllaahu alayhi wa sallam- gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: 'O Messenger of Allaah, it is as though this is a farewell sermon, so advise us.'

He -sallAllaahu alayhi wa sallam- said:

أوصيكم بتقوى الله ، والسمع والطاعة ، وإن تأمر عليكم عبد ؛ فإنه من يعيش منكم فسيرى  
اختلافا كثيرا ، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين ، عضوا عليها بالنواجذ ،  
وإياكم ومحدثات الأمور ، فإن كل بدعة ضلالة

'I advise you to fear Allaah and to hear and obey even if a slave becomes your leader. Verily he among you who lives [long] will see great differences, so you must keep to my Sunnah and to the Sunnah of the rightly-guided Khulafah – cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray.'[51]

The Messenger of Allaah -sallAllaahu alayhi wa sallam- mentioned that there will occur many differences in his Ummah, and they will branch off into paths and methodologies, and there will occur many Bida' and superstitions amongst them.

The Messenger -sallAllaahu alayhi wa sallam- ordered the Muslims to adhere to the Book of Allaah and to hold onto his Sunnah and to bite onto it with the molar teeth, and warn them against dividing up and differences, and following Bida' and superstitions because it is misguidance and straying which causes the one who follows these paths to separate away from the Path of Allaah, so Allaah advised them with what He advised His slaves with the saying of Allaah Subhanahu:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

<< And hold firmly to the rope of Allah all together and do not become divided. >>[52]

and the saying of Allaah:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ  
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّوْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

<< And verily, this 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 (the pious)>>[53].

So we advise you with the advice of Allaah and the advice of His Messenger, and we advise you to adhere to the Manhaj of Ahl-ul-Sunnah wal-Jama', and we warn you against what the people of these Soofi paths who innovated Soofeeyah and innovated supplications and remembrance which is not legislated and supplications which contain Shirk with Allaah or that which leads towards Shirk, like seeking refuge with other than Allaah, remembering Allaah with single names (i.e. like saying 'Allaah hu' etc.), and remembering Allaah using the word 'Aah' which is not from His –Subhanahu– Names, and how they seek closeness to their Shaykhs by making Dua' through them, and they believe that their Shaykhs are spies of the hearts and they know what will occur in the future. Their remembrance of Allaah as a collective remembrance with one unison voice in gatherings while swaying & dancing around with An-Nasheed (musical songs), along with other things which are not known from the Book of Allaah and the Sunnah of His Messenger -sallAllaahu alayhi wa sallam.'[54]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his Family, his Companions and all those who follow his guidance



[1] [Tawbah: 100]

[2] Taken from a tape entitled 'Dawatus-Salafeeyah'

[3] [Nisa: 115]

[4] The Saved Sect from the Hadeeth of the Messenger - SallAllaahu alayhi wa sallam:

The Jews had split up in to 71 sects and the Christians had split up into 72 sects, and my nation will split up into 73 sects all of whom will be in the fire except one. The Companions asked, 'Which one O Messenger of Allaah?'

He replied: 'The Jamaa'aah.'

In another narration: 'What I am upon and my Companions are upon.'

Narrated by Tirmidhi (2641) from the Hadeeth of Abdullaah bin 'Amr –radhiAllaahu anhu- & regarded as Hasan by al-Albaani in Saheeh al-Jaami' (5343).

[5] [Nisa: 115]

[6] Taken from a tape entitled 'Dawatus-Salafeeyah'

[7] Taken from 'Silsilah Huda wa Noor' Tape: 848

[8] [al-Fath: 29]

[9] [al-Hashr: 8]

[10] [Nisa: 115]

[11] [al-Hashr: 10]

[12] 'Tahreer al-Maqalah min Sharh ar-Risalah'

[13] Layama' al-Annwar

[14] plural: Madhab

[15] [Yusuf: 108]

[16] Layama' al-Annwaar (1/120)

[17] an-Nihayyah fee Ghareeb al-Hadeeth wal Athar

[18] From Saheeh al-Bukhari & Fath 6/16

[19] Collected by al-Ajurri in ash-Sharia' (p.58)

[20] Majmoo al-Fatawa 4/149



- [21] The Salafi
- [22] Seera 'Alaam 21/6
- [23] al-Ijjaabaat al-Muhimaa' p.55
- [24] From 'Liqa al-Baab al-Maftooh' Q.1322
- [25] From 'al-Fatawa al-Hamaweeyah' researched by Dr. Ahmad Tuwayjuri
- [26] Taken from 'Silsilah Huda wa Noor' Tape: 848
- [27] Tape: 'Qawaid wa Usool Fil Manhaj as-Salafee'
- [28] Parties & Sects
- [29] [Nisa': 115]
- [30] [Taken from 'Silsilah Huda wa Noor' Tape: 848]
- [31] [Taken from 'Silsilah Huda wa Noor' Tape: 725]
- [32] [al-Ajweebah al-Mufeedah]
- [33] Sharh al-'Aqeedah as-Safaarini (p.19-20)
- [34] Collected in Saheeh Muslim
- [35] The transliteration of which is: 'Kullu khairin fee ittiba' man Salaf \* wa Kullu Sharrin fee Ibtida' man Khallaf'
- [36] [i.e. saying that so & so has committed disbelief because he left an ascription or title.]
- [37] an-Nabthaa al-Waafi fee wajoob al-Intessab ila Salafeeyah p.26-29
- [38] Soofee path
- [39] [From: al-Bahjah as-saneeyah fee Adab at-Tareeqat al-Uleeya an-Naqshbandeeyah' p.35 & 'Tanweer al-Qalooob fee Mu'amalaat 'alaam al-Ghayoob' p. 539] [Taken from 'Haqaiq Khateerah 'an at-Tareeqah an-Naqshbandeeyah p.7]
- [40] 'Tareekh Dar al-Uloom bi-Deoband' (1/428)
- [41] [Taken from: 'Deobandeeyah – Tareefooha wa 'Aqaidoooha' p. 21]
- [42] This is their claim but in reality they oppose Ibn Taymeeyah's Aqeedah, Manhaj & his works.

[43] Some statements about Ibn Arabi:

Shaykh ul-Islaam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -Rahimullaah- said:

‘...these Philosophers perhaps thought that [Angel] Jibra’eel is an imaginary thought which formed itself in the Prophet’s -sallAllaahu alayhi wa sallam- soul, and imagination follows the intellect. Then came along the Mulahidah ([Atheists] – Those who either reject the existence of Allaah or reject the resurrection), who associated and participated with these Mulahidah al-Mutafalsifah ([Atheistic philosophers] – those who combine the Sharia’ with Greek Philosophy), and they claimed that they were the ‘Awaliyaa (Friends) of Allaah, and that the ‘Awaliyaa of Allaah are better than the Prophets of Allaah, and that they take from Allaah without having an intermediary [like Angel Jibra’eel] like Ibn ‘Arabi.... Indeed Ibn ‘Arabi and his likes, even if they claim to be from the Soofeeyah, but they are from the Soofeeyah Mulahidah al-Mutafalsifah and they are not from the Soofeeyah people of knowledge, let alone being from the Mushaykh of the people of the Book and the Sunnah...’ [Fatawa 11/232]

Ibn Taymeeyah also said:

‘... and the issue with the Mulahidah al-Mutasoweefah ([Atheistic Soofees] – Those who either reject the existence of Allaah or reject the resurrection) like Ibn ‘Arabi and his likes – was such that they reached to the level where they regarded everything in existence as one. So they regarded the existence of the Creator is the actual existence of the creation [i.e. the Creator and the creation are one and the same thing], and this is cancelling out the Creator.’ [Dura Ta’arad 5/4]

Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748 A.H.) -Rahimullaah- said:

‘Indeed the one who ponders over the statements of Ibn ‘Arabi in his book ‘Fasoos’ is one of two people; either from the al-Iteehaadeeyah (those who believe that Allaah is a part of His creation, in union with His creation) inwardly, or from those who truly believe in Allaah and regard [Ibn ‘Arabi & his likes] this sect to be from the most extreme in disbelief.’ [Meezan al-I’tidaal 3/659]

[44] Which opposes the way of the Salaf.

[45] [From: ‘Maslak Ulama Deoband’ p.5] [Taken from: ‘Deobandeeyah – Tareefooaha wa ‘Aqaidooaha’ p. 21]

[46] Which they translate as: ‘The most unique, superior person of the time.’

[47] [From: ‘Nazarat ‘Aabirah. . . .’]

[48] [Taken from: ‘al-Mujaz al-Baleegh fee Tahdheer min Firqat Tableegh’ p.13]

[49] The Question was asked on Friday 1st Rajab 1432A.H. taken from:  
<http://www.sahab.net/forums/index.php?showtopic=121026>

[50] The Permanent Committee for Islaamic Research and Verdicts of the Kingdom of Saudi Arabia

[51] Shaykh Albaani declared the Hadeeth to have a Saheeh Isnaad in Silsilah no.2735 & he also authenticated it in ‘as-Sunnah’ by Ibn Abi ‘Aasim.

[52] ala’-Imran: 103

[53] al-An’aam: 153

[54] [Taken from: ‘Fatwa ‘Lajna Daeema lilbahooth al-Ilmeeyah wal-Iftaa’ 2/p.291-293]