

Fundamentals of the Salafi Methodology: Understanding the Path

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â□□ Alaa Rasoolillahi

Ammaa Baâ□□ d:

Indeed from the most important of the branches of our deen is that which is related to its foundations and its fundamental (Usool)

Since the scholars mention that the definition of â□□ Usoolâ□□ (Foundations/fundamentals/roots) is that it is the plural of â□□ Aslâ□□ which is defined as â□□ that which has other than it, built upon itâ□□ .

Thus when we speaking about the usool of the deen we are addressing an issue that the whole deen is built upon thus it forms the foundation of that which in the heart of the muslim.

Manhaj

The term â□□ Manhajâ□□ (also minhaaj, translated Methodology) is the clear-cut path laid down for the muslim, by way of which one understands all aspects of the religion and implements them, not in accordance with his own understanding, but in accordance with this pristine crystal clear methodology. Thus the methodology is a path that is followed in the implementation and understanding of all aspects of the religion, the framework by way of which we approach applying the deen.

Minhaaj in the Qurâ□□ an

Allah the most high mentions:

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â□□ To each among you we have prescribed a law and a clear way (minhaaj)â□□

(Suratul Maaâ□□ idah Vs 48)

Ibn Abbas â□□ Radhiyallahu anhumaa mentioned: â□□ a Way and a pathâ□□

Here we see Allah the most high informs us that every nation was given a law and was given a clear path to follow. The manhaj of this Ummah is the Manhaj of its Salaf.

What is the â□□ Salafâ□□ and â□□ Salafiyyahâ□□ ?

The Salaf linguistically refers to that which has passed or those who have preceded you from your forefathers.

The great scholar of the arabic language Ibn Faaris mentions in definition of the arabic term â□□ Salafâ□□

â□□ Anyone who has preceded you from you forefathers and relatives, then they are your salaf. Its plural is â□□ Sullaafâ□□ and â□□ Aslaafâ□□ ..â□□

(Muâ□□ jam Maqaayeesil Lughah 3/95)

When the term is coupled with the term â□□ Saalihâ□□ then it is a reference to a particular group of people and they are the first three generations of righteous Imaams of Guidance (i.e. 1. The Sahaabah (Companions of the messenger of Allah. 2. The Taabiâ□□ een (successors of the companions and 3. The Atbaaâ□□ ut Taabieen (successors of he successors of the Companions)

This is who we mean when we say Salaf and it is their way that is the embodiment of this ummahâ□□ s clear pristine methodology

Imaamus Safaarini mentions In Lawaamiâ□□ ul Anwaar 1/20

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â The intend behind the â Way of the Salafâ is that which the Noble companions were upon â May Allah be pleased with them â and individuals from those who succeeded them upon righteousness, and their successors, and the great Imaams of the religion those who have had witness borne for (them and) their Imaamate. (Individuals) whose great station in the religion is (well) known. Those whose statements are accepted generation after generationâ¦â

Hence Salafiyah is â Trueâ orthordox Islaam manifest in clear principles supporting its tenets, and even though this is the case, shaytaan still attempts, by way of his callers from among mankind, to create confusion in the minds of the sincere concerning this noble methodology, even though its proponents propagate it diligently day and night.

Thus the intend behind this most important series of posts is to attempt to simplify these usool in bitesize pieces that they may be stepping-stones for those who wish to be upon clarity in regards to the affair.

Wallahu Aâlam

Wa Sallallahu â Alaa Nabiyinaa Muhammad

Abu Hakeem

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Category

1. Manhaj

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