

Responding to Doubts against Daâ□□ wah Salafiyyah (Part 1)

Description

Bismillahi Wal Hamdullillah Was SalÄ□ tu Was SalÄ□ mu â□□ alÄ□ Rasoolillahi

AmmÄ□ Baâ□□ d:

Indeed from the blessing of Allah upon the people of Sunnah and HadÄ«th in every age, is that their methodology is based upon principles extrapolated from the book, and the Sunnah and the consensus of the Sahabah.

They (Ahlus Sunnah) know, that opposing this consensus constitutes opposition of the methodology (known in Arabic as Ù Ù□ Ù□ Ø¬ â□□ Manhaj) of this ummah. Evidence in any issue with them, returns back to that which is indicated by these sources, and opposition of the methodology revolves around opposition of this.

Many seem to consider the book and the sunnah as the ***only*** evidence in our Deen and neglect the evidence of the concensus of the Salaf and their principles? Is this not what makes us Salafi?

Our duty then, is to learn what they (the Salaf) were upon and cling to it. And to know that the principles of our methodology stem from this.

This is Salafiyah.

He who opposes these well known foundations and learns of his own error, must correct it, or Ahlus Sunnah will correct it for him (if the mistake was private, correction is done in

private, if it was public (i.e. a public lecture or article) then his correction must likewise be public), in accordance with giving sincere advice to the Muslims in general.

One of the problems we have in this time, is the distance many have from these foundations, either they ignore them after knowing them, or they are ignorant of their application, or they are ignorant of them in totality.

Our Shaikh Rabeeâ Ibn HÄ di Al Madkhali used to say often, that the problem with many people is that they are detached from the books of the Salaf. If they were connected, they would be clear about the positions of the Salaf they claim to ascribe to and follow.

What I intend with this simple series is to highlight some of these principles of the salaf and the manner in which some of those who have weak implimentation of these principles (known as the Mumayyiâ ah) oppose these principles, or create principles of their own, and attempt to attribute them to the methodology. But certainly, from the blessings of Allah upon this Ummah, is that Allah establishes for this ummah individuals who defend these principles and detect when they are being opposed, regardless of how cunningly the proponents of this deviation defend and spread their misguidance.

This methodology is inherited from those who possess it (i.e. the people of knowledge), it is not based upon guesswork or conjecture, nor acting upon what we deem to be â obviousâ . Neither should it be presumed that everyone referred to as an â Ä limâ must, by necessity be knowledgeable concerning it. Such that if one â took from the scholarsâ they too must be knowledgeable and aware of it.

This was an affair well-known.

Ibn Wahb (d.197H) â Ø±ØÙ Ù Ø§Ù Ù Ù â mentioned:

â ***I met three hundred and sixty scholars, but had it not been for MÄ lik Ibn Anas and Al Laith Ibnus Saâ d, I would have gone astray in relation to the affair of knowledge***â (Dhamul KalÄ m P876)

Abu Thowr (d.240H) â Ø±ØÙ Ù Ø§Ù Ù Ù â mentioned:

â ***IshÄ q Ibn RÄ huy, Hussain Al KarÄ bÄ«si and I, did not leave our innovation until we met (ImÄ m) Ash ShÄ fiâ i***â (Al Hilyah 9/103)

ImÄ m Al Humaidi (Abdullah Ibn Az Zubair (d. 219H)) â Ø±ØÙ Ù Ø§Ù Ù Ù â mentions:

â ***We used to wish to refute the people of philosophical rhetoric, but we were not proficient at doing so, until (ImÄ m) Ash-Shafiâ i came to us, and thus he opened it up to us***.â (ManÄ qib Ash-ShÄ fiâ i P42)

Even though ***ImÄ m Ash-Shafiâ i*** said about him: â ***I havent seen an individual suffering from phlegm, greater in memory than Al Humaidi***!â

Amr Ibnil AbbÄ s Al BÄ hili (d. 235H) â Ø±ØÙ Ù Ø§Ù Ù Ù â said:

â *Abdullah ibn DÄ wood al KharÄ«bi* said to *Abdur RahmÄ n Ibn Mahdi (d. 198H)*:

â Are you Qadari?â

He replied:

â ***My teachers were HamÄ d Ibn Zaid and YazÄ«d Ibn Zuraiâ , from which of the two of them would I have taken (the bidâ ah of) Qadr from!?â*** (Al KÄ milâ 1/203)

Thus seeking knowledge does not necessitate that a person will gain correct ***detailed*** knowledge of the methodology of the salaf, just as being from the people of knowledge does not, by default, necessitate that this scholar is skilled in the field of the intricasies of the methodology, since being knowledgable concerning good, does not automatically necessitate detailed knowledge of evil.

Hudhaifah â Ø±Ø¶Ù Ø§Ù Ù Ø¹Ù Ù â mentioned â ***the people used to ask about the good but I used to ask about evil, fearing it will befall me*** ..â therefore Hudhaifa would have had knowledge of evil that may not have been possessed by others.

ImÄ m Ibn Abi HÄ tim mentions with his chain of narration going back to *Abdur rahmÄ n Ibn Mahdi* (d. 198H) who said:

â ***The people (scholars) are of types:***

From them is he who is an ImÄ m in the Sunnah (i.e. knowledge of the methodology) and an ImÄ m in HadÄ«th (i.e. knowledge of hadÄ«th, its sciences, its men etc). From them is he who is an ImÄ m in the Sunnah but not

an Imam in hadÄ«th. From them is he who is an ImÄ m in HadÄ«th and not an ImÄ m in Sunnah. As for he who is an ImÄ m in the Sunnah and an ImÄ m in hadÄ«th, then that is the likes of SufyÄ n At Thawriâ (Jarh wat Taâ dÄ«l 1/118)

ImÄ m MÄ lik has also been referred to elsewhere as an ImÄ m in both fields, while AwzÄ â i has been refered to as an ImÄ m in Sunnah not an ImÄ m in hadÄ«th.

This narration gives us a number of benefits:

1. The fact that the Salaf had a usage for the term â Sunnahâ other than the general meaning of hadÄ«th
2. The fact that not all scholars are the same in terms of knowledge of the methodology
3. The fact that knowledge of hadÄ«th DOES NOT necessitate knowledge of the methodology even if he is an ImÄ m
4. If this was the case with â ImÄ msâ of the past, it goes without saying it is applicable to scholars of the present
5. If this is the case with an â ImÄ mâ of the past, then it goes without saying this will likewise apply to the student of knowledge, by necessity (i.e. strength or weakness in knowledge of the methodology of the Salaf.)
6. We should not understand from this that Ar Radd alal MukhÄ lif (refutation of the one who opposes the principles of the religion) does not fall under the Hadeeth science of jarh wa taâ deel (disparaging and/or praising the narrators of hadÄ«th). The people of innovation are the first of the people who this science is applied upon.

The doubts we will discuss in this series then, are doubts raised by those who have little true knowledge of the methodology of the Salaf. Hence they oppose the manhaj in various ways and then request â evidenceâ that their opposition is incorrect. Opposition is opposition; the only thing that must be known, is that such and such a person actually said or wrote the statement. It is sufficient, as *evidence* of his error, for us to know, that he has opposed agreed upon principles of our Salaf. But he who is ignorant of themâ ¦is ignorant of them! While he who is aquainted with these principles, only has to hear of the opposition to know the individual has strayed from the path of the Salaf. Either he makes taubah and rectifys himself, or he persists upon error without change.

These doubts are not new, but regurgitated doubts reoccurring from time to time. In our era, there are a number of individuals also attributed to knowledge, who have promoted these doubts in our communities over the years, in the guise of â principlesâ . At the head of them *Ali Hasan Al Halabi* and *Abul Hasan Al Maribi Al Misri* among others. To

the extent, that the one who is ignorant of the realities of the ***true*** manhaj of the Salaf, opposes it, and vehemently despises it, believes the aforementioned principles to be **true** Salafiyah, and to oppose these principles of theirs, is to oppose true Salafiyah, and is â destroying our communitiesâ , while the truth of the matter is, these *principles* are destroying our communities, splitting our ranks and creating small pockets of individuals who feel â disenfranchisedâ in fringe groups, displeased with the Salafi â state of affairsâ , this is where the problem lies, not with the manhaj or the true methodology of the Salaf of this Ummah.

When people gather around this falsehood we have division in our ranks.

Thus we will mention, in as simple a manner as possible, these doubts, and the responses of the people of knowledge to them. At the head of those scholars, the responses of the vanguard of the manhaj in our era, our Shaikh Al â AlÄ mah Rabeeâ Ibn HÄ di Al Madkhali, may Allah preserve him.

Since in reality, their issue is actually with these scholars, they are the real target, they are the ones our real grievience is with, they are the real problem, attention must be turned away from them, the students in the west are but a intermediary annoyance. May Allah preserve us, our scholars, and the people of Sunnah in every land.

Wa Sallallahu â alaa nabiyyinaa Muhammad

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Category

1. Manhaj

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